

LEVITICUS 27

Written and compiled by Gary Kukis

Leviticus 27:1–34

Vows, Dedicated Properties, Redemptions and Tithes

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: This final chapter of Leviticus appears to be an addendum, picking up a few unaddressed odds and ends at the completion of this book. It deals with vows and dedications and estimations of value.

The Bible Summary of Leviticus 27 (in 140 characters or less): *If anyone dedicates a person or land to the LORD you shall make a valuation. A tithe of everything from the land belongs to the LORD.*¹

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 27, 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 27:

	Introduction
vv. 1–8	Vows and Valuation
vv. 9–13	Animals Offered in a Vow
vv. 14–29	Things Devoted to God
vv. 30–33	Tithing
v. 34	The Closing Out of Leviticus

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Charts, Graphics and Short Doctrines:

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Introduction	Brief, but insightful observations of Leviticus 27 (various commentators)
Introduction	Fundamental Questions About Leviticus 27
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Introduction	A Synopsis of Leviticus 27
Introduction	Outlines of Leviticus 27 (Various Commentators)
Introduction	A Synopsis of Leviticus 27 from the Summarized Bible
Introduction	The Big Picture (Leviticus 1–15)
Introduction	

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

- Addendum
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- [Josephus' History of this Time Period](#)
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- [Word Cloud from Exegesis of Leviticus 27](#)

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

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

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

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

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

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

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

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

Some of these definitions are taken from

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

An Introduction to Leviticus 27

Introduction: Leviticus 27, the final chapter of Leviticus, is rather anti-climatic. However, almost anything after Leviticus 26 would be. It reminds me of running several miles and then, to cool down, you walk a half mile. The NASB Study Bible lists this as an appendix to Leviticus, which seems very apropos. They seem to consider Leviticus 26 as the concluding chapter of Leviticus. We are still very near Mount Sinai. This will be the last time Y^ehowah will command Moses *at* Mount Sinai. I am not completely comfortable with my explanation as to the nuts and bolts of Leviticus as to where God spoke to Moses. Throughout Exodus, Moses went up to Mount Sinai on two occasions, as it clearly states and received his instructions *in* (or *on*) Mount Sinai. The prefixed preposition *bêyth* denotes proximity only, so it can be used and Mount Sinai can be very near by, as in eyeshot. With the Tabernacle having been built, I would have thought that Moses would have spoken to God from there, but this is never mentioned throughout Leviticus, except once or twice at the beginning. What I might lean toward is that God spoke these things to Moses while he was up on Mount Sinai, but he just did not record them until later or put them in final form until later. In other words, the writings of Leviticus were just not placed in chronological order. **Should all of this be in the introduction to the book of Leviticus?**

In any case, this particular chapter deals with vows, and things, such as animals, houses and land, dedicated to God and the determination of value of said items given over to God. I would assume that when one paid taxes, they did not always have cash on hand, so that some would set aside their properties and other things to God (which therefore needed a value established for it). What also appears to be the case is that when something is bought back from the Tent of God, an additional 20% charge was generally added. Vows were never commanded in the OT, but they were carefully regulated, as this chapter attests. The NIV Study Bible viewpoint was that a vow was simply an expression of thanksgiving, over and above the normal things offered to God.

We are in the final chapter of Leviticus, which is Leviticus 27. Most of the book has been instructions from God. Most of those instructions have been about ceremonies and laws and regulations. With few exceptions, most of the chapters of Leviticus begin with God speaking to Moses and what God says will become the Law for Israel. Moses will be required to repeat these things to the people.

As has been discussed, Moses did not hear God's words and then speak them to one million men. That would have been impossible. So Moses would probably have said these things to the elders of each tribe and then they would be responsible to say these things to the people. They no doubt developed a system which is only hinted at in Scripture.

Most of Leviticus could have been made into a book called the laws, regulations, requirements and ceremonies of God for the Hebrew people, and then listed. Moses the human author and God the Holy Spirit decided to present these things as God speaking to Moses and the Moses speaking these things to the people of God (as the Israelites had asked Moses to do in Exodus 20, after God spoke with them all directly).

This is the final chapter of Leviticus. When we go to the book of Numbers, things will be very different. Whereas almost every chapter of Leviticus begins with God spoke to Moses, followed by a chapter of what God said; Numbers will be quite different. Each chapter will begin with God speaking to Moses, but God will only say a few things, and that will be followed by narrative related to what God said.

Whereas all of Leviticus could have taken place over a period of a month or so, Numbers is going to start on a very specific date and pretty much take us from one year out from Egypt to perhaps a month or so prior to the invasion of Canaan by the Israelites (which begins with the book of Joshua). Deuteronomy is going to be a series of Moses' final words to the people. Unlike Leviticus, which we are studying, the content of Deuteronomy is going to come directly from the soul of Moses. In Deuteronomy, Moses is speaking to the second generation of nation

Israel (the generation of promise) and he gives them their final instructions—the final instructions from him and the final instructions before they invade Canaan (Moses will not be going with them).

Regarding Leviticus 27 specifically, Keil and Delitzsch present it as an addendum or an appendix to the law. What is found here is not required by any person at any time, but some people are going to do this anyway. Therefore, there must be some guidelines laid down (like the slavery issue—there needed to be guidelines for slavery).

Keil and Delitzsch give us a definition: *...a vow was a promise made by any one to dedicate and given his own person, or a portion of his property, to the Lord for averting some danger and distress, or for bringing to his possession some desired earthly good.—Besides ordinary vowing or promising to give, there was also vowing away, or the vow of renunciation, as is evident from Num. 30. The chapter before us treats only of ordinary vowing, and gives directions for redeeming the thing vowed, in which it is presupposed that everything vowed to the Lord would fall to His sanctuary as corban, an offering (Mark 7:11); and therefore, that when it was redeemed, the money would also be paid to His sanctuary.*²

The reason that Keil and Delitzsch give for this position is: *vows formed no integral part of the covenant laws, but were a freewill expression of piety common to almost all nations, and belonged to the modes of worship current in all religions, which were not demanded and might be omitted altogether, and which really lay outside the law, though it was necessary to bring them into harmony with the demands of the law upon Israel.*³

So, in other words, men were going to make vows, so there must be some guidelines for such vows. At the same time, an Israelite could go his entire life with never making a single vow and be no less a Hebrew.

Keil and Delitzsch: *...it was not a sin to refrain from vowing, but that every vow, when once it had been made, was to be conscientiously and inviolably kept (cf. Prov. 20:25, Eccl. 5:3–5), and the neglect to keep it to be atoned for with a sin-offering (Leviticus 5:4).*⁴

What I am not yet clear on is, let's say a person makes a vow and there is a specific valuation attached to it (as in Leviticus 27:3, for example). Is the person promising to do something, and if he does not do it, then he pays his vow? Or is his vow the payment itself?

I have expressed some confusion with regards to what it means when a person makes a vow and how is the money a part of this vow.

Keil and Delitzsch write: *Valuation supposes either redemption or purchase. But in the case of men (i.e., Israelites) there could be no purchasing as slaves, and therefore the object of the valuing could only have been for the purpose of redeeming, buying off the person vowed to the Lord, and the fulfilment of the vow could only have consisted in the payment into the sanctuary of the price fixed by the law.*⁵

Now, the best I can figure is this: a person would make a vow and this is somehow formalized, perhaps at the Tabernacle. If the person keeps his vow, then it is done and over with. If he is unable to keep his vow, then he owes the amounts stated in this chapter (presumably to the Levites or to the Tabernacle).

² From <https://www.gracenotes.info/leviticus/leviticus.pdf> (Leviticus 27) accessed September 5, 2024. Several of the points made prior to and after this quotation came from the same source.

³ From <https://www.gracenotes.info/leviticus/leviticus.pdf> (Leviticus 27) accessed September 5, 2024. Several of the points made prior to and after this quotation came from the same source.

⁴ From <https://www.gracenotes.info/leviticus/leviticus.pdf> (Leviticus 27) accessed September 5, 2024. Several of the points made prior to and after this quotation came from the same source.

⁵ From <https://www.gracenotes.info/leviticus/leviticus.pdf> (Leviticus 27) accessed September 5, 2024. Several of the points made prior to and after this quotation came from the same source.

What about the vows of children? Perhaps parents will make vows on behalf of their children, and if the vow is performed, then that is the end of it (the child performs the vow as a result of parental training, let's say). If it is not, then the amount valued is paid to the Levites or to the Tabernacle. Quite frankly, at this point, this is my best guess as to what is taking place here. After going through a few more verses, I may change my mind.

Maybe I am making too much of the concept of a vow. The noun is found only in v. 2 and the verb (in the participle) is only found in v. 8 of this entire chapter.

Titles and/or Brief Descriptions of Leviticus 27 (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 27 (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 27

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Leviticus 27

Leviticus 27 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 27

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Leviticus 27

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Duration; size

Item	Duration; size

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Timeline for Leviticus

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

Here is what to expect from Leviticus 27:

A Synopsis of Leviticus 27

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines of Leviticus 27 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Leviticus 27 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 27.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Leviticus 1–15)

Scripture

Text/Commentary

God speaks to Moses from the Tabernacle.

Leviticus 1–7

Various Offerings.

The Big Picture (Leviticus 1–15)

Scripture	Text/Commentary
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 27): 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](#)

Vows and Valuation

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

Kukis slavishly literal:

And so speaks Y^ehowah unto Moses to say, "Speak unto sons of Israel, and you have said, 'A man, when he is doing an extraordinary vow in your estimation, souls to Y^ehowah. And is your estimation, the male from a son of twenty a year and as far as a son of sixty a year, and is your estimation fifty shekels silver in a shekel of the sanctuary.

Leviticus
27:1-3

Kukis mostly literal:

And so Y^ehowah speaks unto Moses, saying, "Speak to the sons of Israel, and you have said, 'When a man does a special vow to Yehowah, in your evaluation of souls; and your evaluation is, [for] the male from twenty years old to sixty years old, and your valuation will be fifty shekels of silver by the shekel of the sanctuary.

Kukis paraphrase:

Jehovah then spoke to Moses, saying, "Say these things to the children of Israel: 'When a man makes a special vow to Jehovah, you will make an estimation of the valuation of persons. Your valuation of a man between twenty and sixty years of age will be 50 shekels according to the shekel of the sanctuary.

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 translation⁶; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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

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

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

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

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Moses to say, “Speak unto sons of Israel, and you have said, ‘A man, when he is doing an extraordinary vow in your estimation, souls

to Y^ehowah. And is your estimation, the male from a son of twenty a year and as far as a son of sixty a year, and is your estimation fifty shekels silver in a shekel of the sanctuary.

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 ⁷	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Speak to the children of Israel, and thou shalt say to them: The man that shall have made a vow, and promised his soul to God, shall give the price according to estimation. If it be a man from twenty years old unto sixty years old, he shall give fifty sicles of silver, after the weight of the sanctuary:...
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Speak to the B'nai Yisrael, and say to them, 'When a man makes a vow, the persons shall be for Mar-Yah by your judgment. Your judgment shall be of a male from twenty years old even to sixty years old, even your judgment shall be fifty shekels of silver, after the shekel of the sanctuary.
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	.
Updated Brenton (Greek) ⁸	And the Lord spoke to Moses, saying, Speak to the children of Israel, and you shall say to them, Whosoever shall vow a vow as the valuation of his soul for the Lord, the valuation of a male from twenty years old to sixty years old shall be — his valuation shall be fifty shekels of silver by the standard of the sanctuary.

Significant differences:

Limited Vocabulary Translations:⁹

Bible in Basic English	And the Lord said to Moses, Say to the children of Israel, If a man makes a special oath, you will give your decision as to the value of the persons for the Lord. And you will put the value of a male from twenty years to sixty years old at fifty shekels of silver, by the scale of the holy place.
Easy English	.
Easy-to-Read Version–2008	The LORD said to Moses, "Tell the Israelites: You might promise to give someone to the LORD as a servant. The priest must set a price for that person. The price for a man from 20 to 60 years old is 50 shekels of silver. (You must use the official measure for the silver.)
God's Word™	The LORD spoke to Moses, "Tell the Israelites: If any of you makes a special vow to give a person to the LORD, you may give money instead of the person. The amount you must give for a man from 20 to 60 years old is 20 ounces of silver. Use the standard weight of the holy place.
The Message	.
Names of God Bible	.
NIRV	.

⁷ I have simply taken the 1899 American version and updated the thee's and the thou's.

⁸ I am using the Complete Apostles Bible, available through e-sword.

⁹ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

New Simplified Bible .

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

Casual English Bible .

Contemporary English V.

The LORD told Moses to say to the community of Israel: If you ever want to free someone who has been promised to me, you may do so by paying the following amounts, weighed according to the official standards: fifty pieces of silver for men ages twenty to sixty, and thirty pieces for women; twenty pieces of silver for young men ages five to twenty, and ten pieces for young women; fifteen pieces of silver for men ages sixty and above and ten pieces for women; five pieces of silver for boys ages one month to five years, and three pieces for girls. Vv. 1–7 in the CEV.

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

UnfoldingWord (Simplified)¹⁰

Yahweh also said to Moses, "Tell the Israelite people these things for me: 'If a man solemnly promises to set apart another person to belong only to Yahweh, Yahweh will be willing to set that person free from having to do that if the responsible man pays the priest an amount of money. The priest must calculate the amount of money in terms of the silver pieces that they use in Yahweh's sacred tent. These are the amounts that Yahweh has set for this kind of transaction: fifty pieces of silver for men who are between twenty and sixty years old; thirty pieces of silver for adult women who are between twenty and sixty years old. V. 4 is included for context.

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, "Speak to the Israelites and say to them, 'When someone makes a special vow to the LORD involving the value of persons, if the valuation concerns a male from twenty to sixty years of age, then your valuation shall be fifty silver shekels, according to the sanctuary shekel.

Conservapedia .

Revised Ferrar-Fenton Bible .

God's Truth (Tyndale) .

The Heritage Bible

And Jehovah spoke to Moses, saying,
 Speak to the children of Israel, and say to them, When a man shall make a distinctive vow, the souls are for Jehovah by your evaluation,
 And your evaluation shall be of the male from a son of twenty years to sixty years, even your evaluation shall be fifty shekels of silver, after the shekel of the sanctuary.

International Standard V

Special Offerings

¹⁰ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

The Lord spoke to Moses, "Tell the Israelis that when a person [Lit. man, and so throughout the chapter] makes a special vow based on the appropriate value of people who belong to the Lord, if your valuation of the vow [The Heb. lacks of the vow] is for a male from 20 to 60 sixty years old, the valuation is to be fifty shekels of silver, according to the shekel of the sanctuary.

Lexham English Bible
NIV, ©2011

Unfolding Word Literal Text¹¹

Yahweh spoke to Moses and said, "Speak to the people of Israel and say to them, 'If anyone makes a special vow to Yahweh, use the following valuations. Your standard value for a male from twenty to sixty years old must be fifty shekels of silver, after the shekel of the sanctuary.

Urim-Thummim Version

YHWH spoke to Moses saying, Speak to the children of Israel and say to them, When a man makes a wonderful vow, by your valuation the person is YHWH's. And your valuation will be of the male from 20 years old to 60 years old, your valuation will be 50 shekels of silver [1 1/4 lb.], after the shekel of the sanctuary.

Wikipedia Bible Project¹²

And Yahweh spoke to Moses, saying: Speak to the sons of Israel, and you said to them:

A man who will tend a vow as you value persons, to Yahweh. And your value will be for the male, from twenty years old until sixty years old, and your value was fifty silver shekels, by the holy standard shekel.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Vows and promises**

Yahweh spoke to Moses and said, "Tell the Israelites about the fixed price for those who have to be ransomed because of a vow. V. 3 will be placed with the next passage for context.

New American Bible(2011)¹³

The Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible–1989¹⁴

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

exeGesés companion Bible

Hebraic Roots Bible

And YAHWEH spoke to Moses, saying, Speak to the sons of Israel, and you shall say to them, When a man makes an extraordinary difficult vow by your evaluation, the persons shall belong to YAHWEH. And your evaluation shall be of the male from a son of twenty years even until a son of sixty years; then your evaluation shall be fifty shekels of silver by the shekel of the sanctuary.

Kaplan Translation

. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.

The Scriptures–2009

And הוהי spoke to Mosheh, saying, "Speak to the children of Yisra'ël, and say to them, 'When a man separates a vow, by your evaluation of lives unto הוהי, when your evaluation is of a male from twenty years old up to sixty years old, then your evaluation shall be fifty sheqels of silver, according to the sheqel of the set-apart place.

¹¹ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

¹² Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

¹³ From <https://bible.usccb.org/bible> accessed on various dates.

¹⁴ From <https://alkitab.mobi/2/reb/> accessed on various dates.

Tree of Life Version Then Adonai spoke to Moses saying, "Speak to Bnei-Yisrael and say to them: When anyone makes a special vow to Adonai involving the valuation of persons, then your valuation of a male from 20 years old to 60 years old should be 50 shekels of silver, after the shekel of the Sanctuary.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible¹⁵ AND JESUS SPOKE TO MOSES, SAYING, SPEAK TO THE CHILDREN OF ISRAEL, AND YOU SHALL SAY TO THEM, WHOSOEVER SHALL VOW A VOW AS THE VALUATION OF HIS SOUL FOR JESUS, THE VALUATION OF A MALE FROM TWENTY YEARS OLD TO SIXTY YEARS OLD SHALL BE HIS VALUATION SHALL BE FIFTY DRACHMAS OF SILVER BY THE STANDARD OF THE SANCTUARY.

Awful Scroll Bible Sustains To Become was to speak to Moses, to the intent: Be speaking to the sons of Contends-with-he-mighty even is you to have said: Was a man to make an awesome vow, that breather is to be estimated to Sustains To Become The estimation of the male, even a twenty years old son till a sixty years old son, the estimation is to be fifty shekels of silver, by the shekel of that set apart, also the estimation of females are to be thirty shekels. V. 4 is included for context.

Concordant Literal Version Yahweh spoke to Moses, saying, Speak to the sons of Israel and say to them: In case anyone makes an extraordinary vow to Yahweh, involving your appraisal of human souls; then your appraisal will be for the male from twenty years old unto sixty years old: your appraisal will be fifty shekels of silver, by the shekel of the holy place;" and if she is a female, then your appraisal will be thirty shekels. V. 4 is included for context.

exeGesés companion Bible **TORAH ON VOWS**
And Yah Veh words to Mosheh, saying, Word to the sons of Yisra El and say to them, When a man marvels a vow, the souls are to Yah Veh by your appraisal. And your appraisal, if a male, a son of twenty years even to a son of sixty years, your appraisal, fifty shekels of silver after the shekel of the holies.

Orthodox Jewish Bible And Hashem spoke unto Moshe, saying, Speak unto the Bnei Yisroel, and say unto them, When a man shall articulate a neder, the nefashot shall be for Hashem by thy evaluation. And thy evaluation shall be of the zachar from esrim shanim even unto shishim shanah, even thy evaluation shall be fifty shekels kesef, after the shekel HaKodesh.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .
The Expanded Bible .
Kretzmann's Commentary .
Lexham English Bible **Instructions About Vows**
 Then [Or "And"] Yahweh spoke to Moses, saying, "Speak to the Israelites, [Literally "sons/children of Israel"] and say [Or "and you shall say"] to them, 'When a man makes a vow according to your [Singular when modifying "proper value" throughout the entire chapter] proper

¹⁵ The A&O Bible follows the Greek text.

value of persons to Yahweh, if [Or “and”] your proper value is for a male [Hebrew “the male”] from twenty years of age [Literally “a son of twenty years”] up to [Or “and up to”] sixty years of age, [Literally “a son of sixty years”] then [Or “and”] your proper value shall be fifty shekels of money according to the sanctuary’s shekel.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach¹⁶ .

The Geneva Bible .

Kaplan Translation

Endowment Valuations

God spoke to Moses, telling him to speak to the Israelites and say to them: [This is the law] when a person expresses a vow to donate to God the endowment valuation of a person. The endowment valuation of a 20 to 60 year old male shall be 50 shekels according to the sanctuary standard.

vow

Neder in Hebrew.

endowment valuation

Erkakha in Hebrew (Ibn Ezra). Or, 'your endowment value,' i.e. 'your erekh' (Radak, Sherashim). See Leviticus 27:23.

Some say that this is speaking of a case where a person dedicates himself to God or to the Temple, and then wants to free himself (Josephus, Antiquities 4:4:4; cf. 1 Samuel 1:11,28). See Leviticus 27:9. However, all Talmudic sources state that this is primarily a monetary endowment.

50 shekels

Each shekel is 0.8 oz. silver.

NET Bible® .

New American Bible(2011)¹⁷ .

Rotherham’s *Emphasized B.*

§ 24. Concerning Vows, Things Devoted, and Tithes.

Chapter 27.

And Yahweh spake unto Moses, saying:

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

<When ||any man|| would consecrate and pay a vow by thine estimate of lives^e unto Yahweh> then shall <thine estimate be ||for the male|| from twenty years of age even to sixty years of age> yea thine estimate shall be—fifty shekels of silver, by the shekel of the sanctuary;...

^e Or: “persons.”

Literal, almost word-for-word, renderings:

A Faithful Version . judgment

C. Thomson Updated OT .

Charles Thomson OT¹⁸

Again the Lord spoke to Moses, saying, Speak to the children of Israel, and thou shalt say to them, Whoever shalt vow a vow as the price of his life to the Lord, the price shall be; of a male from twenty to sixty years of age, the price shall be fifty didrachms of silver, sanctuary weight; and of a female, the valuation shall be thirty didrachms. V. 4 is included for context.

¹⁶ Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi’s Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

¹⁷ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

¹⁸ Thompson’s translation follows the Greek text.

Context Group Version	And YHWH spoke to Moses, saying, Speak to the sons of Israel, and say to them, When a man shall accomplish a vow, the lives shall be for YHWH by your estimation. And your estimation shall be of the male from twenty years old even to sixty years old, even your estimation shall be fifty shekels of silver, after the shekel of the special place.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, Speak to the sons of Israel and say to them, When a man will accomplish a vow, the persons will be for Jehovah by your evaluation. And your evaluation will be of the male from twenty years old even to sixty years old, even your evaluation will be fifty shekels of silver, according to the shekel of the sanctuary.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Revised Mechanical Trans. ¹⁹	...and YHWH spoke to Mosheh saying, speak to the sons of Yisra'eyl and you will say to them, a man that will perform a vow, by your valuation souls belong to YHWH, and your valuation will exist, the male, from a son of twenty years and until a son of sixty years, and your valuation will exist, fifty sheqels of silver, by the special sheqel,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	And Jehovah spoke to Moses, saying, Speak to the children of Israel, and say to them: When a man makes an extraordinary vow of his soul unto Jehovah by valuation, if your valuation is of a male from twenty years old up to sixty years old, then your valuation shall be fifty shekels of silver, according to the shekel of the sanctuary.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

1-3

Leviticus 27:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180

¹⁹ From <https://www.mechanical-translation.org/index.html>

Leviticus 27:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to;</i> <i>against; concerning, regarding;</i> <i>besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (משה) [pronounced <i>moh-</i> <i>SHEH</i>]	<i>to draw out [of the water] and is</i> <i>transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with</i> <i>reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to</i> <i>oneself], to think; to command; to</i> <i>promise; to explain; to intend; to</i> <i>decide; to answer</i>	Qal infinitive	Strong's #559 BDB #55

Translation: [And so Y^ehowah speaks unto Moses, saying...](#)

We know that God spoke to Moses. Did this take place on numerous occasions (as often as we read, *and God spoke to Moses*), or does this reflect a much smaller number of meetings, but these words are given because this was something which God spoke to Moses? And, does it really matter? These are God's words spoken to Moses, which information was both given to the people of Israel and preserved in written form for us to study today.

Leviticus 27:1–3 [And so Y^ehowah speaks unto Moses, saying,....](#) (Kukis mostly literal translation)

There is a slight change from the other two dozen times God spoke to Moses. Instead of the wâw conjunction, we have the wâw consecutive (formally known as the wâw conversative). Chiefly, the wâw consecutive continues the thought of a previous perfect tense; and the last verb in Leviticus 26 was in the perfect tense where these were the laws that God placed between himself and the people of Israel.

Leviticus 27:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דבר) [pronounced <i>daw^b-VAHR</i>]	<i>speak [on, further], talk [and back</i> <i>with action], give an [your] opinion,</i> <i>expound, make a formal speech,</i> <i>speak out; continue [to speak],</i> <i>promise, propose, declare, proclaim,</i> <i>announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to;</i> <i>against; concerning, regarding;</i> <i>besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

Leviticus 27:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...“Speak to the sons of Israel,...

The information spoken to Moses by God was to be made public and a part of the covenant between God and Israel, if you will.

Leviticus 27:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
'el (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) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
'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)	Strong's #376 BDB #35
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
pâlâ' (אָלַף) [pronounced paw-LAW]	to do extraordinary or hard or difficult thing; to make wonderful, do wondrously	3 rd person masculine singular, Hiphil imperfect	Strong's #6381 BDB #810
nêder (נָדַב) [pronounced NAY-der]	a vow, a promise, a personal guarantee, the giving of one's word of assurance, a commitment	masculine singular noun	Strong's #5088 BDB #623

Leviticus 27:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘êrek ^e (רַעַךְ) [pronounced ĠĀ-rek ^e]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
nephâshôwth (נַפְשׁוֹת) [pronounced NEH-faw-shohth]	<i>souls, lives, persons, living beings, desire, volition; will</i>	feminine plural noun	Strong's #5315 BDB #659
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and you have said, 'When a man does a special vow to Yehowah, in your evaluation of souls;...

The evaluation of souls is the amount of money which was a part of this vow system specific to people by age.

Determination of value is the Hebrew word ‘êrek^e (רַעַךְ) [pronounced ĠĀ-rek^e] and we have seen this same word used for *order, row* in Exodus 40:23.

Leviticus 27:2 ...saying, "Speak to the sons of Israel, and you have said, 'When a man does a special vow to Yehowah, in your evaluation of souls;... (Kukis mostly literal translation)

This is the title of the next discourse. *Making an extraordinary vow* is not something which God has commanded man to do; it is just that the demonstrative Jew often felt a need to make a promise to God (as some people are wont to do nowadays). Sometimes this is our bargaining position with God. We want something to stop hurting, we want a material object really bad, so we make a vow to God—"You do this for me and I will promise that I will never do this again." I have nothing against vows; however, they seem to do nothing more than reveal to us that the promises that we make to God are meaningless, and usually entered into from the strength of the flesh (which is weakness).

ZPEB defines a vow as *a pledge or oath of a religious character, and a transaction between man and God, in which man dedicates himself or his service or something valuable to God...generally a promise made in expectation of a divine favor eagerly sought.*²⁰ This chapter will cover vows made on one's own behalf and vows a material possession given over to God. See the **Doctrine of Vows** ([HTML](#)) ([PDF](#)) ([WPD](#)) (also in Numbers 30:15).

²⁰ Vol. 5, p. 890.

Leviticus 27:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; 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 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
‘êrek ^e (רָעָה) [pronounced <i>ĠĀ-rek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
zâkâr (זָכָר) [pronounced <i>zaw-KAWR</i>]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun with the definite article	Strong's #2145 BDB #271
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
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘es ^e rîym (עֶשְׂרִים) [pronounced <i>ġes^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (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
‘ad (אֲדָ) [pronounced <i>ġahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...wa ‘ad (מִן ... אֲדָ) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shishshîym (שִׁשְׁשִׁים) [pronounced <i>shish-SHEEM</i>]	<i>sixty</i>	indeclinable plural noun	Strong's #8346 BDB #995
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Translation: ...and your evaluation is, [for] the male from twenty years old to sixty years old,...

The first evaluation is for a male between the ages of twenty and sixty. This is a man at his prime working age.

Leviticus 27:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; 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 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
'êrek ^e (רָעָה) [pronounced <i>ĠĀ-rek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
chämishîym (חֲמִשִּׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
sheqel (שֶׁקֶל) [pronounced <i>SHEH-keh</i>]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun	Strong's #8255 BDB #1053
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sheqel (שֶׁקֶל) [pronounced <i>SHEH-keh</i>]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

Translation: ...and your valuation will be fifty shekels of silver by the shekel of the sanctuary. (Kukis mostly literal translation)

Related to this man is a vow of 50 shekels of silver, which is about 20 ounces of silver, worth today around \$600 (I write this in 2024, figuring about \$30/oz. of silver).

According to the shekel of the sanctuary simply refers to an agreed upon standard as to the weight of the shekel.

Leviticus 27:3 ...and your evaluation is, [for] the male from twenty years old to sixty years old, and your valuation will be fifty shekels of silver by the shekel of the sanctuary. (Kukis mostly literal translation)

Fifty shekels of silver is approximately 1¼ lbs. or 0.6 kg. When one makes a vow, an amount had to be paid according to this person's age; all of us were purchased by Jesus Christ for the ultimate price.

Leviticus 27:1–3 And so Y^howah speaks unto Moses, saying, “Speak to the sons of Israel, and you have said, ‘When a man does a special vow to Yehowah, in your evaluation of souls; and your evaluation is, [for] the male from twenty years old to sixty years old, and your valuation will be fifty shekels of silver by the shekel of the sanctuary. (Kukis mostly literal translation)

Leviticus 27:1–3 Jehovah then spoke to Moses, saying, “Say these things to the children of Israel: ‘When a man makes a special vow to Jehovah, you will make an estimation of the valuation of persons. Your valuation of a man between twenty and sixty years of age will be 50 shekels according to the shekel of the sanctuary. (Kukis paraphrase)

When it comes to the valuation of individuals, men were given a higher valuation than women; and men during their prime working years were given the highest valuation of all. On the one hand, this makes sense; on the other hand, *to what end?*

And if a female she [is] and was your valuation thirty a shekel. And if a son of five a year and as far as a son of twenty a year and was your valuation the male twenty shekels and to the female, ten shekels. And if from a son of a month and as far as a son of five years, and was your valuation the male five shekels and to the female three shekels silver. And if from a son of sixty a year and higher, if the male was your valuation ten a shekel; and to the female ten shekels.

Leviticus
27:4–7

And if she [is] a female, your valuation was thirty shekels. And if a [person] is between five years old and twenty years old, your valuation [for] the male [is] twenty shekel and for the female, ten shekels. And if [the person] is between a month old up to five years old, your valuation [for] the male is five shekels and for the female three shekels. And if [the person is] sixty years old or above, then the valuation [for] the male is ten shekels and for the female ten shekels.

The valuation of a vow for a female between the ages of twenty and sixty would be thirty shekels. Now, if anyone is between the ages of five and twenty, the valuation for the male is twenty shekels and for the female is ten shekels. If the person is between a month old on up to five years old, then the valuation for the male is five shekels and for the female three shekels. Finally, if we are talking about a person who is sixty years or old, the valuation for the male is ten shekels and for the female is ten shekels.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And if a female she [is] and was your valuation thirty a shekel. And if a son of five a year and as far as a son of twenty a year and was your valuation the male twenty shekels and to the female, ten shekels. And if from a son of a month and as far as a son of five years, and was your valuation the male five shekels and to the female three shekels silver. And if from a son of sixty a year and higher, if the male was your valuation ten a shekel; and to the female ten shekels.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If a woman, thirty. But from the fifth year until the twentieth, a man shall give twenty sicles: a woman ten. From one month until the fifth year, for a male shall be given five sicles: for a female three. A man that is sixty years old or upward, shall give fifteen sicles: a woman ten.

Aramaic ESV of Peshitta	<p>If it is a female, then your judgment shall be thirty shekels.</p> <p>If the person is from five years old even to twenty years old, then your judgment shall be for a male twenty shekels, and for a female ten shekels.</p> <p>If the person is from a month old even to five years old, then your judgment shall be for a male five shekels of silver, and for a female your judgment shall be three shekels of silver.</p> <p>If the person is from sixty years old and upward; if it is a male, then your judgment shall be fifteen shekels, and for a female ten shekels.</p>
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	<p>And the valuation of a female shall be thirty shekels.</p> <p>And if it be from five years old to twenty, the valuation of a male shall be twenty shekels, and of a female ten shekels.</p> <p>And from a month old to five years old, the valuation of a male shall be five shekels, and of a female, three shekels of silver.</p> <p>And if from sixty years old and upward, if it be a male, his valuation shall be fifteen shekels of silver, and if a female, ten shekels.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And if it is a female, the value will be thirty shekels.</p> <p>And if the person is from five to twenty years old, the value will be twenty shekels for a male, and ten for a female.</p> <p>And if the person is from one month to five years old, then the value for a male will be five shekels of silver, and for a female three shekels.</p> <p>And for sixty years old and over, for a male the value will be fifteen shekels, and for a female, ten.</p>
Easy English	.
Easy-to-Read Version--2008	<p>The price for a woman who is 20 to 60 years old is 30 shekels. The price for a man from 5 to 20 years old is 20 shekels. For a woman the price is 10 shekels. The price for a boy from one month to five years old is 5 shekels. For a girl, the price is 3 shekels. The price for a man who is 60 years old or older is 15 shekels. The price for a woman is 10 shekels.</p>
<i>God's Word</i> TM	<p>If it is a woman, give 12 ounces.</p> <p>For a boy from 5 to 20 years old, give 8 ounces and for a girl give 4 ounces.</p> <p>For a boy from one month to five years old, give 2 ounces of silver and for a girl give about one ounce.</p> <p>For a man 60 years or over, give 6 ounces and for a woman give 4 ounces.</p>
Good News Bible (TEV)	.
Good News Bible (TEV)	<p>The LORD gave Moses the following regulations for the people of Israel. When any of you have been given to the LORD in fulfillment of a special vow, you may be set free by the payment of the following sums of money, according to the official standard: --adult male, twenty to sixty years old: 50 pieces of silver --adult female: 30 pieces of silver --young male, five to twenty years old: 20 pieces of silver --young female: 10 pieces of silver --infant male under five: 5 pieces of silver --infant female: 3 pieces of silver --male above sixty years of age: 15 pieces of silver --female above sixty: 10 pieces of silver. This is vv. 1–7 in the TEV.</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. .
The Living Bible .
New Berkeley Version .
New Life Version .
New Living Translation .
The Passion Translation .
Unfolding Bible Simplified

These are the amounts that Yahweh has set for this kind of transaction: fifty pieces of silver for men who are between twenty and sixty years old; thirty pieces of silver for adult women who are between twenty and sixty years old. Twenty pieces of silver would be paid for young men who are between five and twenty years old; ten pieces of silver for young women who are between five and twenty years old; five pieces of silver for boys who are between one month and five years old; three pieces of silver for girls who are between one month and five years old. Fifteen pieces of silver would be paid for men who are more than sixty years old; ten pieces of silver for women who are more than sixty years old. V. 3 is included for context.

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 she is a female from 20 to 60 years old, then your valuation is to be 30 shekels according to the shekel of the sanctuary.

"If a person [Lit. son of] is from five to 20 years, then your valuation for a male is to be 20 shekels and for a female ten shekels.

"If a person is from one month to five years old, then your valuation for a male is to be five shekels of silver, and for a female your valuation is to be three shekels of silver.

"If a person is 60 or more years old, then your valuation for a male is to be fifteen shekels and for a female ten shekels.

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

For a female of the same ages your standard value must be thirty shekels. From five years to twenty years old your standard value for a male must be twenty shekels, and for the female ten shekels. From one month old to five years your standard value for a male must be five shekels of silver, and for a female three

	shekels of silver. From sixty years old and up for a male your standard value must be fifteen shekels, and for a female ten shekels.
Urim-Thummim Version	If it's a female, then your valuation will be 30 shekels [12 ounces]. If the person is from 5 years old to 20 years old, then your valuation will be for the male 20 shekels [8 ounces], and for the female 10 shekels [4 ounces]. If the person is from a month old even to 5 years old, then your valuation will be for the male 5 shekels of silver [2 ounces], and for the female your valuation will be 3 shekels [1 1/4 ounces] of silver. If the person is from 60 years old and above; if he's a male, then your valuation will be 15 shekels [6 ounces], and for the female 10 shekels [4 ounces].
Wikipedia Bible Project	And if she is a female, and her value is thirty shekel. And if from the age of five years until the age of twenty years, and your valuation of the male is twenty shekels, and of the female, ten shekels. And if from a month old up to five years old, and your valuation of the male will be five shekels of silver, and the female you will value at three shekels of silver. And if from sixty years old and up, if a male, and your valuation is fifteen shekels, and for a female, ten shekels.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	A man between twenty and sixty years of age shall be valued at fifty pieces of silver—the official standard; a woman shall be valued at thirty silver coins; between five and twenty years, a boy shall be valued at twenty silver coins, a girl at ten silver coins; 6 between one month and five years, a boy shall be valued at five silver coins, a girl at three silver coins; at sixty years and over, a man shall be valued at fifteen silver coins and a woman at ten silver coins. V. 3 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 if it is a female, then your evaluation shall be thirty sheqels; and if from five years old up to twenty years old, then your evaluation for a male shall be twenty sheqels, and for a female ten sheqels; and if from a new moon ^a old up to five years old, then your evaluation for a male shall be five sheqels of silver, and for a female your evaluation shall be three sheqels of silver; and if from sixty years old and above, if it is a male, then your evaluation shall be fifteen sheqels, and for a female ten sheqels.
	^a Or a month.
Tree of Life Version	If it is a female, then your valuation should be 30 shekels. If the person is from five years to 20 years old, then your valuation is to be 20 shekels for a male and ten shekels for a female. If the person is from one month to five years old, then your valuation is to be five shekels of silver for a male and three shekels of silver for a female. If the person is from 60 years old and upward, if it is a male, then your valuation is to be 15 shekels and for a female ten shekels.

Weird English, ©198 English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE VALUATION OF A FEMALE SHALL BE THIRTY DRACHMAS.
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AND IF IT BE FROM FIVE YEARS OLD TO TWENTY, THE VALUATION OF A MALE SHALL BE TWENTY DRACHMAS, AND OF A FEMALE TEN DRACHMAS. AND FROM A MONTH OLD TO FIVE YEARS OLD, THE VALUATION OF A MALE SHALL BE FIVE DRACHMAS, AND OF A FEMALE, THREE DRACHMAS OF SILVER.

AND IF FROM SIXTY YEAR OLD AND UPWARD, IF IT BE A MALE, HIS VALUATION SHALL BE FIFTEEN DRACHMAS OF SILVER, AND IF A FEMALE, TEN DRACHMAS.

Awful Scroll Bible A five years old son till a twenty years old son, the estimation of the male is to be twenty shekels, and the female ten shekels.

A month old son till a five years old son, the estimation for the male is to be five shekels of silver, and for the female the estimation is to be three shekels of silver. A sixty years old son and over of the male, the estimation is to be five and ten shekels, and the female ten shekels. V. 4 was placed with the previous passage for context.

Concordant Literal Version If he is from five years old unto twenty years old then your appraisal will be:for the male twenty shekels, and for the female ten shekels. If the person is from a month old unto five years old then your appraisal will be:for the male five shekels of silver, and for the female your appraisal will be three shekels of silver. If the person is from sixty years old and upward, if a male, then your appraisal will be fifteen shekels and for a female ten shekels. V. 4 was placed with the previous passage for context.

exeGesés companion Bible And if a female,
your appraisal, thirty shekels.
And if a son,
of five years even to a son of twenty years,
your appraisal of the male, twenty shekels
and for the female, ten shekels.
And if a son,
of a month to a son of five years,
then your appraisal of the male, five shekels of silver
and your appraisal for the female,
three shekels of silver.
And if a son, sixty years and above, if a male,
your appraisal, fifteen shekels
and for the female, ten shekels.

Orthodox Jewish Bible And if it be a nekevah, then thy evaluation shall be shloshim shekel.
And if it be from chamesh shanim even unto esrim shanah, then thy evaluation shall be of the zachar esrim shekel, and for the nekevah aseret sheqalim.
And if it be from a month old even unto chamesh shanim, then thy evaluation shall be of the zachar chamishah shekalim kesef, and for the nekevah thy evaluation shall be shloshet shekalim kesef.

And if it be from shishim shanah and above, if it be a zachar, then thy evaluation shall be chamishah asar shekel, and for the nekevah asarah shekalim.

Rotherham's *Emphasized B.* ...but <if it be ||a female||> then shall thine estimate be thirty shekels. And <if it be from five years of age even unto twenty years of age> then shall thine estimate be <for the male> twenty shekels,—and <for the female> ten shekels. And <if it be from a month old even unto five years old> then shall thine estimate be—<for the male> five shekels of silver,—and <for the female> thine estimate [shall be] three' shekels of silver. And <if it be from sixty years of age and upwards> <if a male> then shall thine estimate be fifteen shekels,—and <for the female> ten shekels.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.	
The Expanded Bible	.	
Kretzmann's Commentary	.	
Lexham English Bible	.	But [Or "And"] if it is for a female, then [Or "and"] your proper value shall be thirty shekels. And if from five years of age [Literally "a son of five years"] up to [Or "and up to"] twenty years of age, [Literally "a son of twenty years"] then [Or "and"] your proper value shall be twenty shekels for the male and ten shekels for the female. And if from a month of age [Literally "a son of a month"] up to [Or "and up to"] five years of age, [Literally "a son of five years"] then [Or "and"] your proper value shall be five shekels of money for the male, and your proper value for the female shall be three shekels of money. And if from sixty years of age [Literally "a son of sixty years"] and above: if a male, then [Or "and"] your proper value shall be fifteen shekels; and for the female, ten shekels.
Syndein/Thieme	.	
The Voice	.	

Bible Translations with Many Footnotes:

The Complete Tanach	.	
The Geneva Bible	.	
Kaplan Translation	.	For a woman, this endowment valuation shall be 30 shekels. For a person between 5 and 20 years old, the endowment valuation shall be 20 shekels for a male, and 10 shekels for a female. For a person between one month and five years old, the endowment valuation shall be 5 silver shekels for a male, and 3 silver shekels for a female. For a person over 60 years old, the endowment valuation shall be 15 shekels for a man, and 10 shekels for a woman. 5 silver shekels The same as for redeeming a first-born boy (Numbers 3:47, 18:15).
NET Bible®	.	
New American Bible (2011)	.	
New Catholic Bible	.	
Rotherham's <i>Emphasized B.</i>	.	

Literal, almost word-for-word, renderings:

A Faithful Version	.	judgment
C. Thomson Updated OT	.	
Charles Thomson OT	.	And if it be of one from five to twenty years of age, the price of a male shall be twenty didrachms, and of a female ten didrachms. And if it be of one from a month to five years old, the price of a male shall be five didrachms, and of a female three didrachms of silver. And if it be of one from sixty years old and upwards; if a male the price shall be fifteen didrachms of silver, and if a female, ten didrachms. V. 4 was placed with the previous passage for context.
Context Group Version	.	And if it is a female, then your estimation shall be thirty shekels. And if it is from five years old even to twenty years old, then your estimation shall be of the male twenty shekels, and for the female ten shekels. And if it is from a month old even to five years old, then your estimation shall be of the male five shekels of silver, and for the female your estimation shall be three shekels of silver. And if it is from sixty years old and upward; if it is a male, then your estimation shall be fifteen shekels, and for the female ten shekels.
English Standard Version	.	
Green's Literal Translation	.	
Legacy Standard Bible	.	
Literal Standard Version	.	

Modern English Version	.
Modern Literal Version 2020	And if it is a female, then your evaluation will be thirty shekels. And if it is from five years old even to twenty years old, then your evaluation will be of the male twenty shekels and for the female ten shekels. And if it is from a month old even to five years old, then your evaluation will be of the male five shekels of silver and for the female your evaluation will be three shekels of silver. And if it is from sixty years old and upward, if it is a male, then your evaluation will be fifteen shekels and for the female ten shekels.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and if she is a female, your valuation will exist of thirty sheqels and if from a son of five years and until a son of twenty years, and your valuation will exist, the male, twenty sheqels, and for the female, ten sheqels, and if from a son of a new moon and until a son of five years, then your valuation will exist, the male, five sheqels of silver, and to the female your valuation is three sheqels of silver, and if from a son of sixty years and upward, if a male, then your valuation will exist, fifteen sheqels, and for the female, ten sheqels,...
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:
4-7

Leviticus 27:4			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
n ^e qêbâh (הַבָּקָה) [pronounced <i>n^e-kay^b-AW</i>]	<i>female in contrast to male; woman, female [woman, child animal]</i>	feminine singular noun	Strong's #5347 BDB #666
hîy' (היא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
w ^e (or v ^e) (ו, 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 27:4			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
ʿêrek ^e (עָרַךְ) [pronounced ĠĀ-rek ^e]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
sh ^e lôshîym (שְׁלֹשִׁים) [pronounced sh ^e low-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
sheqel (שֶׁקֶל) [pronounced SHEH-keh/]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun	Strong's #8255 BDB #1053

Translation: [And if she \[is\] a female, your valuation was thirty shekels.](#)

I probably should have included v. 4 as a part of the previous section.

The female that we are looking at here is between twenty and sixty years old and she is valued at thirty shekels.

Where do these amounts come from and what exactly do they mean?

Even though we are not talking about people being sold into slavery, could these be common prices for slaves? Recall that the valuation for the man at that age would be \$600 today, so that is certainly far too low for a slave. In my head, I have computed the valuation of the woman in the same age range as being \$360.

Leviticus 27:4 [And if she \[is\] a female, your valuation was thirty shekels.](#) (Kukis mostly literal translation)

A woman had to bring less for her vow; this may have been impacted directly by earning power—which the woman had very little.

Leviticus 27:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

Leviticus 27:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châmêsh (חֲמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (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
‘ad (דַּעַד) [pronounced <i>gâhd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...wa ‘ad (דַּעַד ... מִן) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘es ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Translation: And if a [person] is between five years old and twenty years old,...

Let's say that we are considering a male or female between the ages of five and twenty. First of all, it makes little sense for someone under the age of twelve making any sort of a vow. So how exactly are they are part of this system?

Leviticus 27:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; 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 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
‘êrek ^e (רְעָה) [pronounced <i>GĀ-rek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
zâkâr (זָכָר) [pronounced <i>zaw-KAWR</i>]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun with the definite article	Strong's #2145 BDB #271

Leviticus 27:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿes ^e rîym (עֶשְׂרִים) [pronounced ges ^e - REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
sh ^e qâlîym (שְׁקָלִים) [pronounced she-kaw- LEEM]	<i>0.4 ounces or 11 grams and is transliterated shekels</i>	masculine plural noun	Strong's #8255 BDB #1053
w ^e (or v ^e) (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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
n ^e qêbâh (נְקֵבָה) [pronounced n ^e -kay ^b - AW]	<i>female in contrast to male; woman, female [woman, child animal]</i>	feminine singular noun with the definite article	Strong's #5347 BDB #666
ʿeser (עָשֶׂר) [pronounced GEH-ser]	<i>ten</i>	masculine numeral; construct form	Strong's #6235 BDB #796
sh ^e qâlîym (שְׁקָלִים) [pronounced she-kaw- LEEM]	<i>0.4 ounces or 11 grams and is transliterated shekels</i>	masculine plural noun	Strong's #8255 BDB #1053

Translation: ...your valuation [for] the male [is] twenty shekel and for the female, ten shekels.

If we were looking at this in terms of slavery, a young person would seemingly be worth a lot more, given his or her age.

Leviticus 27:5 And if a [person] is between five years old and twenty years old, your valuation [for] the male [is] twenty shekel and for the female, ten shekels. (Kukis mostly literal translation)

It appears that the price of the vow is less because it is more difficult for the younger person to have that kind of money.

Leviticus 27:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Leviticus 27:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	new moon, month; monthly; first day of the month	masculine singular noun	Strong's #2320 BDB #294
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
‘ad (אֲדָ) [pronounced ‘ahd]	as far as, even to, up to, until	preposition	Strong's #5704 BDB #723
Together, min...wa ‘ad (מִן ... וְ) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
châmêsh (חָמֵשׁ) [pronounced khaw-MAYSH]	five	masculine singular numeral	Strong's #2568 BDB #331
shânîym (שָׁנַיִם) [pronounced shaw-NEEM]	years	feminine plural noun	Strong's #8141 BDB #1040

Translation: And if [the person] is between a month old up to five years old,...

There is also a valuation determined for a child under five. Again, how exactly is a child mixed into a vow?

Leviticus 27:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	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 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
‘êrek ^e (רְעָה) [pronounced ĠĀ-rek ^e]	order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
zâkâr (זָכָר) [pronounced zaw-KAWR]	male, male offspring (whether animal or people); this word is not used as a collective for males and females	masculine singular noun with the definite article	Strong's #2145 BDB #271
châmêsh (חָמֵשׁ) [pronounced khaw-MAYSH]	five	masculine singular numeral	Strong's #2568 BDB #331

Leviticus 27:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e qâlîym (שֶׁקֶלִים) [pronounced she-kaw-LEEM]	0.4 ounces or 11 grams and is transliterated shekels	masculine plural noun	Strong's #8255 BDB #1053
keçeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun	Strong's #3701 BDB #494
w ^e (or v ^e) (וּ, אוּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510
n ^e qêbâh (נִקְבָּה) [pronounced n ^e -kay ^b -AW]	female in contrast to male; woman, female [woman, child animal]	feminine singular noun with the definite article	Strong's #5347 BDB #666
sh ^e lôwshâh/sh ^e lôshâh (שְׁלוֹשָׁה) [pronounced shel-oh-SHAW]	a three, a trio, a triad, a threesome	feminine numeral construct	Strong's #7969 BDB #1025
sh ^e qâlîym (שֶׁקֶלִים) [pronounced she-kaw-LEEM]	0.4 ounces or 11 grams and is transliterated shekels	masculine plural noun	Strong's #8255 BDB #1053
keçeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun	Strong's #3701 BDB #494

Translation: ...your valuation [for] the male is five shekels and for the female three shekels.

Given the very, very low valuation here, this is certainly far removed from slavery.

Leviticus 27:6 And if [the person] is between a month old up to five years old, your valuation [for] the male is five shekels and for the female three shekels. (Kukis mostly literal translation)

Again, a smaller amount for the younger the person. Here a vow is not made by the child but on behalf of the child. We see the same determination of value in Numbers 18:16.

Leviticus 27:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, אוּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
îm (אִם) [pronounced eem]	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)	primarily an hypothetical particle	Strong's #518 BDB #49

Leviticus 27:7a			
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
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shishshîym (שִׁשְׁשִׁיִּם) [pronounced <i>shish-SHEEM</i>]	<i>sixty</i>	indeclinable plural noun	Strong's #8346 BDB #995
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (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
ma ^e lâh (מֵלָה) [pronounced <i>mawg^e-LAW</i>]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751

Translation: And if [the person is] sixty years old or above,...

Finally, we consider the senior citizen, who is sixty years or older.

Leviticus 27:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
zâkâr (זָכָר) [pronounced <i>zaw-KAWR</i>]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun with the definite article	Strong's #2145 BDB #271
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
ʿêrek ^e (עָרַךְ) [pronounced <i>GĀ-rek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
ʿâsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797

Leviticus 27:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	0.4 ounces or 11 grams and is transliterated <i>shekel</i>	masculine singular noun	Strong's #8255 BDB #1053
w ^e (or v ^e) (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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
n ^e qêbâh (נְקֵבָה) [pronounced n ^e -kay ^b -AW]	<i>female in contrast to male; woman, female [woman, child animal]</i>	feminine singular noun with the definite article	Strong's #5347 BDB #666
‘eser (עָשָׂר) [pronounced ĞEH-ser]	<i>ten</i>	masculine numeral; construct form	Strong's #6235 BDB #796
sh ^e qâlîym (שֶׁקֶלִים) [pronounced she-kaw-LEEM]	0.4 ounces or 11 grams and is transliterated <i>shekels</i>	masculine plural noun	Strong's #8255 BDB #1053

Translation: ...then the valuation [for] the male is ten shekels and for the female ten shekels. (Kukis mostly literal translation)

The men and women have their respective valuations.

Leviticus 27:7 And if [the person is] sixty years old or above, then the valuation [for] the male is ten shekels and for the female ten shekels. (Kukis mostly literal translation)

The amount is greater than that of a child and less than that of the prime age. I don't quite follow why a determination of value is not given for one above sixty, unless there is just less to vow about.

Leviticus 27:4–7 And if she [is] a female, your valuation was thirty shekels. And if a [person] is between five years old and twenty years old, your valuation [for] the male [is] twenty shekel and for the female, ten shekels. And if [the person] is between a month old up to five years old, your valuation [for] the male is five shekels and for the female three shekels. And if [the person is] sixty years old or above, then the valuation [for] the male is ten shekels and for the female ten shekels. (Kukis mostly literal translation)

Leviticus 27:4–7 The valuation of a vow for a female between the ages of twenty and sixty would be thirty shekels. Now, if anyone is between the ages of five and twenty, the valuation for the male is twenty shekels and for the female is ten shekels. If the person is between a month old on up to five years old, then the valuation for the male is five shekels and for the female three shekels. Finally, if we are talking about a person who is sixty years or old, the valuation for the male is ten shekels and for the female is ten shekels. (Kukis paraphrase)

And if being impoverished, he from your valuation and he has presented him to faces of the priest, and has valued him the priest upon a mouth of that [which] will attain a hand of the one vowing will value him the priest.

Leviticus
27:8

And if he is impoverished more than his valuation then he will present him before the priest and the priest has valued him. The priest will value him according to the testimony [lit., *mouth*] of the one vowing of that [which] [his] hand [might] attain.

Now, if a person is poorer, more than his valuation, then he will present himself before the priest for the priest to evaluate him. The priest will set a value on him according to the testimony of the one making the vow as to what he is able to afford.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And if being impoverished, he from your valuation and he has presented him to faces of the priest, and has valued him the priest upon a mouth of that [which] will attain a hand of the one vowing will value him the priest.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If he be poor, and not able to pay the estimation, he shall stand before the priest: and as much as he shall value him at, and see him able to pay, so much shall he give.
Aramaic ESV of Peshitta	But if he is poorer than your judgment, then he shall be set before the priest, and the priest shall value him; according to the ability of him who vowed shall the priest value him.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if the man is too poor for the valuation, he shall stand before the priest; and the priest shall value him: according to what the man who has vowed can afford, the priest shall value him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But if he is poorer than the value which you have put on him, then let him be taken to the priest, and the priest will put a value on him, such as it is possible for him to give.
Easy English	.
Easy-to-Read Version–2008	"If anyone is too poor to pay the price, bring that person to the priest. The priest will decide how much money the person can afford to pay.
God's Word™	But the person who is too poor to pay the required amount must stand in front of the priest. The priest will determine the amount based on what the person can afford.

Good News Bible (TEV) If any of you make a vow and are too poor to pay the standard price, you shall bring the person to the priest, and the priest will set a lower price, according to your ability to pay.

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 have promised to give someone to me and can't afford to pay the full amount for that person's release, you will be taken to a priest, and he will decide how much you can afford.

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

The Passion Translation .

Unfolding Bible Simplified

If anyone who has made such a solemn promise is very poor and unable to pay to set free the person whom he has given to Yahweh, he must take that person to the priest. The priest will set the price for freeing him to an amount that the person can pay.

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 he is too poor for your evaluation, then he shall stand before the priest, and the priest shall arrange him; the priest shall arrange him according to what the hand of him who vowed can reach.

International Standard V

But if he be too poor to be valued, then cause him to stand before the priest and let the priest set a value on him according to the ability [Lit. according to what the hand can reach] of the one making the vow.

H. C. Leupold .

Lexham English Bible .

NIV, ©2011 .

Unfolding Bible Literal Text

But if the person making the vow cannot pay the standard value, then the person being given must be presented to the priest, and the priest will value that person by the amount the one making the vow is able to afford.

Urim-Thummim Version .

Wikipedia Bible Project And if he does not amount to your valuation, and they will stand him up before the priest, and the priest will evaluate him. As the means of the vow tender will allow, so the priest will value him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) If the person who made the vow is too poor to pay the standard price, he must present the person concerned to the priest, and the priest shall set a value proportionate to the resources of the person who made the vow.

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 [a person] is too poor to pay the endowment, he shall present himself before the priest, so that the priest can determine the endowment valuation. The priest shall then make this determination on the basis of how much the person making the vow can afford.

The Scriptures—2009 .

Tree of Life Version But if he is poorer than your valuation, then he is to be set before the kohen and the kohen will set a value for him, in keeping with what the one who made the vow can afford.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .

Awful Scroll Bible Is he to be too poor for the estimation, he is to have stood turned before the priest, and the priest is to have evaluated him, within the extremity that his hand was able to attain to, of he vowing, was the priest to evaluate him.

Concordant Literal Version Yet if he is too reduced by poverty for your appraisal then one will stand him before the priest, and the priest will appraise him. Corresponding to what the vower's means can afford shall the priest appraise him.

exeGesés companion Bible And if he impoverishes beyond your appraisal, then he stands at the face of the priest; and the priest appraises him; according to his mouth who vows what his hand attained the priest appraises him.

Orthodox Jewish Bible But if he be poorer than thy evaluation, then he shall present himself before the kohen, and the kohen shall value him; according to the ability of the one who vowed the neder shall the kohen value him.

Rotherham's *Emphasized B.* But <if he be ||too poor|| for thine estimate> then shall he present himself before the priest, and the priest shall estimate him,—<according to that which the hand of him who would vow can attain to> shall the priest estimate him.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	But [Or "And"] if he is poorer than your proper value, then [Or "and"] he shall present himself before [Literally "to the faces of"] the priest, and the priest shall set a value on him; the priest shall value him according to [Literally "on a mouth of"] what the person who made a vow can afford. [Literally "his hand produces"]

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:

A Faithful Version	. judgment
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	.
English Standard Version	And if someone is too poor to pay the valuation, then he shall be made to stand before the priest, and the priest shall value him; the priest shall value him according to what the vower can afford.
Green's Literal Translation	.
Legacy Standard Bible	And if he is poorer than your valuation, then he has presented himself before the priest, and the priest has valued him; according to that which the hand of him who is vowing reaches, the priest values him.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and if he be low from your valuation, then he will make him stand to the face of the administrator, and the administrator will value him by the mouth ^[836] of what the hand making a vow will overtake, the administrator will value him,...
	836. The phrase "by the mouth" means "according to."
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	But if he is poorer than your valuation, then he shall be set before the priest, and the priest shall assign a value to him. The priest shall assign a value according to his ability to pay.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Leviticus 27:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wāw 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
mûwk (מֹוֹק) [pronounced <i>mook</i>]	<i>becoming thin, (figuratively) being impoverished; being low, being depressed, growing poor</i>	masculine singular, Qal active participle	Strong's #4134 BDB #557
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
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
ʿêrek ^e (רְעָה) [pronounced <i>ĠĀ-rek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789

Translation: *And if he is impoverished more than his valuation...*

There are some who would want to make a vow, but they cannot afford the amount of the vow as set above (in vv. 3–7). They are too poor to pay that vow.

Leviticus 27:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
ʿâmad (עָמַד) [pronounced <i>ġaw-MAHD</i>]	<i>to be presented, be caused to stand; to be set, to be placed; to be stood before; to remain</i>	3 rd person masculine singular, Hiphil perfect with the 3 rd person masculine singular suffix	Strong's #5975 BDB #763
lâmed (לְ) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Leviticus 27:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L°pânîym (לְפָנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: ...then he will present him before the priest...

He will present himself before the priest with this concern.

Leviticus 27:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
ʿârak ^e (אָרַךְ) [pronounced gaw-RAK]	to value, to estimate; to tax, to make an evaluation, to estimate	3 rd person masculine singular, Hiphil perfect	Strong's #6186 BDB #789
ʿêth (אֵת) [pronounced ayth]	him, it; he; untranslated mark of a direct object; occasionally to him, toward him	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...and the priest has valued him.

The priest will evaluate his financial situation.

Leviticus 27:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced gah]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced peh]	mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end	masculine singular construct	Strong's #6310 BDB #804

Leviticus 27:8d			
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
nâsag (נָשַׁג) [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 rd person feminine singular, Hiphil imperfect	Strong's #5381 BDB #673
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular construct	Strong's #3027 BDB #388
nâdar (נָדַר) [pronounced naw-DAHR]	<i>the one vowing, making a promise, the one making a commitment, giving a word of assurance concerning a matter, giving one's personal and honorable guarantee, the one making a solemn oath or pledge to do or not to do a thing</i>	masculine singular, Qal active participle with the definite article	Strong's #5087 BDB #623
ʾârak ^e (אַרַךְ) [pronounced ʾaw-RAK]	<i>to value, to estimate; to tax, to make an evaluation, to estimate</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #6186 BDB #789
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: The priest will value him according to the testimony [lit., *mouth*] of the one vowing of that [which] [his] hand [might] attain. (Kukis mostly literal translation)

He will give testimony to the priest as to his financial condition and the priest will determine how much his hand is able to attain (that is, how much he is able to offer for a vow).

The *one vowing* is the final reference in the Hebrew to *making a vow* or to *the person making a vow*. Strictly speaking, *vow* and *the one vowing* are only found twice total in this chapter (vv. 2 & 8).

Leviticus 27:8 And if he is impoverished more than his valuation then he will present him before the priest and the priest has valued him. The priest will value him according to the testimony [lit., *mouth*] of the one vowing of that [which] [his] hand [might] attain. (Kukis mostly literal translation)

Recall that the phrase, *the hand reaches to* is a reference to one's financial ability.

Leviticus 27:8 And if he is impoverished more than his valuation then he will present him before the priest and the priest has valued him. The priest will value him according to the testimony [lit., *mouth*] of the one vowing of that [which] [his] hand [might] attain. (Kukis mostly literal translation)

Leviticus 27:8 Now, if a person is poorer, more than his valuation, then he will present himself before the priest for the priest to evaluate him. The priest will set a value on him according to the testimony of the one making the vow as to what he is able to afford. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Animals Offered in a Vow

And if an animal [one] brings near from her an offering to Y^ehowah, all that he gives from him to Y^ehowah is holy. He will not substitute him and he will not exchange him, good in evil or evil in good. And if exchanging he exchanges an animal in an animal, and he is and his exchange is holy.

Leviticus
27:9–10

If [one] brings near an animal [and offers] from it an offering to Y^ehowah, all that he gives from it to Y^ehowah is set apart [or, *is considered holy*]. He will not substitute it or exchange it, good with bad or bad with good. But if he exchanges an animal for an animal, both it and the exchange are set apart [or, *are considered holy*].

Let's say that one brings an animal near to be sacrificed and a portion of it is offered to Jehovah; all that he gives to Jehovah is considered holy. He will not substitute for it or exchange it, good for bad or bad for good. But if he does exchange one animal for another, both the original animal and its substitute are considered holy.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And if an animal [one] brings near from her an offering to Y ^e howah, all that he gives from him to Y ^e howah is holy. He will not substitute him and he will not exchange him, good in evil or evil in good. And if exchanging he exchanges an animal in an animal, and he is and his exchange is holy.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But a beast that may be sacrificed to the Lord, if any one shall vow, shall be holy, And cannot be changed: that is to say, neither a better for a worse, nor a worse for a better. And if he shall change it: both that which was changed, and that for which it was changed, shall be consecrated to the Lord.
Aramaic ESV of Peshitta	""If it is an animal, of which men offer an offering to Mar-Yah, all that any man gives of such to Mar-Yah becomes holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change animal for animal, then both it and that for which it is changed shall be holy.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if it be from the cattle that are offered as a gift to the Lord, whoever shall offer one of these to the Lord, it shall be holy. He shall not change it, a good for a bad, or a bad for a good; and if he shall change it, a beast for a beast, it and the substitute shall be holy.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if it is a beast of which men make offerings to the Lord, whatever any man gives of such to the Lord will be holy. It may not be changed in any way, a good given for a bad, or a bad for a good; if one beast is changed for another, the two will be holy.
Easy English Easy-to-Read Version—2008	. "You might promise to give an animal to the Lord. If it is a clean animal--one that is acceptable as an offering to the LORD--then the animal you bring will become holy. You must not put any other animal in its place. Don't try to trade a good animal for a bad one or a bad animal for a good one. If you try to change animals, both animals will become holy--they will both belong to the Lord.
<i>God's Word</i> TM	"If the vow is to give the kind of animal that people offer to the LORD, it will be considered holy. Don't exchange or substitute animals, a good one for a bad one or a bad one for a good one. If you do exchange one animal for another, then both animals will be holy.
Good News Bible (TEV)	If your vow concerns an animal that is acceptable as an offering to the LORD, then every gift made to the LORD is sacred, and you may not substitute another animal for it. If you do, both animals belong to the LORD.
<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 promise to sacrifice an animal to me, it becomes holy, and there is no way you can set it free. If you try to substitute any other animal, no matter how good, for the one you promised, they will both become holy and must be sacrificed.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	If someone solemnly promises Yahweh to give him an animal that is acceptable to him, that animal becomes very special to Yahweh; it belongs to him alone. The person who promised to give it must not give another animal instead of the one that he promised. He must not substitute a bad one for a good one or even a better one than the one offered. If he tries to do that, both animals will become dedicated to Yahweh.

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 it is an animal of which men bring an offering to Jehovah, all that anyone gives of such to Jehovah is holy. He shall not change it, nor exchange it, a good for a bad, or a bad for a good; and if he shall at all exchange animal for animal, then it and its exchange shall be holy.
International Standard V	.	"If it's an animal from which they make an offering to the Lord, everything that he gives to the Lord from it will be holy. He is not to substitute it or exchange it—the good with the bad or the bad with the good. "If he ever makes an exchange of an animal for an animal, then it and what's being exchanged is holy.
H. C. Leupold	.	
Lexham English Bible	.	
NIV, ©2011	.	
Unfolding Bible Literal Text	.	If someone wants to sacrifice an animal to Yahweh, and if Yahweh accepts it, then that animal will be set apart to him. The person must not alter or change such an animal, a good one for a bad one or a bad for a good. If he does at all change one animal for another, then both it and the one for which it is exchanged become holy.
Urim-Thummim Version	.	And if its an animal that they bring near as an offering to YHWH, all of it that one gives to YHWH is sacred. He will not alter or change it, a good one for a bad one, or a bad one for a good one, but if he decides to substitute one animal for another, both the animal and its substitute become sacred.
Wikipedia Bible Project	.	And if a beast, which will be sacrificed as an offering for Yahweh, all that will give of it to Yahweh will be blessed. He will not exchange it, he will not trade it good for bad or bad for good. And if he will trade it beast for beast, then both it and its counterpart will be holy.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	As for an animal suitable for offering to Yah weh, any such animal given to Yah weh is holy. It cannot be exchanged or a substitute offered—good for bad, bad for good. If one animal is substituted for another, both of them shall belong to Yahweh.
New American Bible (2011)	.	
The Catholic Bible	.	
New Jerusalem Bible	.	
NRSV (Anglicized Cath. Ed.)	.	
Revised English Bible–1989	.	

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
exeGesés companion Bible	.	
Hebraic Roots Bible	.	
Kaplan Translation	.	<i>Endowments of Animals and Real Estate</i> If [the endowment] is an animal that can be offered as a sacrifice to God, then anything donated to God [automatically] becomes consecrated. One may neither exchange it nor offer a substitute for it, whether it be a better [animal] for a worse one, or a worse [animal] for a better one. If he replaces one animal with another, both [the original animal] and its replacement shall be consecrated.

The Scriptures–2009	'And if it is a beast of which they bring an offering to הוהי, all such given to הוהי is set-apart. 'He is not to replace it or exchange it, good for spoilt or spoilt for good. And if he at all exchanges beast for beast, then both it and the one exchanged for it is set-apart.
Tree of Life Version	“Now if it is an animal that may be brought as an offering to Adonai, anything that one gives to Adonai will be holy. He is not to replace it or exchange it, either good for bad, or bad for good. But if he does exchanges one animal for another, then both it and the one for which it is exchanged will become holy.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	.
Concordant Literal Version	If the vow involves a domestic beast from which they bring near an approach present to Yahweh, all of what one gives to Yahweh, it shall be holy. He shall not exchange it nor substitute for it, a good for a bad one or a bad for a good one. And if he should substitute, yea substitute beast for beast, then it has become holy; both it and its substitute shall be holy.
exeGesés companion Bible	And if an animal, whereof they oblate a qorban to Yah Veh, all of such that he gives to Yah Veh becomes holy: he neither changes nor exchanges a good for an evil or an evil for a good: and if in exchanging, he exchanges animal for animal, then it and the exchange thereof become holy.
Orthodox Jewish Bible	And if it be a behemah, whereof men bring a korban unto Hashem, all that any man giveth of such unto Hashem shall be kodesh. He shall not exchange it, nor substitute it, a tov for a rah, or rah for tov: and if he shall at all substitute behemah for behemah, then it and the substitute thereof shall be kodesh.
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 <i>it is</i> a domestic animal from which they present an offering for Yahweh, all that he gives from it for Yahweh shall be a holy object. He shall not replace it, nor shall he exchange it, <i>either</i> good with bad or bad with good; and if he indeed exchanges a domestic animal with a domestic animal, then [Or “and”] it and its substitution shall be a holy object. [Literally “it shall be and its substitution shall be holy”]
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.* And <if it be a beast whereof men^f may bring near an oblation unto Yahweh> ||all that whereof aught is given to Yahweh|| shall be holy. He shall not alter it nor change it,—good for bad or bad for good,—<but if he ||do|| change beast for beast> then shall ||both it' and what was given in exchange for it|| be holy.
^fSome cod. (w. Sam.) have: "one"—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version And if *it is* an animal which they bring for an offering to the LORD, all that one gives of such to the LORD shall be holy. He shall not alter it nor change it, a good *one* for a bad *one*, or a bad *one* for a good *one*. But if he shall at all change animal for animal, then it and the exchange of it shall be holy.

C. Thomson Updated OT .
 Charles Thomson OT But if the gift to the Lord be from the cattle which may be offered, whoever shall give any of these to the Lord, it shall be sacred. He shall not change it, a good for a bad; nor a bad for a good: and if he actually change this beast for another, both it and that given in exchange shall be sacred.

Context Group Version And if it is a beast, from which men offer an offering to YHWH, all that any man gives of such to YHWH shall be special. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then both it and that for which it is changed shall be special.

English Standard Version .
 Green's Literal Translation And if it is an animal of which they bring an offering to Jehovah, all that one gives of it to Jehovah is holy. He shall not replace it, or change it, a good for a bad, or a bad for a good. And if he shall at all change animal for animal, then both it and that for which it is changed shall be holy.

Legacy Standard Bible .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 And if it is a beast, of which men offer an offering to Jehovah, all that any man gives of such to Jehovah will be holy. He will not alter it, nor change it, a good for a bad, or a bad for a good. And if he will at all change beast for beast, then both it and that for which it is changed will be holy.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans. ...and if a beast that they will bring near, a donation for YHWH, all that he will give from him belong to YHWH, he will exist special. He will not pass him over, and he will not convert him, a functional for a dysfunctional or a dysfunction for a functional, and if he convert beast for a beast, and he will exist, he and his exchange will exist special,...

Updated Bible Version 2.17 . oblation
 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:
 9-10

Leviticus 27:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; 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
b ^e hêmâh (הַמְּהָב) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
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 with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577
qorbân/qurbân (זָבַח/זָבַח) [pronounced <i>kor-BAWN, koor-BAWN</i>]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun	Strong's #7133 BDB #898–899
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: If [one] brings near an animal [and offers] from it an offering to Y^ehowah,...

As part of a vow, a person brings an animal to be offered up. However, only a portion of the animal is being offered (my assumption is, the rest would go to his own family).

The ESV identifies this animal as a vow, although that word is not precisely found here. In the ESV, that will be the last mention of vows in this chapter.

Leviticus 27:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that.</i>			
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
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

Translation: ...all that he gives from it to Y^ehowah is set apart [or, is considered holy].

The portion that he gives to God is considered holy. That is, it is a legitimate offering.

Leviticus 27:9 If [one] brings near an animal [and offers] from it an offering to Y^ehowah, all that he gives from it to Y^ehowah is set apart [or, is considered holy]. (Kukis mostly literal translation)

One is making a vow and they come to God with an animal for sacrifice—that animal is set apart to God.

Leviticus 27:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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

Leviticus 27:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châlahp (חָלַף) [pronounced <i>chaw-LAHF</i>]	<i>to change, to exchange, to interchange, to alter; to substitute; to cause to revive; to sprout forth</i>	3 rd person masculine singular, Hiphil imperfect; with the 3 rd person masculine singular suffix	Strong's #2498 BDB #322
wê (or vê) (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
lô' (אֵל or אֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwr (רִוַּם) [pronounced <i>moor</i>]	<i>to exchange; to change</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4171 BDB #558
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
This is the first occurrence of this very common word in the book of Leviticus.			
bê (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, up to; in respect to, on account of; by means of, about, concerning; during</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
ra' (רַע) [pronounced <i>rahg</i>]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, grievous, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948
This appears to be the first occurrence of this word in the book of Leviticus.			
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
ra' (רַע) [pronounced <i>rahg</i>]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, grievous, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948

Leviticus 27:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, up to; in respect to, on account of; by means of, about, concerning; during</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
ṭōwb (טוב) [pronounced toh ^{bv}]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Translation: He will not substitute it or exchange it, good with bad or bad with good.

He will not replace his offering with a different offering, regardless of the relative quality of the two offerings. The new offering could be worse and it could be better. However, when he vows a specific animal (or a part of a specific animal), then that is what must be offered up.

Leviticus 27:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
ʾim (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
mûwr (רומ) [pronounced moor]	<i>to exchange; to change</i>	Hiphil infinitive absolute	Strong's #4171 BDB #558
mûwr (רומ) [pronounced moor]	<i>to exchange; to change</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4171 BDB #558
b ^e hêmâh (המה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, up to; in respect to, on account of; by means of, about, concerning; during</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
b ^e hêmâh (המה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96

Leviticus 27:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; 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 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w ^e (or v ^e) (ו, 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
t ^e mûwrâh (תְּרוּמָה) [pronounced <i>t^emoo-RAW</i>]	<i>that which is exchanged, an exchange, a substitute; a barter, what is bartered, compensation, recompense</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8545 BDB #558
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871

Translation: But if he exchanges an animal for an animal, both it and the exchange are set apart [or, are considered holy]. (Kukis mostly literal translation)

Despite what is said in v. 10a, v. 10b says, *okay, let's say that you do exchange one animal for another, then the original animal is considered holy and the new animal (the animal which is a substitution) is considered holy.*

If not a contradiction, this at least seems odd. In v. 10a, you are not to exchange one animal for another. Perhaps the key is, the substitute is better (or the substitute is worse). However, if the animal is exchanged for another—and we may consider this for another reason other than relative quality—then the original animal is considered holy and the animal replacing it is considered holy. Either one is legitimately used in order to fulfill the vow.

Leviticus 27:10 He will not substitute it or exchange it, good with bad or bad with good. But if he exchanges an animal for an animal, both it and the exchange are set apart [or, are considered holy]. (Kukis mostly literal translation)

Once something has been set apart to God, it may not have something substituted for it. It does not matter if the person doing the substitution assures the priest that the new item is better. If such an exchange takes place, then both things are holy, or set apart to God, and therefore belong to God. In the degenerate times of Malachi, men promised one animal and then sacrificed another. "You also say, 'My, how tiresome it is?' And you disdainfully sniff at it," says Y^ehowah of the armies, "and you bring what was taken by robbery, and [the] lame or sick; so you bring a tribute offering! Should I receive that from your hand?" says Y^ehowah. "But cursed is the swindler who has a male in his flock and vows it, but sacrifices a blemished animal to Y^ehowah, for I am a great King," says

Y^ehowah of the armies, "and My name is feared among the Gentiles!" (Mal. 1:13–14). When one offered an unclean animal, it had to be accompanied by a 20% overage.

Leviticus 27:9–10 If [one] brings near an animal [and offers] from it an offering to Y^ehowah, all that he gives from it to Y^ehowah is set apart [or, *is considered holy*]. He will not substitute it or exchange it, good with bad or bad with good. But if he exchanges an animal for an animal, both it and the exchange are set apart [or, *are considered holy*]. (Kukis mostly literal translation)

Leviticus 27:9–10 Let's say that one brings an animal near to be sacrificed and a portion of it is offered to Jehovah; all that he gives to Jehovah is considered holy. He will not substitute for it or exchange it, good for bad or bad for good. But if he does exchange one animal for another, both the original animal and its substitute are considered holy. (Kukis paraphrase)

And if any animal is unclean which they have not brought near from her and offering to Y^ehowah and he has caused to stand an animal to faces of the priest. And values the priest her whether good or whether evil, as your valuation the priest so he is. And if as a redeemer he redeems her and he has added a fifth upon your valuation.

Leviticus
27:11–13

Now, if [there is] an unclean animal from which they do not bring near as an offering to Y^ehowah, then he presents the animal to the priest. The priest will make a valuation, whether good or bad, and your valuation will be [whatever] the priest [determines]. And if [anyone] redeems [the animal], he will add a fifth over your valuation.

Now, let's say this person has an unclean animal—not one which he would offer to Jehovah—and he shows this animal to the priest. The priest will determine the value of the animal, whether high or low, and this value will be whatever the priest determines. And if someone comes in and purchases the animal, they must add a fifth on top of the priest's valuation.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And if any animal is unclean which they have not brought near from her and offering to Y^ehowah and he has caused to stand an animal to faces of the priest. And values the priest her whether good or whether evil, as your valuation the priest so he is. And if as a redeemer he redeems her and he has added a fifth upon your valuation.

Dead Sea Scrolls

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Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

An unclean beast, which cannot be sacrificed to the Lord, if any man shall vow, shall be brought before the priest:

Who judging whether it be good or bad, shall set the price.

Which, if he that offereth it will give, he shall add above the estimation the fifth part.

Aramaic ESV of Peshitta

If it is any unclean animal, of which they do not offer as an offering to Mar-Yah, then he shall set the animal before the priest;

and the priest shall value it, whether it is good or bad. As you the priest values it, so shall it be.

Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	But if he will indeed redeem it, then he shall add the fifth part of it to its judgment. And if it be any unclean beast, of which none are offered as a gift to the Lord, he shall set the beast before the priest. And the priest shall make a valuation between the good and the bad, and accordingly as the priest shall value it, so shall it stand. And if the worshipper will at all redeem it, he shall add the fifth part to its value.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if it is any unclean beast, of which offerings are not made to the Lord, then let him take the beast before the priest; And let the priest put a value on it, if it is good or bad; whatever value the priest puts on it, so will it be. But if he has a desire to get it back for himself, let him give a fifth more than your value.
Easy English Easy-to-Read Version–2008	"The animal you promised might be one that is not acceptable as an offering to the LORD. If you promised one of these unclean animals, you must bring it to the priest. The priest will decide a price for that animal. It doesn't make any difference if the animal is good or bad. If the priest decides on a price, that is the price for the animal. If you want to buy back the animal, then you must add one-fifth to the price. If it is an unclean animal that cannot be brought to the LORD as an offering, bring it in front of the priest. The priest will determine what its value is. The value will be whatever the priest decides. If you want to buy it back, you must pay its full value plus one-fifth more.
God's Word™	But if your vow concerns a ritually unclean animal, which is not acceptable as an offering to the LORD, you shall take the animal to the priest. The priest shall set a price for it, according to its good or bad qualities, and the price will be final. If you wish to buy it back, you must pay the price plus an additional 20 percent.
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.	Donkeys are unfit for sacrifice, so if you promise me a donkey, you must bring it to the priest, and let him determine its value. But if you want to buy it back, you must pay an additional twenty percent..
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	If the animal that he wishes to give to Yahweh is a kind that is unacceptable to be an offering, he must take the animal to the priest. The priest then will decide what

Christian Community (1988)	If it is an unclean animal, and not suitable for offering to Yahweh, whatever it may be it must be presented to the priest and he shall set a price for it, judging it good or bad. You must abide by his price. The person who wishes to buy it back must add one-fifth to the price set.
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 if it is any unclean beast of which they do not bring an offering to יהוה, then he shall present the beast before the priest; and the priest shall value it, whether it is good or spoilt. According to your evaluation, O priest, so it shall be. 'But if he indeed redeems it, then he shall add one-fifth to your evaluation.
Tree of Life Version	If it is any sort of unclean animal that may not be brought as an offering to Adonai, then he is to set that animal before the kohen. The kohen is to evaluate it, whether it is good or bad. As the kohen values it, so it will be. But if he would redeem it, then he is to add a fifth to its valuation.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND IF IT BE ANY UNCLEAN BEAST, OF WHICH NONE ARE OFFERED AS A GIFT TO JESUS, HE SHALL SET THE BEAST BEFORE THE PRIEST. AND THE PRIEST SHALL MAKE A VALUATION BETWEEN THE GOOD AND THE BAD, AND ACCORDINGLY AS THE PRIEST SHALL VALUE IT, SO SHALL IT STAND. AND IF THE WORSHIPPER WILL AT ALL REDEEM IT, HE SHALL ADD THE FIFTH PART TO ITS VALUE.
Awful Scroll Bible	Was an unclean dumb beast to be brought near, as an offering to Sustains To Become he is to have stood the beast turned toward the priest. The priest is to have evaluated it, and is to make a distinction between its benefits and disadvantages, even is to be the estimation of the priest. Was he to redeem a redeeming of it, he is to have added a fifth to its estimation.
Concordant Literal Version	If the vow involves any unclean beast of which they may not bring near an approach present to Yahweh, then he will stand the beast before the priest, and the priest will appraise it as good or bad; according to your appraisal, O priest, so shall it be. If he should redeem, yea redeem it then he will add a fifth of its value over your appraisal.
exeGesés companion Bible	And if any foul animal, of which they oblate not a qorban to Yah Veh, then he stands the animal at the face of the priest: and the priest appraises, whether good or evil: and as the appraisal of the priest, so be it. And if in redeeming, he redeems it, then he adds a fifth to your appraisal.
Orthodox Jewish Bible	And if it be any behemah temeiah, of which they do not offer a korban unto Hashem, then he shall present the behemah before the kohen;

And the kohen shall value it, whether it be tov or rah; as thou valuest it, who art the kohen, so shall it be.

But if he will at all redeem it, then he shall add chamishto (a fifth part thereof) unto thy evaluation.

Rotherham's *Emphasized B.* And <if it be any unclean beast, whereof men may not bring near an oblation to Yahweh> then shall he present the beast before the priest: and the priest shall estimate it, whether it is good or bad,—<according to thine estimate, O priest> ||so|| shall it be.

But <if he ||should please to redeem|| it> then shall he add the fifth part thereof unto thine estimate.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

But [Or "And"] if it is any unclean animal from which they may not present an offering for Yahweh, then [Or "and"] he shall present the animal before [Literally "to the faces of"] the priest. And the priest shall set a value on it, either good or bad; [Literally "between good and between bad"] as the priest sets your proper value, so it shall be. And if he indeed wants to redeem it, then [Or "and"] he shall add a fifth of it onto your proper value.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

If it involves any unfit animal that cannot be offered as a sacrifice to God, [the owner] shall present the animal to the priest.

The priest shall set the endowment value according to [the animal's] good and bad qualities, and its endowment valuation shall be that which is determined by the priest.

If [the owner] wishes to redeem it, he must add 20% to its endowment value.

unfit

Because of a blemish, as in Leviticus 20:17-22 (Sifra; Rashi). Literally, 'unclean.'

according to ... good and bad qualities

(cf. Sifra). Literally, 'whether good or bad.' Or, 'whether it is advantageous or disadvantageous' for the Temple (Ralbag).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

But if it be any kind of unclean beast of which a gift cannot be made to the Lord, he shall present the beast before the priest; and the priest shall value it at a medium between a good and a bad one; and according as the priest shall value it, so it shall stand; and if the person chuse to redeem it, he shall add a fifth to the valuation.

Context Group Version	And if it is any unclean beast, of which they do not offer an offering to YHWH, then he shall set the beast before the priest; and the priest shall value it, whether it is good or bad: as you the priest value it, so it shall be. But if he will indeed ransom it, then he shall add the fifth part to your estimation.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And if it is any unclean beast, of which they do not offer an offering to Jehovah, then he will set the beast before the priest, and the priest will value it, whether it is good or bad. As you the priest values it, so will it be. But if he will indeed redeem it, then he will add the fifth part of it to your evaluation.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and if any dirty beast, which they will not bring her near for a donation to YHWH, then he will make the beast stand to the face of the administrators, and the administrator will value her between the functional and the dysfunctional, like your valuation of the administrator, so he will exist, but if he will surely redeem her, and he will add a fifth of him upon your valuation,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	. present
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
11-13

Leviticus 27:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
îm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
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
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96

Leviticus 27:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭāmē' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	feminine singular adjective	Strong's #2931 BDB #379
'āsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lō' (אֵל or אֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qārab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
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 with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577
qorbân/qurbân (קֹרְבָן/קִרְבָּן) [pronounced <i>kor-BAWN, koor-BAWN</i>]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun	Strong's #7133 BDB #898–899
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Now, if [there is] an unclean animal from which they do not bring near as an offering to Y^ehowah,...

I am assuming that someone has an unclean animal to be offered as his vow.

Obviously, this person cannot offer an unclean animal to God.

Leviticus 27:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'āmad (עָמַד) [pronounced <i>gaw-MAHD</i>]	<i>to be presented, be caused to stand; to be set, to be placed; to be stood before; to remain</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5975 BDB #763

Leviticus 27:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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 ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: ...then he presents the animal to the priest.

The animal will be brought to the priest.

Leviticus 27:11 Now, if [there is] an unclean animal from which they do not bring near as an offering to Y^ehowah, then he presents the animal to the priest. (Kukis mostly literal translation)

Here we have a person making a vow and it is done with an animal which is unclean.

Leviticus 27:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'ârak ^e (אָרַק) [pronounced <i>gaw-RAK</i>]	<i>to value, to estimate; to tax, to make an evaluation, to estimate</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6186 BDB #789
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'êth (אֵת) [pronounced <i>ayth</i>]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84

Leviticus 27:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bêyn (בין) [pronounced bane]	<i>in the midst of, between, among; whether; within; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
ṭôwb (טוב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
w ^e (or v ^e) (ו, 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
bêyn (בין) [pronounced bane]	<i>in the midst of, between, among; whether; within; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
ra' (רע) [pronounced rahú]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, grievous, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948

Translation: The priest will make a valuation, whether good or bad,...

The priest will determine the value of the animal. Maybe the value will seem to be good and maybe not.

Leviticus 27:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
ʿêrek ^e (רַעַךְ) [pronounced ĠĀ-rek ^e]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Translation: ...and your valuation will be [whatever] the priest [determines].

The valuation of the unclean animal will be whatever the priest says it is.

Leviticus 27:12 [The priest will make a valuation, whether good or bad, and your valuation will be \[whatever\] the priest \[determines\].](#) (Kukis mostly literal translation)

God is speaking directly to the priests here. The priest determines the value of the animal.

Leviticus 27:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; 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
gâʾal (אָל) [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>	Qal infinitive absolute	Strong's #1350 BDB #145
gâʾal (אָל) [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 rd person masculine singular, Qal imperfect with a 3 rd person feminine singular suffix	Strong's #1350 BDB #145

Translation: [And if \[anyone\] redeems \[the animal\],...](#)

If someone chooses to purchase the animal, then a specific procedure will be followed.

Leviticus 27:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yâçaph (יָצַף) [pronounced <i>yaw-SAHPH</i>]	<i>to add, to augment, to continue to do a thing</i>	3 rd person masculine singular, Qal perfect	Strong's #3254 BDB #414
chämîyshîyth (חַמִּישִׁיט) [pronounced <i>khuh-mee-SHEETH</i>]	<i>fifth</i>	feminine singular numeral ordinal; with the 3 rd person masculine singular suffix	Strong's #2549 BDB #332

Leviticus 27:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (לע) [pronounced <i>gahl</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
‘êrek ^e (רעך) [pronounced <i>GĀ-rek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789

Translation: ...he will add a fifth over your valuation. (Kukis mostly literal translation)

The priest will add a fifth to his evaluation and that will be the price of the unclean animal.

Leviticus 27:13 And if [anyone] redeems [the animal], he will add a fifth over your valuation. (Kukis mostly literal translation)

The double use of *redeems* means that the person chooses to redeem that animal; he is adamant about it.

Leviticus 27:11–13 Now, if [there is] an unclean animal from which they do not bring near as an offering to Y^ehowah, then he presents the animal to the priest. The priest will make a valuation, whether good or bad, and your valuation will be [whatever] the priest [determines]. And if [anyone] redeems [the animal], he will add a fifth over your valuation. (Kukis mostly literal translation)

Leviticus 27:11–13 Now, let's say this person has an unclean animal—not one which he would offer to Jehovah—and he shows this animal to the priest. The priest will determine the value of the animal, whether high or low, and this value will be whatever the priest determines. And if someone comes in and purchases the animal, they must add a fifth on top of the priest's valuation. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Things Devoted to God

And a man that has declared as holy his house, holy to Y^ehowah and will set his value the priest whether good and whether evil, as that his value the priest so he stands. And if the one being declared as holy he will redeem his house, and he will add a fifth of silver [to] his value over him and he is to him.

Leviticus
27:14–15

And when a man has declared his house as holy, holy to Y^ehowah, the priest will set its value, whether good or bad, just as the priest [has assigned] its value so [that evaluation] stands. And if he will redeem his house, the one being declared as holy, he will add a fifth [in] silver over its value and [that new value] is for him.

Let's say that a man declares his home as qorban, dedicated to Jehovah, then the priest will set a value to the house. Whether that evaluation is thought to be accurate or not, the evaluation of the priest will stand. And if the man decides later to purchase his house back—the house declared as holy—he will determine a fifth of the priest's estimation of value and that is to him his redemption price.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And a man that has declared as holy his house, holy to Y ^e howah and will set his value the priest whether good and whether evil, as that his value the priest so he stands. And if the one being declared as holy he will redeem his house, and he will add a fifth of silver [to] his value over him and he is to him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If a man shall vow his house, and sanctify it to the Lord, the priest shall consider it, whether it be good or bad: and it shall be sold according to the price, which he shall appoint. But if he that vowed, will redeem it, he shall give the fifth part of the estimation over and above: and shall have the house.
Aramaic ESV of Peshitta	"When a man dedicates his house to be holy to Mar-Yah, then the priest shall evaluate it, whether it is good or bad: as the priest shall evaluate it, so shall it stand. If he who dedicates it will redeem his house, then he shall add the fifth part of the money of your judgment to it, and it shall be his.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And whatsoever man shall consecrate his house as holy to the Lord, the priest shall make a valuation of it between the good and the bad: as the priest shall value it, so shall it stand. And if he that has sanctified it should redeem his house, he shall add to it the fifth part of the money of the valuation, and it shall be his.
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	And if a man has given his house as holy to the Lord, then the priest will put a value on it, if it is good or bad; as the priest gives decision so will the value be fixed. And if the owner has a desire to get back his house, let him give a fifth more than your value, and it will be his.
Easy English	.
Easy-to-Read Version–2008	"If you dedicate your house as holy to the LORD, the priest must decide its price. It doesn't make any difference if the house is good or bad. If the priest decides on a price, that is the price for the house. But if you want to get the house back, you must add one-fifth to the price. Then you will get the house back.
God's Word™	"If you give your house to the LORD as something holy, the priest will determine what its value is. The value will be whatever the priest decides. If you want to buy it back, you must pay its full value plus one-fifth more.
Good News Bible (TEV)	When any of you dedicate your house to the LORD, the priest shall set the price according to its good or bad points, and the price will be final. If you wish to buy your house back, you must pay the price plus an additional 20 percent.
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 promise a house to me, a priest will set the price, whatever the condition of the house. But if you decide to buy it back, you must pay an additional twenty percent.

The Living Bible .
New Berkeley Version .
New Life Version .
New Living Translation .
The Passion Translation .
Unfolding Bible Simplified Similarly, if someone dedicates his house, and to set it apart for the honor of Yahweh, the priest will decide how much it is worth, which will depend on the house's condition. Whatever the priest says that it is worth, that will be its value. If a man set apart his house for the honor of Yahweh, but later he wants to buy it back, he must pay that price plus an added one-fifth, and then the house will belong to him 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 Now if a man consecrates his house as holy to the LORD, then the priest shall value it either as good or bad. The price will stand just as the priest values it. But if he who consecrated his house redeems it, he must add a fifth to the assessed value, and it will belong to him..

Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
God's Truth (Tyndale) .
The Heritage Bible And when a man shall sanctify his house holy to Jehovah, then the priest shall arrange it, whether good or bad; as the priest shall arrange it, so it shall stand.
And if he who sanctified it will redeem his house, then he shall add the fifth part of the silver of your evaluation to it, and it shall be his.

International Standard V **Gifts of Residences**
"If a person consecrates his house to be holy to the Lord, then the priest is to set a value for it as to its worth, whether good or bad. As the priest sets value on it, so it will stand.
"And if he that consecrated it wishes to redeem his house, he is to add one fifth to your valuation, after which it is to belong to him.

H. C. Leupold .
Lexham English Bible .
NIV, ©2011 .
Unfolding Bible Literal Text When a man sets apart his house as a holy gift to Yahweh, then the priest will set its value as either good or bad. Whatever the priest values it, so it will be. But if the

	owner who set apart his home wishes to redeem it, he must add a fifth of its value to its redemption price, and it will belong to him.
Urim-Thummim Version	When a man will consecrate his house to be Holy to YHWH, then the priest will value it, whether it be good or bad, as the priest will value it, so will it stand. And if he that consecrated it will redeem his house, then he will add the 1/5th part of the money of your valuation to it, and it will be his.
Wikipedia Bible Project	And if free he will be liberated, and he will add a fifth over your estimate of worth. And a man who will consecrate his house holy for Yahweh, and the priest will evaluate it, for good and for bad. As the priest values it, thus it will stand.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If a man dedicates his house to Yahweh, the priest shall set a price for it, judging whether its value is great or little. You must abide by the priest's price. If the man who has vowed his house wishes to buy it back, he must add one-fifth to the price and it shall be given back to him.
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	. holy thing
Kaplan Translation	If a person consecrates his house as something sacred to God, the priest shall set its endowment value according to its good and bad points. The endowment value shall then remain that which is determined by the priest. If the one who consecrates it wishes to redeem his house, he must add an additional 20% to its endowment value, and it then reverts to him.
The Scriptures–2009	'And when a man sets his house apart, to be set-apart to הוֹיָה, then the priest shall value it, whether it is good or spoilt. As the priest values it, so it stands. 'And if he who sets it apart does redeem his house, then he shall add one-fifth of the silver of your evaluation to it, and it shall be his.
Tree of Life Version	"If a man consecrates his house as holy to Adonai, then the kohen is to evaluate it, whether it is good or bad. As the kohen evaluates it, so it will stand. If the one who dedicates it would redeem his own house, then he is to add a fifth of the money of your valuation to it, and it will become his.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	. AND WHATSOEVER MAN SHALL CONSECRATE HIS HOUSE AS HOLY TO JESUS, THE PRIEST SHALL MAKE A VALUATION OF IT BETWEEN THE GOOD AND THE BAD: AS THE PRIEST SHALL VALUE IT, SO SHALL IT STAND. AND IF HE THAT HAS SANCTIFIED IT SHOULD REDEEM HIS HOUSE, HE SHALL ADD TO IT THE FIFTH PART OF THE MONEY OF THE VALUATION, AND IT SHALL BE HIS.
Awful Scroll Bible	Was a man to set apart his house, as that set apart to Sustains To Become even the priest is to have evaluated its benefits and disadvantages. As the priest evaluates it, so was it to stand. He setting it apart was to redeem the house, he is to have added a fifth of the silver to its estimation.

Concordant Literal Version	In case a man sanctifies his house to be holy to Yahweh, then the priest will appraise it between good and bad. Just as the priest appraises it, so much shall it cost. And if the one sanctifying should redeem his house, then he will add a fifth of the silver of your appraisal to it, and it will become his.
exeGesés companion Bible	And if a man hallows his house to become holy to Yah Veh, then the priest appraises, whether good or evil: as the priest appraises, so be it raised. And if he who hallows redeems his house, then he adds the fifth of the silver of your appraisal and it becomes his.
Orthodox Jewish Bible	And when a man shall set apart as kodesh his bais to be kodesh unto Hashem, then the kohen shall evaluate it, whether it be tov or rah; as the kohen shall set the value of it, so shall it remain. And if he that set it apart as kodesh will redeem his bais, then he shall add the fifth part of the kesef of thy evaluation unto it, and it shall be his.
Rotherham's <i>Emphasized B.</i>	And <when any man would hallow his house to be holy unto Yahweh> then shall the priest estimate it, whether it is good or bad,—<as the priest shall estimate it> so shall it stand. But <if he that halloweth it would redeem his house> then shall he add the fifth part of the silver of thine estimate thereunto_ and it shall be his.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	“ ‘And if a man consecrates his house as a holy object for Yahweh, then [Or “and”] the priest shall set a value on it, either good or bad; [Literally “between good and between bad”] just as the priest sets a value on it, so it shall remain. But [Or “And”] if the one who consecrates it wants to redeem his house, then [Or “and”] he shall add a fifth of your proper value's money onto it, and it shall be his.
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:

A Faithful Version	. judge
C. Thomson Updated OT	.
Charles Thomson OT	And if a man make a dedication of his house to the Lord, the priest shall value it at a medium between a good and a bad house. And according as the priest shall value it so it shall stand; and if he who dedicated it choose to redeem it, he shall add thereto a fifth of the money at which it was rated, and it shall be his.

Context Group Version	And when a man shall make his house special to be special to YHWH, then the priest shall estimate it, whether it is good or bad: as the priest shall estimate it, so it shall stand. And if he who made special it will ransom his house, then he shall add the fifth part of the money of your estimation to it, and it shall be his.
English Standard Version	. Gift
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And when a man will sanctify his house to be holy to Jehovah, then the priest will estimate it, whether it is good or bad. As the priest will estimate it, so will it stand. And if he who made it holy will redeem his house, then he will add the fifth part of the money of your evaluation to it and it will be his.
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 make his house set apart as special for YHWH, and the administrator will value him between the functional and dysfunctional, just as the administrator will value him, so he will rise, and if the one making set apart will redeem his house, then he will add a fifth of silver of your valuation upon him, and he will exist for him,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	. consecrate
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
14-15

Leviticus 27:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</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
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]; to dedicate [to God]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6942 BDB #872
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 27:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
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
lâmed (ל) [pronounced ℓ]	<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^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And when a man has declared his house as holy, holy to Y^ehowah,...

A man has decided to declare his home as holy or set apart to God. I am assuming that this, he is promising his home to the priests or Levites and possibly setting it aside for them in his will, to take place at his death.

Leviticus 27:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʿârak ^e (אַרַךְ) [pronounced ġaw-RAK]	<i>to value, to estimate; to tax, to make an evaluation, to estimate</i>	3 rd person masculine singular, Hiphil perfect; with the 3 rd person masculine singular suffix	Strong's #6186 BDB #789
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
bêyn (בֵּינ) [pronounced bane]	<i>in the midst of, between, among; whether; within; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
ṭôwb (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 27:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bēyn (בֵּינַ) [pronounced bane]	<i>in the midst of, between, among; whether; within; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
ra' (רַע) [pronounced rahg]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, grievous, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948

Translation: ...the priest will set its value, whether good or bad,...

The priest will come by and determine the value of the property. You will note that the priest does not move into the house.

When it comes to the evaluation of the value of the property, the priest makes the decision here, whether the owner of the property thinks that this is a good or bad valuation.

Leviticus 27:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, kaʾăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, even as, just as, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			
ʾārak ^e (אַרַךְ) [pronounced gaw-RAK]	<i>to value, to estimate; to tax, to make an evaluation, to estimate</i>	3 rd person masculine singular, Hiphil imperfect; with the 3 rd person masculine singular suffix	Strong's #6186 BDB #789
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Leviticus 27:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qûwm (קום) [pronounced koom]	<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 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877

Translation: ...just as the priest [has assigned] its value so [that evaluation] stands.

Whatever the priest says, that will stand as the valuation of the house.

Leviticus 27:14 And when a man has declared his house as holy, holy to Y^ehowah, the priest will set its value, whether good or bad, just as the priest [has assigned] its value so [that evaluation] stands. (Kukis mostly literal translation)

Here a man has set aside his house as God's, or has dedicated his house to God—perhaps for a vow—the priest values it and there is to be no haggling. It is possible that his house is being offered up in leu of taxes, which the man may not have the money for.

Leviticus 27:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʾim (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
qâdash (קדש) [pronounced kaw-DAHSH]	<i>regarding [treating] as holy, declaring holy or sacred; consecrating [to God]; dedicating [to God]</i>	masculine singular Hiphil participle; with the definite article	Strong's #6942 BDB #872
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 rd person masculine singular, Qal imperfect	Strong's #1350 BDB #145
ʾeth (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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: And if he will redeem his house, the one being declared as holy,...

Let's say that the man changes his mind, for whatever reason. Perhaps he was childless before and his wife has a son or daughter. Or he marries and has children. Then he might decide, *I want to leave this to my children and not to the Levites or to the priests.*

Leviticus 27:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yâçaph (יָצַף) [pronounced <i>yaw-SAHPH</i>]	<i>to add, to augment, to continue to do a thing</i>	3 rd person masculine singular, Qal perfect	Strong's #3254 BDB #414
chămîyshîyth (חֲמִישִׁיַּת) [pronounced <i>khuh-mee-SHEETH</i>]	<i>fifth</i>	feminine singular numeral ordinal; construct form	Strong's #2549 BDB #332
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494
‘êrek ^e (רֵכַע) [pronounced <i>GĀ-rek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; 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 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...he will add a fifth [in] silver over its value and [that new value] is for him. (Kukis mostly literal translation)

The man will calculate a fifth over the evaluation of the house and he can redeem the house for that amount.

An alternate understanding is, he would pay for the entire house plus a fifth to get it back, but I believe my first notion is the correct one.

Leviticus 27:15 And if he will redeem his house, the one being declared as holy, he will add a fifth [in] silver over its value and [that new value] is for him. (Kukis mostly literal translation)

The man has set the property apart as God's and has later decided to redeem it. He must purchase it for its value plus 20%.

Leviticus 27:14–15 And when a man has declared his house as holy, holy to Y^ehowah, the priest will set its value, whether good or bad, just as the priest [has assigned] its value so [that evaluation] stands. And if he will redeem his house, the one being declared as holy, he will add a fifth [in] silver over its value and [that new value] is for him. (Kukis mostly literal translation)

Leviticus 27:14–15 Let's say that a man declares his home as qorban, dedicated to Jehovah, then the priest will set a value to the house. Whether that evaluation is thought to be accurate or not, the evaluation of the priest will stand. And if the man decides later to purchase his house back—the house declared as holy—he will determine a fifth of the priest's estimation of value and that is to him his redemption price. (Kukis paraphrase)

And if from a field of his possession dedicates a man to Y^ehowah and has been your valuation to a mouth of his seed; seed of an homer of barley in the fifties, a shekel of silver. If from a year of Yobel he dedicates his field as your valuation stands. And if after Yobel he dedicates his field and has computed the priest the silver upon a mouth of the years the remaining ones until a year of the Yobel. And he is diminished from your valuation.

Leviticus
27:16–18

And if a man dedicates to Y^ehowah a [portion] from a field of his possession, your valuation has been according to his seed [planted]. The seed of an homer of barley [would be] fifty shekels of silver. If he dedicates the field from the year of Jubilee, so your valuation stands. But if he dedicates his field after [the year of] Jubilee, the priest will compute the silver [required] based upon the remaining years until the year of Jubilee. And [that amount] will be diminished from your valuation.

Whenever anyone dedicates a portion of his field to Jehovah, your valuation will be based upon the amount of seed planted (potentially or actually). Fifty shekels of silver would cover the seed for an omer of barley. If this person dedicates the field from the year of Jubilee, then the original appraisal of the property's value stands. However, if anyone dedicates his field after the year of Jubilee, then the priest will compute the proper amount of silver based upon the number of years that remain until Jubilee. The value of the property will be diminished by a proportional amount.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And if from a field of his possession dedicates a man to Y^ehowah and has been your valuation to a mouth of his seed; seed of an homer of barley in the fifties, a shekel of silver. If from a year of Yobel he dedicates his field as your valuation stands. And if after Yobel he dedicates his field and has computed the priest the silver upon a mouth of the years the remaining ones until a year of the Yobel. And he is diminished from your valuation.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.)	And if he vow the field of his possession, and consecrate it to the Lord, the price shall be rated according to the measure of the seed. If the ground be sown with thirty bushels of barley, let it be sold for fifty sicles of silver. If he vow his field immediately from the year of jubilee that is beginning: as much as it may be worth, at so much it shall be rated. But if some time after, the priest shall reckon the money according to the number of years that remain until the jubilee, and the price shall be abated.
Aramaic ESV of Peshitta	"If a man dedicates to Mar-Yah part of the field of his possession, then your judgment shall be according to the seed for it: the sowing of a homer of barley shall be valued at fifty shekels of silver. If he dedicates his field from the Year of Jubilee, according to your judgment it shall stand. But if he dedicates his field after the Jubilee, then the priest shall reckon to him the money according to the years that remain to the Year of Jubilee; and an abatement shall be made from your judgment.
Original Aramaic Psalms V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) Samaritan Pentateuch Updated Brenton (Greek) And if a man should hallow to the Lord a part of the field of his possession, then the valuation shall be according to its seed, fifty shekels of silver for a homer of barley. And if he should sanctify his field from the year of release, it shall stand according to his valuation. And if he should sanctify his field in the latter time after the release, the priest shall reckon to him the money for the remaining years, until the next year of release, and it shall be deducted as an equivalent from his full valuation.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if a man gives to the Lord part of the field which is his property, then let your value be in relation to the seed which is planted in it; a measure of barley grain will be valued at fifty shekels of silver. If he gives his field from the year of Jubilee, the value will be fixed by your decision. But if he gives his field after the year of Jubilee, the amount of the money will be worked out by the priest in relation to the number of years till the coming year of Jubilee, and the necessary amount will be taken off your value.
Easy English Easy-to-Read Version–2008	. "You might dedicate a field to the LORD. The value of this field will depend on how much seed is needed to plant it. It will be 50 shekels of silver for each homer of barley seed. If you give your field to God during the year of Jubilee, then its value will be whatever the priest decides. But if you give your field after the Jubilee, the priest must decide its exact price. He must count the number of years to the next year of Jubilee and use that number to decide the price.
<i>God's Word</i> TM	"If a person gives part of a field to the LORD as something holy, its value will be based on the seed planted on it. Ground planted with 2 quarts of barley will be worth 20 ounces of silver. If you give your field in the jubilee year, it will have its full value. But if you give the field after the jubilee year, the priest will estimate its value based on the number of years left until the next jubilee year.
Good News Bible (TEV)	If any of you dedicate part of your land to the LORD, the price shall be set according to the amount of seed it takes to sow it, at the rate of ten pieces of silver per bushel of barley. If you dedicate the land immediately after a Year of Restoration, the full

price applies. If you dedicate it any time later, the priest shall estimate the cash value according to the number of years left until the next Year of Restoration, and set a reduced price.

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 promise part of your family's land to me, its value must be determined by the bushels of seed needed to plant the land, and the rate will be ten pieces of silver for every bushel of seed. If this promise is made in the Year of Celebration, the land will be valued at the full price. But any time after that, the price will be figured according to the number of years before the next Year of Celebration.

The Living Bible .
 New Berkeley Version .
 New Life Version .
 New Living Translation .
 The Passion Translation .
 Unfolding Bible Simplified .
 If someone sets apart for the honor of Yahweh some of the property that belongs to him and his family, its value will be determined by the quantity of seed that would be needed to sow that entire tract of land. It will be ten pieces of silver for each 220 liters of seed.
 If the man sets apart for the honor of Yahweh the land during the year of the celebration of Jubilee, its value will be the full amount. But if he sets apart his field to Yahweh after the year of the celebration of Jubilee, the priest will count the number of years until the next year of the celebration of Jubilee, and if there are not many years that remain, the price will be much lower than the full price.

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 a man shall sanctify to Jehovah from a field of his possession, then your evaluation shall be according to its seed; a homer of barley seed shall be fifty shekels of silver.
 If he sanctifies his field from the year of jubilee, it shall stand according to your evaluation.
 And if he sanctifies his field after the jubilee, then the priest shall calculate to him the silver according to the years that remain to the year of the jubilee, and it shall be scraped off from your evaluation.

International Standard V	<p>“If a person consecrates a portion of the field from his inheritance to the Lord, then your valuation is to be based on its capacity for yielding a harvest. [Lit. valuation according to seed for sowing] Each homer of barley is to be valued at 50 shekels of silver.</p> <p>“If he consecrates his field in the year of jubilee, it is to be based on your valuation.</p> <p>“If he consecrates his field after the jubilee, then the priest is to account to him the silver according to the years that remain until the year of jubilee, with a deduction corresponding to your valuation.</p>
H. C. Leupold Lexham English Bible NIV, ©2011 Unfolding Bible Literal Text Urim-Thummim Version	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>If a man will consecrate to YHWH some part of a field from his property, then your valuation will be according to the quantity of seed it can carry, at the rate of 50 shekels of silver for a homer of barley seed [about 6 bushels].</p> <p>If he consecrates his field from the year of Jubilee, according to your valuation it will stand. But if he consecrates his field after the Jubilee, then the priest will calculate to him the money according to the years that remain, even to the year of the Jubilee, and it will be deducted from your valuation.</p>
Wikipedia Bible Project	<p>And if the consecrator will redeem his house, and he will add a fifth of silver as your estimation of its worth, and it will be for him. And if from the field of his holding, a man will consecrate to Yahweh, and your valuation will be as his seed. A seeding of a chomer of barley at fifty shekels of silver. If he will consecrate his field after the jubilee, and the priest will calculate the money for him based on the years left until the year of jubilee, and it will reduce your valuation.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>If a man dedicates one of the fields of his patrimony to Yahweh, its value shall be calculated according to its productivity, at the rate of fifty silver coins to one bushel of barley.</p> <p>If he dedicates the field during the Jubilee year, he must stand by this price. But if he dedicates it after the Jubilee, the priest shall calculate the price on the basis of the number of years still to run until the next Jubilee and the price shall be reduced accordingly.</p>
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures–2009	<p>‘And if a man sets apart to הוהי a field he owns, then your evaluation shall be according to the seed for it – a הֹמֶר of barley seed at fifty sheqels of silver.</p> <p>‘If he sets his field apart from the Year of Yobel, according to your evaluation it stands.</p> <p>‘But if he sets his field apart after the Yobel, then the priest shall reckon to him the silver due according to the years that remain till the Year of Yobel, and it shall be deducted from your evaluation.</p>

Tree of Life Version "If one consecrates to Adonai part of the field of his possession, then your valuation is to be in proportion to the seed to sow it: an omer of barley at 50 shekels of silver. If he dedicates his field from the Year of Jubilee, it will stand according to your own valuation. But if he dedicates his field after the Jubilee, then the kohen is to calculate for him the money according to the years that remain until the Year of Jubilee, with a deduction to be made from your valuation.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND IF A MAN SHOULD SANCTIFY TO JESUS A PART OF THE FIELD OF HIS POSSESSION, THEN THE VALUATION SHALL BE ACCORDING TO ITS SEED, FIFTY DRACHMAS OF SILVER FOR A HOMER OF BARLEY. AND IF HE SHOULD SANCTIFY HIS FIELD FROM THE YEAR OF RELEASE, IT SHALL STAND ACCORDING TO HIS VALUATION. AND IF HE SHOULD SANCTIFY HIS FIELD IN THE LATTER TIME AFTER THE RELEASE, THE PRIEST SHALL RECKON TO HIM THE MONEY FOR THE REMAINING YEARS, UNTIL THE NEXT YEAR OF RELEASE, AND IT SHALL BE DEDUCTED AS AN EQUIVALENT FROM HIS FULL VALUATION.

Awful Scroll Bible Was a man to set apart a field of his taking hold, to Sustains To Become the estimation is to be by the extremity of its seed, a homer of barley seed at fifty shekels of silver. Was he to set apart his field in the year of jubilee, your estimation was to stand. Was he to set apart his field after the jubilee, the priest is to have assessed the silver to the extremity of years, that are remaining till the year of jubilee, even is it to be deducted from the estimation.

Concordant Literal Version If a man should sanctify part of a field of his holding to Yahweh, then your appraisal will be corresponding to its seed, a homer of barley seed to fifty shekels of silver. If he should sanctify his field from the year of the jubilee, according to your appraisal shall it cost. Yet if he should sanctify his field after the jubilee, then the priest will compute the silver for him corresponding to the rest of the years until the year of the jubilee so a portion will be subtracted from your first appraisal.

exeGesés companion Bible And if a man hallows a field of his possession to Yah Veh, then your appraisal, according to the mouth of the seed thereof - a chomer of barley seed at fifty shekels of silver. If he hallows his field from the year of jubilee, according to your appraisal, so be it raised. And if he hallows his field after the jubilee, then the priest fabricates to him the silver according to the mouth of the years remaining to the year of the jubilee and it diminishes from your appraisal.

Orthodox Jewish Bible And if a man shall set apart as kodesh unto Hashem some part of a sadeh of his possession, then thy evaluation shall be according to its seeding; an area seeded by a homer of barley shall be valued at chamishim shekel kesef. If he set apart as kodesh his sadeh from the Shnat HaYovel, according to thy evaluation it shall remain. But if he set apart as kodesh his sadeh after the Yovel, then the kohen shall reckon unto him the kesef according to the shanim that remain, even unto the Shnat HaYovel, and it shall be deducted from thy evaluation.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	“ ‘And if a man consecrates some of [Literally “from”] his property’s fields [Collective singular; Hebrew “field”] for Yahweh, then [Or “and”] your proper value shall be in accordance with its seed requirements: [Literally “to the number of its seed”] a homer of barley seed for fifty shekels of money. If he consecrates his field from the Year of Jubilee, it shall stand as your proper value. But [Or “And”] if he consecrates his field after the Jubilee, then [Or “and”] the priest shall calculate the money for him according to the number of years [Literally “on the mouth of the years”] that are left over until the Year of Jubilee; and it shall be deducted from your proper value.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	If a man consecrates a field from his hereditary property to God, its endowment value shall be calculated according to the amount of seed [required to sow it], 50 silver shekels for each chomer of barley seed. This is the endowment valuation that must be paid if [the field] is consecrated [immediately after] the jubilee year. However, if one consecrates his field later after the jubilee year, then the priest shall calculate the value on the basis of how many years remain until the [next] jubilee year, and its endowment value shall be reduced accordingly. chomer A measure equal to 10 ephah or 30 sa'ah (Yad, Arakhin 4:4), that is, 220 liter, 58 gallons, or 7.96 cubic feet. It is the same as the Talmudic kur (Arakhin 25a). According to tradition, the area that can be sown with one sa'ah is 2500 square cubits, half the area of the tabernacle enclosure (Eruvin 23b; Yad, Shabbath 16:3). Therefore, the area that can be sown with a chomer of grain is a square measuring 274 cubits to a side, which is 75,000 square cubits, 168,750 square feet, or 3.87 acres. (Yad, Arakhin 4:4). It is for each such measure that the evaluation is 50 shekels. This is the same as the evaluation for an adult male (27:3). immediately after (Rashi). Literally, 'from.'
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	And <if [of the field of his possession] any man would hallow unto Yahweh> then shall thine estimate be according to the seed thereof,— [the seed of a homer of barley]] at fifty shekels of silver. <If ^a [from the year of jubilee] he would hallow his field> <according to thine estimate> shall it stand. But <if [after the jubilee] he would hallow his field> then shall the priest reckon to him the silver, according to the years that remain, until the year of the jubilee,—and it shall be abated from thine estimate. ^a Some cod. (w. Sam., Sep., Syr.) have: “and if”—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version	<p>And if a man shall sanctify to the LORD <i>some part</i> of a field that he owns, then your judgment shall be according to its seed: a homer of barley seed at fifty shekels of silver.</p> <p>If he sanctifies his field from the year of jubilee, according to your judgment it shall stand. But if he sanctifies his field after the jubilee, then the priest shall reckon to him the silver according to the years that remain, even until the year of <i>the next</i> jubilee, and it shall be taken from your estimation.</p>
C. Thomson Updated OT Charles Thomson OT	<p>.</p> <p>And if it be a part of the land of his possession, which a man shall dedicate to the Lord, the valuation shall be according to the seed thereof, fifty didrachms of silver for a core of barley; If he dedicate it at the jubilee; at this valuation it shall stand. But if he dedicate his field after the jubilee; the priest shall compute for him the money on the years which remain to the jubilee, and make a deduction from the full valuation of it.</p>
Context Group Version	<p>And if a man shall make special to YHWH part of the field of his possession, then your estimation shall be according to the sowing: the sowing of a homer of barley [shall be valued] at fifty shekels of silver.</p> <p>If he makes his field special from the year of jubilee, according to your estimation it shall stand. But if he makes his field special after the jubilee, then the priest shall count to him the money according to the years that remain to the year of jubilee; and an abatement shall be made from your estimation.</p>
English Standard Version	<p>"If a man dedicates to the LORD part of the land that is his possession, then the valuation shall be in proportion to its seed. A homer of barley seed shall be valued at fifty shekels of silver. If he dedicates his field from the year of jubilee, the valuation shall stand, but if he dedicates his field after the jubilee, then the priest shall calculate the price according to the years that remain until the year of jubilee, and a deduction shall be made from the valuation.</p>
Green's Literal Translation Legacy Standard Bible Literal Standard Version	<p>.</p> <p>.</p> <p>And if a man sanctifies to YHWH from a field of his possession, then your valuation has been according to its seed—a homer of barley-seed at fifty shekels of silver; if he sanctifies his field from the Year of the Jubilee, according to your valuation it stands; and if he sanctifies his field after the Jubilee, then the priest has reckoned the money to him according to the years which are left, to the Year of the Jubilee, and it has been diminished from your valuation.</p>
Modern English Version Modern Literal Version 2020	<p>.</p> <p>And if a man will sanctify to Jehovah part of the field of his possession, then your evaluation will be according to the sowing of it, the sowing of a homer of barley at fifty shekels of silver.</p> <p>If he sanctifies his field from the year of jubilee, according to your evaluation it will stand. But if he sanctifies his field after the jubilee, then the priest will reckon to him the money according to the years that remain to the year of jubilee and it will diminish from your evaluation.</p>
New American Standard B. New European Version New King James Version Niobi Study Bible Owen's Translation Revised Mechanical Trans.	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>...and if from the field of his holdings a man will set it apart for YHWH, then your valuation will exist by the mouth[837] of his seed, the seed of a homer of barleys with fifty sheqels of silver. If from the year of the jubilee, he will make his field set apart, like your valuation he will rise, but if after the jubilee, he will make his field set apart, then the administrator will plan for him, the silver by the mouth[838] of the</p>

years being left behind until the year of the jubilee, then he will be taken away from your valuation,...

837. Meaning “according to.”

838. The phrase “by the mouth” means “according to.”

Updated Bible Version 2.17 .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT .

The gist of this passage:

16-18

Leviticus 27:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular construct	Strong's #7704 BDB #961
ʾăchûzzâh (אֲחֻזָּזָה) [pronounced uh-khooz-ZAW]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #272 BDB #28
qâdash (קָדַשׁ) [pronounced kaw-DAHSH]	<i>to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]; to dedicate [to God]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6942 BDB #872
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And if a man dedicates to Y^ehowah a [portion] from a field of his possession,...

Let's say that a man is going to dedicate to God a portion of his field.

I would suggest two things: (1) this is completely voluntary and more a part of the general culture that a requirement of God; and (2) the field will be taken over by the Levites or priests after the death of the owner (or the owner and his wife).

This does not mean that the Levites will move in and start farming. It is just as likely that they might simply sell the property and pocket that money.

Leviticus 27:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; 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 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
'êrek ^e (רָעָה) [pronounced <i>ĠĀ-reek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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; less literally, to the mouths of</i> .			
zera ^c (זֶרַע) [pronounced <i>ZEH-rahg^c</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2233 BDB #282

Translation: ...your valuation has been according to his seed [planted].

The value of the property will be based upon the seed which can potentially be planted there.

Leviticus 27:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zera ^c (זֶרַע) [pronounced <i>ZEH-rahg^c</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular construct	Strong's #2233 BDB #282

Leviticus 27:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chōmer (חֹמֶר) [pronounced <i>KHOH-mer</i>]	<i>clay, mortar; boiling [of water], foaming [of water]; a heap, a mound, a pile, a stack [of something]; a unit of measure [like a bushel]; transliterated, homer, chomer</i>	masculine singular construct	Strong's #2563 BDB #330
s ^e ōwrīym (שֵׁוּרִים) [pronounced <i>seh-ōh-REEM</i>]	<i>barley grain; barley fields; sheaves of barley, barley harvest; cooked or measured barley</i>	feminine plural noun	Strong's #8184 BDB #972
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, up to; in respect to, on account of; by means of, about, concerning; during</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
chāmishīym (חֲמִשִּׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral; with the definite article	Strong's #2572 BDB #332
sheqel (שֶׁקֶל) [pronounced <i>SHEH-keh</i>]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
keçeph (כֶּסֶף) [pronounced <i>KĒH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494

Translation: The seed of an homer of barley [would be] fifty shekels of silver.

If the amount of seed would produce a omer of barley, the amount for the field would be 50 shekels of silver. This would go up or down depending upon how many omers of barley could be harvest from the portion of the field willed or deeded over to the Levites.

Leviticus 27:16 And if a man dedicates to Y^ehowah a [portion] from a field of his possession, your valuation has been according to his seed [planted]. The seed of an homer of barley [would be] fifty shekels of silver. (Kukis mostly literal translation)

The value of the field is dependent upon whether anything has been planted.

Leviticus 27:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
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

Leviticus 27:17a			
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 ^b -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
qâdash (קָדַשׁ) [pronounced kaw- DAHSH]	to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]; to dedicate [to God]	3 rd person masculine singular, Hiphil imperfect	Strong's #6942 BDB #872
sâdeh (שָׂדֵה) [pronounced saw-DEH]	field, land, country, open field, open country; an unpopulated area	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7704 BDB #961

Translation: If he dedicates the field from the year of Jubilee,...

One possibility is that the field is dedicate in the year of Jubilee (or perhaps the next year?).

Leviticus 27:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'êrek ^e (עֵרֶק) [pronounced ĠĀ-rek ^e]	order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
qûwm (קוּם) [pronounced koom]	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	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877

Translation: ...so your valuation stands.

Whatever the value was determined to be, that is the value of the land.

Leviticus 27:17 If he dedicates the field from the year of Jubilee, so your valuation stands. (Kukis mostly literal translation)

This is again spoken to the priests and they determine the value of the field if set apart to Y^ehowah at the Year of Jubilee.

Leviticus 27:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; 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
ʾachar (אַחַר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
yôbêl (יּוֹבֵל); yôwbêl (יּוֹבֵי) [pronounced <i>yoh^b-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
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]; to dedicate [to God]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6942 BDB #872
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7704 BDB #961

Translation: But if he dedicates his field after [the year of] Jubilee,...

However, let's say that this field is dedicated after the year of Jubilee.

I will use the illustration of 24 years, half way to the year of Jubilee (to make any figures easy to do).

Leviticus 27:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB^v</i>]	<i>to compute, to reckon, to consider, to think about, to mediate upon</i>	3 rd person masculine singular, Piel perfect	Strong's #2803 BDB #362
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Leviticus 27:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with the definite article	Strong's #3701 BDB #494
'al (אֲלֵ) [pronounced <i>áh</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
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
shânîym (שָׁנִים) [pronounced <i>shaw-NEEM</i>]	<i>years</i>	feminine plural noun with the definite article	Strong's #8141 BDB #1040
yâthar (רְתִי) [pronounced <i>yaw-THAHR</i>]	<i>the ones remaining, the ones left over, the ones who are left behind</i>	masculine plural, Niphal participle with the definite article	Strong's #3498 BDB #451
'ad (דְּ) [pronounced <i>áh</i>]	<i>as far as, even to, up to, until</i>	preposition	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 (יְבוּי) [pronounced <i>yoh^b-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: ...the priest will compute the silver [required] based upon the remaining years until the year of Jubilee.

The priest will determine the value of the property based upon the years remaining until the year of Jubilee comes up again (for most people, this would occur once in a lifetime). In the 24th year, we are half way to the Year of Jubilee. Therefore, let's say the value of the property was exactly 50 shekels of silver. That would make the value of the property 25 shekels of silver (half of it); because in the year of Jubilee, all property was to revert to the original owner (or their descendants).

Leviticus 27:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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

Leviticus 27:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gâra' (גָּרַע) [pronounced gaw-RAHG]	<i>to be diminished, to be restrained, to be withdrawn</i>	3 rd person masculine singular, Niphal perfect	Strong's #1639 BDB #175
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êrek ^e (עֵרֶק) [pronounced ĠĀ-rek ^e]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789

Translation: And [that amount] will be diminished from your valuation. (Kukis mostly literal translation)

The amount of the value of the property would be diminished based upon how many years remain until the next Year of Jubilee.

Leviticus 27:18 But if he dedicates his field after [the year of] Jubilee, the priest will compute the silver [required] based upon the remaining years until the year of Jubilee. And [that amount] will be diminished from your valuation. (Kukis mostly literal translation)

So, we have a value put upon the property by the priest. Let's say he has determined this portion of property is worth 50 shekels of silver. Well, the priest or the Levites (depending upon who received this property either by deed or by last will and testament) would be able to sell this property for 50 shekels of silver. However, if they have possession of this property in year 24 since the previous Year of Jubilee, they can only charge 25 shekels of silver.

These valuations were set up, even though God knew in advance that the Year of Jubilee would not be observed.

The value is determined and then it is proportionally diminished according to how long until it must be returned to the family in the Year of Jubilee.

Leviticus 27:16–18 And if a man dedicates to Y^ehowah a [portion] from a field of his possession, your valuation has been according to his seed [planted]. The seed of an homer of barley [would be] fifty shekels of silver. If he dedicates the field from the year of Jubilee, so your valuation stands. But if he dedicates his field after [the year of] Jubilee, the priest will compute the silver [required] based upon the remaining years until the year of Jubilee. And [that amount] will be diminished from your valuation. (Kukis mostly literal translation)

Leviticus 27:16–18 Whenever anyone dedicates a portion of his field to Jehovah, your valuation will be based upon the amount of seed planted (potentially or actually). Fifty shekels of silver would cover the seed for an omer of barley. If this person dedicates the field from the year of Jubilee, then the original appraisal of the property's value stands. However, if anyone dedicates his field after the year of Jubilee, then the priest will compute the proper amount of silver based upon the number of years that remain until Jubilee. The value of the property will be diminished by a proportional amount. (Kukis paraphrase)

I think I provided an reasonably accurate translation, but I was confused by a few of the phrases, as to what they actually mean in context. That may be a failure on my part to provide a good enough translation.

And if redeeming [one] redeems the field, the holy [one] to him, and he has added a fifth of silver of your value upon him; and he has stood up to him. And if no [one] acts as a redeemer to the field, and if he has sold the field to a man, another [one], he will not be redeemed again. And was the field in coming forth in the Yobel, holy to Y^ehowah as the field, the devoted [one], to the priest she is [for] his possession.

Leviticus
27:19–21

If a redeeming [one] redeems the holy field ([holy] to [Y^ehowah]), then he will add a fifth [of the value in] silver above it [over its value], and it has stood up to him. And if no [one] acts as a redeemer for the field or if he has sold the field to another man, it will not be redeemed again. But if the field was coming forth in [the Year of] the Jubilee, [being] holy to Y^ehowah as the devoted field, it is to the priest [for] his possession.

Now if a redeemer purchases the holy field (a field which is holy to Jehovah), then he will add a fifth of the value of this field in silver to the original amount, and it becomes his. However, if no one redeems the field or if the field has been sold to someone else, then it will not be redeemed again. And if the field comes forth in the Year of Jubilee, because it is holy to Jehovah as a devoted field, it then belongs to the priest as his possession.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And if redeeming [one] redeems the field, the holy [one] to him, and he has added a fifth of silver of your value upon him; and he has stood up to him. And if no [one] acts as a redeemer to the field, and if he has sold the field to a man, another [one], he will not be redeemed again. And was the field in coming forth in the Yobel, holy to Y ^e howah as the field, the devoted [one], to the priest she is [for] his possession.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And if he that had vowed, will redeem his field, he shall add the fifth part of the money of the estimation, and shall possess it. And if he will not redeem it, but it be sold to any other man, he that vowed it, may not redeem it any more. For when the day of jubilee cometh, it shall be sanctified to the Lord, and as a possession consecrated, pertaineth to the right of the priest.
Aramaic ESV of Peshitta	If he who dedicated the field will indeed redeem it, then he shall add the fifth part of the money of your judgment to it, and it shall remain his. If he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed any more; but the field, when it goes out in the Jubilee, shall be holy to Mar-Yah, as a field devoted; it shall be owned by the priests.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if he that sanctified the field would redeem it, he shall add to its value the fifth part of the money, and it shall be his. And if he does not redeem the field, but should sell the field to another man, he shall not afterwards redeem it.

But the field shall be holy to the Lord after the release, as separated land; the priest shall have possession of it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if the man who has given the field has a desire to get it back, let him give a fifth more than the price at which it was valued and it will be his. But if he has no desire to get it back, or if he has given it for a price to another man, it may not be got back again. But the field, when it becomes free at the year of Jubilee, will be holy to the Lord, as a field given under oath: it will be the property of the priest.
Easy English	.
Easy-to-Read Version–2008	If you want to buy the field back, you must add one-fifth to that price. Then you will get the field back. If you don't buy the field back and the land is sold to someone else, you cannot get the land back. If you don't buy the land back by the year of Jubilee, the field will remain holy to the LORD--it will belong to the priest forever. It will be treated like any other thing that was given completely to the Lord.
God's Word™	If you want to buy it back, you must pay its full value plus one-fifth more. But if you don't buy it back and it is sold to someone else, you cannot buy it back. When the field is released in the jubilee year, it will be holy like a field claimed by the LORD. It will become the property of the priest.
Good News Bible (TEV)	If you wish to buy your field back, you must pay the price plus an additional 20 percent. If you sell the field to someone else without first buying it back from the LORD, you lose the right to buy it back. At the next Year of Restoration the field will become the LORD's permanent property; it shall belong to the priests.
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 decide to buy back the land, you must pay the price plus an additional twenty percent, but you cannot buy it back once someone else has bought it. When the Year of Celebration comes, the land becomes holy because it belongs to me, and it will be given to the priests.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	If the person who set apart the field for Yahweh later wants to buy it back, he must pay to the priest the price that the priest says it is worth, plus an added one-fifth, and then the field will belong to that man again. However, if he does not buy it back, or if it has been sold to someone else, he will never be permitted to buy it back again. In the year of the celebration of Jubilee, it will be permanently set apart as a holy gift for Yahweh, and it will be given to the priest.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	And if the one who consecrated the field decides to redeem it, he must add a fifth to the assessed value, and it shall belong to him. If, however, he does not redeem the field, or if he has sold it to another man, it may no longer be redeemed. When the field is released in the Jubilee, it will become holy, like a field devoted to the LORD; it becomes the property of the priests.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And if he who sanctified the field will be the kinsman redeemer to redeem it, then he shall add the fifth of the silver of your evaluation to it, and it shall be assured to him. And if he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed again. And the field, when it goes out in the jubilee, shall be holy to Jehovah, as a field devoted; it shall be the possession of the priest.
International Standard V	"If the one who consecrated the field intends to redeem it, then he is to add one fifth of your valuation to it in silver, then it is to be established as his. "But if he won't redeem the field, but instead sells it to another person, [Lit. man] then it is not to be redeemed anymore. When the field is released in the jubilee, it will be holy to the Lord. As a field that's devoted, it is to belong to the priest as his inheritance.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	If the man who consecrates the field wishes to redeem it, he must add 1/5th to its value, and the field will become his again. But if he will not redeem the field, or if he has sold the field to another man, it will not be redeemed anymore. When the field reverts in the Jubilee, it will become sacred, like a field dedicated to YHWH; it will become the priest's property.
Wikipedia Bible Project	And if redeem the consecrator of the field will redeem it, and he will add a fifth of silver to your estimate, and it will be to him. And if he will not redeem the field, and if he sold the field to another man, he will not yet be redeemed. And the field was, when he came out at Jubilee, holy to Yahweh, as the forbidden field. The priest will have its title.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If he wishes to buy back the field, he shall add one-fifth to the price, and the field shall be given back to him. If he does not buy it back but sells it to another, the right of redemption ceases; when the buyer has to give it up at the Jubilee year, it becomes a thing dedicated to Yahweh, the same as a field laid under the ban: the man's property passes to the priest.
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 if he who sets the field apart ever wishes to redeem it, then he shall add one-fifth of the silver of your evaluation to it, and it shall be his. 'And if he does not redeem the field, or if he has sold the field to another man, it is no longer redeemed, but the field, when it is released in the Yo?el, is set-apart to יהוה as a dedicated field, to be the possession of the priest.
Tree of Life Version	He who dedicated the field would ever redeem it, then he is to add a fifth of the money of your valuation to it, and it will remain his. But if he will not redeem the field, or if he has sold the field to someone else, it may not be redeemed anymore. But the field, when it is released in the Jubilee, will be holy to Adonai as a consecrated field. It will be owned by the kohanim.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND IF HE THAT SANCTIFIED THE FIELD WOULD REDEEM IT, HE SHALL ADD TO ITS VALUE THE FIFTH PART OF THE MONEY, AND IT SHALL BE HIS. AND IF HE DO NOT REDEEM THE FIELD, BUT SHOULD SELL THE FIELD TO ANOTHER MAN, HE SHALL NOT AFTER REDEEM IT. BUT THE FIELD SHALL BE HOLY TO JESUS AFTER THE RELEASE, AS SEPARATED LAND; THE PRIEST SHALL HAVE POSSESSION OF IT.
Awful Scroll Bible	He setting apart the field was to redeem a redeeming of it, he is to have added a fifth of the silver of the estimation to it, even is it to have been set. Was he to redeem the field? - is he to have sold the field to another man? - even was it then to be redeemed? - for the field, is you to have gone out to him in jubilee? - It is set apart to Sustains To Become as a field that is devoted, even a taking hold for the priest.
Concordant Literal Version	And if the one sanctifying it should redeem, yea, redeem the field, then he will add a fifth of the silver of your appraisal to it, and it will belong to him. But if he should not redeem the field or if he has sold the field to another man it shall not be redeemed again. And the field, when it comes forth in the jubilee, will become holy to Yahweh as a devoted field; it shall become the priest's holding.
exeGesés companion Bible	And if in redeeming, he who hallows the field redeems it, then he adds the fifth of the silver of your appraisal: and so be it raised to him. And if he redeems not the field, or if he sells the field to another man, it is not redeemed any more: and the field, when it goes out in the jubilee, becomes holy to Yah Veh, a field devoted; the possession thereof becomes to the priest.
Orthodox Jewish Bible	And if he that set apart as kodesh the sadeh will in any wise redeem it, then he shall add the fifth part of the kesef of thy evaluation unto it, and it shall be his. And if he will not redeem the sadeh, or if he have sold the sadeh to ish achar (another man), it shall not be redeemed any more.

But the sadeh, when it is released in the Yovel, shall be kodesh unto Hashem, as a sadeh hacherem (devoted); the possession thereof shall be the kohen's.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

And if he indeed redeems the field that is consecrated, then [Or "and"] he shall add a fifth of your proper value's money onto it, and it shall stand for [Or "remain for" or "belong to"] him. And if he does not redeem the field and if he sells the field to another man, it may not be redeemed again, and the field shall be a holy object for Yahweh when it goes out [Or "is released" or "reverts"] in the Jubilee, like a devoted [Or "permanently set apart"; a different Hebrew word than previously translated "consecrated" in this chapter] field; it shall be the priest's property. [Literally "to/for the priest it shall be his property"]

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

If [the person] who has consecrated his field redeems it, he must add 20% to its endowment valuation, and it then reverts to him.

However, if he does not redeem the field, or if [the sanctuary treasurer] sells it to someone else, it can no longer be redeemed.

When the field is then released by the jubilee, it becomes consecrated to God, like a field that has been declared taboo, and it then becomes the hereditary property of the priest.

sanctuary treasurer

(Arakhin 25b; Rashi; cf. Yad, Arakhin 4:20).

taboo

Cherem in Hebrew. See Leviticus, 27:28, 29. Such taboo property is the property of the priests (Numbers 18:14), as long as it is not dedicated specifically to the Temple.

of the priest

It is given to the priests serving on the new year of the jubilee (Yad, Arakhin 4:24).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

But <if he that hath hallowed it ||should be pleased to redeem|| the field> then shall he add the fifth part of the silver of thine estimate thereunto, and it shall be assured to him. But <if he will not redeem the field, but have sold the field to another man> it shall be redeemable no longer; so shall the field, when it goeth out in the jubilee, be holy unto Yahweh, as a devoted field,—<to the priest> shall belong the possession thereof.^b

^b Or: "his possession."

Literal, almost word-for-word, renderings:

A Faithful Version

And if he who sanctified the field desires in any way to redeem it, then he shall add the fifth part of the money of your estimation to it, and it shall be made sure to him.

	And if he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed any more. But the field, when it goes out in the jubilee, shall be holy to the LORD, as a field devoted. The possession of it shall be the priest's.
C. Thomson Updated OT Charles Thomson OT	. And if the man who made the dedication chose to redeem the field, he shall add one fifth of the money to the valuation of it, and it shall be his. But if he decline to redeem the field, and selleth the field to another man, he shall never afterwards redeem it; but at the going out of the jubilee the field shall be consecrated to the Lord, and he shall have possession of it as land set apart for the priest.
Context Group Version	And if he who made special the field will indeed ransom it, then he shall add the fifth part of the money of your estimation to it, and it shall be assured to him. And if he will not ransom the field, or if he has sold the field to another man, it shall not be ransomed anymore: but the field, when it goes out in the jubilee, shall be special to YHWH, as a field devoted; the possession shall be the priest's.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And if he really redeems the field—he who is sanctifying it—then he has added a fifth of the money of your valuation to it, and it has been established to him; and if he does not redeem the field, or if he has sold the field to another man, it is not redeemed anymore; and the field has been, in its going out in the Jubilee, holy to YHWH as a field which is devoted; his possession is for the priest.
Modern English Version	.
Modern Literal Version 2020	And if he who made the field holy will indeed redeem it, then he will add the fifth part of the money of your evaluation to it and it will be assured to him. And if he will not redeem the field, or if he has sold the field to another man, it will not be redeemed any more, but the field, when it goes out in the jubilee, will be holy to Jehovah, as a field set apart; the possession of it will be the priest's.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	. Wise
Owen's Translation	.
Revised Mechanical Trans.	...and if he will surely redeem the field, the one making him set apart, then he will add a fifth of the silver of your valuation, and he will rise for him, and if he will not redeem the field, or if he will sell the field to another man, he will not be redeemed again, and the field will exist in his going out in the jubilee, special to YHWH, like the assigned field, his holdings will exist for the administrator,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	And if he who consecrates the field will pay to redeem it, then he shall add one-fifth of the money of your valuation to it, and it shall be confirmed to him. But if he does not redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore; but the field, when it goes out in the Jubilee, shall be holy unto Jehovah, as a devoted field; it shall be the possession of the priest.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
19-21

Leviticus 27:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
'îm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
gâ'al (אָל) [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>	Qal infinitive absolute	Strong's #1350 BDB #145
gâ'al (אָל) [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 rd person masculine singular, Qal imperfect	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
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
qâdash (קָדָשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>regarding [treating] as holy, declaring holy or sacred; consecrating [to God]; dedicating [to God]</i>	masculine singular Hiphil participle; with the definite article	Strong's #6942 BDB #872
'êth (אֶת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: *If a redeeming [one] redeems the holy field ([holy] to [Y^ehowah]),...*

So, the field in question has been either deeded or will over to the priests. However, let's say that someone steps up to redeem the field (someone related to the original seller).

Leviticus 27:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yâçaph (יָצַף) [pronounced <i>yaw-SAHPH</i>]	<i>to add, to augment, to continue to do a thing</i>	3 rd person masculine singular, Qal perfect	Strong's #3254 BDB #414
chămîyshîyth (חֲמִישִׁיַּת) [pronounced <i>khuh-mee-SHEETH</i>]	<i>fifth</i>	feminine singular numeral ordinal; construct form	Strong's #2549 BDB #332
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494
‘êrek ^e (עֵרֶק) [pronounced <i>ĠĀ-rek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
‘al (עַל) [pronounced <i>ġah/</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
This is v. 15b.			
w ^e (or v ^e) (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
qûwm (קָוַם) [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 rd person masculine singular, Qal perfect	Strong's #6965 BDB #877
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...then he will add a fifth [of the value in] silver above it [over its value], and it has stood up to him.

This redeemer can purchase the property for the original appraised value plus a 20% charge.

There is the question in my own mind, when someone redeems the property, are they paying for it in total, or do we see this as a redeemer—someone close to the original seller—and he steps up to pay for the property. Does he pay for the full amount or just the 20% extra?

Leviticus 27:19 If a redeeming [one] redeems the holy field ([holy] to [Y^ehowah]), then he will add a fifth [of the value in] silver above it [over its value], and it has stood up to him. (Kukis mostly literal translation)

The land or home dedicated to Y^ehowah, given to the priests, could be redeemed at any time by the redemption price plus 20%.

Leviticus 27:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לא or לו) [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 (גאל) [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 rd person masculine singular, Qal imperfect	Strong's #1350 BDB #145
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
sâdeh (שדה) [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

Translation: [And if no \[one\] acts as a redeem for the field...](#)

But let's say that no one stands up to purchase this property. There is no redeemer for it.

Leviticus 27:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
mâkar (מכר) [pronounced <i>maw-KAHR</i>]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	3 rd person masculine singular, Qal perfect	Strong's #4376 BDB #569

Leviticus 27:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
sâdeh (שָׂדֶה) [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
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'achêr (אַחֵר) [pronounced <i>ah-KHEHR</i>]	<i>another, following, next; other as well as foreign, alien, strange</i>	adjective/substantive	Strong's #312 BDB #29

Translation: ...or if he has sold the field to another man,...

Or, let's say the field is sold to someone else. I don't know who exactly is selling this? Is it the priest who sells it? Maybe the redeemer stepped up, bought the property, and then sold it to someone else?

Leviticus 27:20c			
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
gâ'al (גָּאַל) [pronounced <i>gaw-AHL</i>]	<i>to redeem oneself, to be redeemed, to be purchased</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1350 BDB #145
'ôwd (וַיִּוַד) [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

Translation: ...it will not be redeemed again.

Under these circumstances, where no one steps up to redeem the property, or someone does and then sells it to someone else, then that property cannot be redeemed again. That is, the original owner cannot come back, even in the Year of Jubilee, and buy back his property.

Leviticus 27:20 And if no [one] acts as a redeemer for the field or if he has sold the field to another man, it will not be redeemed again. (Kukis mostly literal translation)

He has not repurchased the field but has sold it, which confuses me, as it seems as though he would not be allowed to sell that which has been dedicated to Y^ehowah.

Leviticus 27:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; 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 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
sâdeh (שָׂדֶה) [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
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
When verbs in the infinitive construct are preceded by the bêyth preposition, b ^e acts as a temporal conjunction; that is, <i>in their being created</i> = <i>when they were created</i> (Genesis 2:4); <i>in their being in the field</i> = <i>when they were in the field</i> (Genesis 4:8). ²¹			
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive with the 3 rd person masculine singular suffix	Strong's #3318 BDB #422
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôbêl (יָבֵל); yôwbêl (יָבוּבֵל) [pronounced <i>yoh^b-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: But if the field was coming forth in [the Year of] the Jubilee,...

Now, let's say that none of v. 20 took place, and the Year of Jubilee is coming up. The property can be redeemed at that time.

Leviticus 27:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

²¹ *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*; Hendrickson, ©1979, pp. 90–91.

Leviticus 27:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about,</i> <i>approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
sâdeh (שדה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open</i> <i>country; an unpopulated area</i>	masculine singular noun	Strong's #7704 BDB #961
chêrem (קרחה) [pronounced <i>KHĀ-rem</i>]	<i>something completed devoted [to</i> <i>God], the act of completely devoting</i> <i>something to God, something</i> <i>dedicated to destruction, the curse,</i> <i>a cursed thing, the ban, or</i> <i>something completely in God's</i> <i>possession, whether good or bad;</i> <i>net</i>	masculine singular noun with the definite article	Strong's #2764 BDB #356

Translation: ...[being] holy to Y^ehowah as the devoted field,...

This is a field now considered holy to Y^ehowah; a devoted field.

Leviticus 27:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to</i> <i>come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
'âchûzzâh (אֲחֻזָּזָה) [pronounced <i>uh-khooz-</i> <i>ZAW</i>]	<i>possession [of land, slaves, etc.],</i> <i>land possession; inheritance</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #272 BDB #28

Translation: ...it is to the priest [for] his possession. (Kukis mostly literal translation)

It says that the field remains the possession of the priest? I assume that this is if it is not purchased by a redeemer? Obviously, I am a bit confused on this point, and maybe the problem is my translation.

Now, even though I am struggling with portions of this passage, bear in mind that the people understood these words and the priest understood how to apply these passages where appropriate.

Leviticus 27:21 But if the field was coming forth in [the Year of] the Jubilee, [being] holy to Y^ehowah as the devoted field, it is to the priest [for] his possession. (Kukis mostly literal translation)

If the field was first dedicated to God, then sold, and the Year of Jubilee comes around, then the land does not revert back to the person who dedicated and then sold it, but reverts to the ownership of the priests.

Leviticus 27:19–21 If a redeeming [one] redeems the holy field ([holy] to [Y^ehowah]), then he will add a fifth [of the value in] silver above it [over its value], and it has stood up to him. And if no [one] acts as a redeem for the field or if he has sold the field to another man, it will not be redeemed again. But if the field was coming forth in [the Year of] the Jubilee, [being] holy to Y^ehowah as the devoted field, it is to the priest [for] his possession. (Kukis mostly literal translation)

Leviticus 27:19–21 Now if a redeemer purchases the holy field (a field which is holy to Jehovah), then he will add a fifth of the value of this field in silver to the original amount, and it becomes his. However, if no one redeems the field or if the field has been sold to someone else, then it will not be redeemed again. And if the field comes forth in the Year of Jubilee, because it is holy to Jehovah as a devoted field, it then belongs to the priest as his possession. (Kukis paraphrase)

And if a field of his purchase, which [is] not from a field of his possession, and he declares [it] holy to Y^ehowah. And has computed the priest a computation of the valuation of you until a Year of the Yobel and he has given the valuation of you in the day he [is declared] holy to Y^ehowah. In a Year of the Yobel shall return the field to whom he acquired him from with him to which to him is a possession of land. And each valuation of you is in a shekel of the sanctuary, twenty gerah was the shekel.

Leviticus
27:22–25

And if the field of his purchase, which is not from the field of his [family's] possession, and he declares [it] holy to Y^ehowah. The priest has computed a computation of the value of you [your field] up to the Year of Jubilee and he will give the value of you [your field] in the day [it is] declared holy to Y^ehowah. In the Year of Jubilee, the field will return to whomever he acquired it from, for to him is the [original] possession of land. Also, every valuation of you is by the shekel of the Sanctuary, [which] is twenty gerah [to] the shekel.

Now, let's say that some has a field that he has purchased, but it did not originally belong to his family; but he wants to declare this land holy to Jehovah. The priest will determine the value of this field right up to the Year of Jubilee from the day it was declared holy to Jehovah. In the Year of Jubilee, this field will return to whomever he acquired it from. It goes back to the original owners of the land. Also, when valuations are done, they are done according to the shekel of the Sanctary, which is twenty gerahs to the shekel.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And if a field of his purchase, which [is] not from a field of his possession, and he declares [it] holy to Y^ehowah. And has computed the priest a computation of the valuation of you until a Year of the Yobel and he has given the valuation of you in the day he [is declared] holy to Y^ehowah. In a Year of the Yobel shall return the field to whom he acquired him from with him to which to him is a possession of land. And each valuation of you is in a shekel of the sanctuary, twenty gerah was the shekel.

Dead Sea Scrolls

Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If a field that was bought, and not of a man's ancestors' possession, be sanctified to the Lord: The priest shall reckon the price according to the number of years, unto the jubilee. And he that had vowed, shall give that to the Lord. But in the jubilee, it shall return to the former owner, who had sold it, and had it in the lot of his possession. All estimation shall be made according to the sicle of the sanctuary. A sicle hath twenty obols.
Aramaic ESV of Peshitta	"If he dedicates to Mar-Yah a field which he has bought, which is not of the field of his possession, then the priest shall reckon to him the worth of your judgment up to the Year of Jubilee; and he shall give your judgment on that day, as a holy thing to Mar-Yah. In the Year of Jubilee the field shall return to him from whom it was bought, even to him to whom the possession of the land belongs. All your judgments shall be according to the shekel of the sanctuary: twenty gerahs to the shekel.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if he should consecrate to the Lord of a field which he has bought, which is not of the field of his possession, the priest shall reckon to him the full valuation from the year of release, and he shall pay the valuation in that day as holy to the Lord. And in the year of release the land shall be restored to the man of whom the other bought it, whose the possession of the land was. And every valuation shall be by holy weights: the shekel shall be twenty gerahs.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if a man gives to the Lord a field which he has got for money from another, which is not part of his heritage; Then the value fixed by you up to the year of Jubilee will be worked out for him by the priest, and in that day he will give the amount of your value as holy to the Lord. In the year of Jubilee the field will go back to him from whom he got it, that is, to him whose heritage it was. And let all your values be based on the shekel of the holy place, that is, twenty gerahs to the shekel.
Easy English	.
Easy-to-Read Version–2008	"If you dedicate a field to the LORD that you had bought, and it is not a part of your family's property, then the priest must count the years to the year of Jubilee and decide the price for the land. Then that land will belong to the LORD. At the year of Jubilee, the land will go to the family that originally owned the land. "You must use the official measure in paying these prices. The shekel by that measure weighs 20 gerahs.

<i>God's Word</i> TM	You may give a field you bought (not one that was a part of your family property) to the LORD as something holy. The priest must figure out the field's value until the jubilee year. You will pay its value on that day as something holy, belonging to the LORD. In the jubilee year the field will go back to the person from whom it was bought, to whom it belongs as family property. "All values will be set using the standard weight of the holy place.
Good News Bible (TEV)	If you dedicate to the LORD a field that you have bought, the priest shall estimate its value according to the number of years until the next Year of Restoration, and you must pay the price that very day; the money belongs to the LORD. At the Year of Restoration the field shall be returned to the original owner or to the descendants. All prices shall be set according to the official standard.
<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 promise me a field that you have bought, its value will be decided by a priest, according to the number of years before the next Year of Celebration, and the money you pay will be mine. However, on the next Year of Celebration, the land will go back to the family of its original owner. Every price will be set by the official standards.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	If someone sets apart for the honor of Yahweh some land that he has bought, land which is not part of the land that his family has always owned, the priest must count the number of years until the next year of the celebration of Jubilee to determine how much it is worth, and the man must pay that amount to the priest on that day, and then that land will belong to him again, and his payment becomes a holy gift to Yahweh. However, in the year of the celebration of Jubilee, the land will again come into the possession of the person from whom he bought it, the person whose family had always owned that land. All the silver that is paid must be calculated in terms of the official pieces of silver in the sacred tent.

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	Now if a man consecrates to the LORD a field he has purchased, which is not a part of his own property, then the priest shall calculate for him the value up to the Year of Jubilee, and the man shall pay the assessed value on that day as a sacred offering to the LORD. In the Year of Jubilee the field shall return to the one from whom it was bought—the original owner of the land.
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Every valuation will be according to the sanctuary shekel, twenty gerahs to the shekel.

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

And if any sanctifies to Jehovah a field he has bought, which is not of the fields of his possession,

Then the priest shall calculate to him the worth of your evaluation to the year of the jubilee, and he shall give your evaluation in that day a holy thing to Jehovah.

In the year of the jubilee the field shall return to him from whom it was set up, to him to whom was the possession of the land.

And all your evaluations shall be according to the shekel of the sanctuary; the shekel shall be twenty gerahs.

International Standard V

"If he consecrates a field that he had bought and that isn't part of his inheritance, then the priest is to account to him the evaluated worth until the year of jubilee. Then he is to give the amount of valuation on that day as a holy gift to the Lord.

"During the year of jubilee, the field is to be returned by the one who originally sold it, that is, to the owner of the land. Every valuation is to be according to the shekel of the sanctuary, evaluated at 20 gerahs to the shekel.

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

If a man sets apart a field that he has bought, but that field is not part of his family's land, then the priest will figure the valuation of it up to the year of Jubilee, and the man must pay its value on that day as a holy gift to Yahweh. In the year of Jubilee, the field will return to the man from whom it was bought, to the land's owner.

All the valuations must be set by the weight of the sanctuary shekel. Twenty gerahs must be the equivalent of one shekel.

Urim-Thummim Version

If a man consecrates to YHWH a field that he has bought, that is not from the fields from his own property, then the priest will calculate for him the worth of your valuation, even to the year of the Jubilee, and he will give your valuation in that day, as a sacred thing to YHWH. In the year of the Jubilee the field returns to him from whom he purchased it, to him whose property it was.

All your valuations will be according to the shekel of the sanctuary: 20 gerahs [a gerah being 16 barley grains] will be the shekel.

Wikipedia Bible Project

And if his pasture, which is not of his title, he will consecrate to God. And the priest will calculate of him the worth of value until the Jubilee year, and he gave your estimate on that day. It is holy for Yahweh. On the Jubilee year, the field will return, to that who he bought it from, to him who has the title of the land.

And all your estimations will be by the holy standard shekel, twenty Gerah will the shekel be.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) If he dedicates to Yahweh a field which he has bought, but which is not part of his patrimony, the priest shall assess the price on the basis of the number of years still to run before the Jubilee year; and the man shall pay this sum the same day, as for a thing dedicated to Yah weh. In the Jubilee year, the field shall return to the seller, to the man to whose patrimony the land belongs. All prices must be made according to the official sanctuary standards at the rate of twenty gerahs to one silver piece. Num 3:47

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 .
 The Scriptures–2009 'And if a man sets apart to הוהי a field which he has bought, which is not the field of his possession, then the priest shall reckon to him the amount of your evaluation, up to the Year of Yobel, and he shall give your evaluation on that day, set-apart to הוהי.
 'In the Year of Yobel the field returns to him from whom he bought it, to him whose is the possession of the land.
 'And all your evaluations are to be according to the sheqel of the set-apart place: twenty gērahs to the sheqel.

Tree of Life Version "Now if one consecrates to Adonai a field that he has bought, which is not from the fields of his possession, then the kohen is to calculate for him the worth of your valuation up to the Year of Jubilee, and give your valuation on that day as a holy thing to Adonai. In the Year of Jubilee the field is to return to the one from whom it was bought, to the one to whom the possession of the land belongs. All your valuations should be according to the shekel of the Sanctuary, 20 gerahs to the shekel.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND IF HE SHOULD CONSECRATE TO JESUS OF A FIELD WHICH HE HAS BOUGHT, WHICH IS NOT OF THE FIELD OF HIS POSSESSION, THE PRIEST SHALL RECKON TO HIM THE FULL VALUATION FROM THE YEAR OF RELEASE, AND HE SHALL PAY THE VALUATION IN THAT DAY AS HOLY TO JESUS.
 AND IN THE YEAR OF RELEASE THE LAND SHALL BE RESTORED TO THE MAN OF WHOM THE OTHER BOUGHT IT, WHOSE THE POSSESSION OF THE LAND WAS.
 AND EVERY VALUATION SHALL BE BY HOLY WEIGHTS: THE DRACHMA SHALL BE TWENTY OBOLI.

Awful Scroll Bible Was a man to set apart to Sustains To Become a field that he purchased - is the field his taking hold? -
 The priest is to have assessed its worth, the estimation to the year of jubilee, even is he to have given that estimated, on that day, as that set apart to Sustains To Become
 In the year of jubilee, the field was to be turned back to he, that he is to have bought it, even the taker hold over those solid grounds.
 The estimation is to be by the shekel of that set apart. (Twenty gerahs is a shekel.)

Concordant Literal Version Yet if it is a field of his acquisition, which is not a field of his holding which he sanctifies to Yahweh, then the priest will compute for him the assessment of your appraisal until the year of the jubilee; and he will pay your appraisal on that day as holy to Yahweh. In the year of the jubilee the field shall return to the one from whom he acquired it, to him whose holding the land is. All of your appraisals shall be by the shekel of the holy place:twenty gerahs shall there be to a shekel.

exeGeses companion Bible And if one hallows a field of his chattel to Yah Veh,
 not of the fields of his possession;

then the priest fabricates to him
 the value of your appraisal to the year of the jubilee:
 and he gives your appraisal in that day
 as a holies to Yah Veh.
 In the year of the jubilee the field returns
 to him of whom it was chatted
 - to whom the possession of the land was.
 And all your appraisals
 become according to the shekel of the holies
 - twenty gerahs be the shekel.

Orthodox Jewish Bible

And if a man set apart as kodesh unto Hashem a sadeh which he hath bought,
 which is not of the fields of his possession [i.e., ancestral heritage],
 Then the kohen shall reckon unto him the worth of thy evaluation, even unto the
 Shnat HaYovel: and he shall give thine evaluation in that day, as kodesh unto
 Hashem.
 In the Shnat HaYovel the sadeh shall return and revert unto him of whom it was
 bought, even to him to whom the Achuzzat HaAretz (Ancestral Heritage of the Land)
 did belong.
 And all thy evaluations shall be according to the shekel HaKodesh; twenty gerah
 shall be the shekel.

Rotherham's *Emphasized B.*

≤If, however, <a field that he hath bought, which is not of the fields of his
 possession> he would hallow unto Yahweh, then shall the priest reckon to him the
 amount of thine estimate, until the year of the jubilee,—and he shall give thine
 estimate, in that day, as holy unto Yahweh. <In the year of the jubilee> shall the
 field return unto him from whom he bought it, to him whose it was, as a possession
 in the land.
 And ||every estimate of thine|| shall be by the holy shekel,—||twenty gerahs|| make
 the shekel.

Expanded/Embellished Bibles:*The Amplified Bible* .

The Expanded Bible .

Kretzmann's Commentary .

Lexham English Bible

“ ‘And if he consecrates for Yahweh his acquired [Or “purchased”] field that is not the
 field of his inherited possession, then [Or “and”] the priest shall calculate for him the
 amount [Literally “number”] of your proper value until the year of the Jubilee, and he
 shall give your proper value on that day as a holy object for Yahweh. In the Year
 of the Jubilee the field shall return to the one who bought it from him, to the one
 whose property the land *is* . And every proper value of yours shall be in the
 sanctuary's shekel—the shekel shall be twenty gerahs.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation .

Kaplan Translation

If the field that one consecrates to God is not his hereditary property but a field he
 has bought,
 the priest shall calculate the proportion of its endowment valuation on the basis of
 the number of years remaining until the [next] jubilee year. On that day, [anyone]

can [redeem it by] giving its endowment valuation as something consecrated to God.

[In any case], on the jubilee year, the field shall revert to the one from whom it was bought, the one who had it as his hereditary property in the land.

Every endowment valuation shall be according to the sanctuary standard, where the shekel is 20 gerahs.

In any case

(cf. Arakhin 26b).

where the shekel is...

See Exodus 30:13.

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

Literal, almost word-for-word, renderings:

A Faithful Version	<p>And if <i>a man</i> sanctifies to the LORD a field which he has bought, which is not of the fields he owns, Then the priest shall count to him the worth of your estimation until the year of jubilee. And he shall give your estimation in that day, a holy thing to the LORD. In the year of the jubilee the field shall return to him from whom it was bought, to whom the land belongs as a possession by inheritance. And all your judgments shall be according to the shekel of the sanctuary, twenty gerahs shall be the shekel.</p>
C. Thomson Updated OT Charles Thomson OT	<p>. And if a man make a dedication to the Lord of a field which he hath purchased, and which is not a part of his inheritance, though the priest settle with him the amount of the price from the year of the jubilee, and he pay the price at which it was rated on the day he made the dedication to the Lord; yet in the year of the jubilee the field shall be restored to the man of whom he purchased it, and whose field of possession it was. Now every valuation shall be by holy weight, twenty oboli making a didrachm.</p>
Context Group Version	<p>And if he makes special to YHWH a field which he has bought, which is not of the field of his possession; then the priest shall count to him the worth of your estimation to the year of jubilee: and he shall give your estimation in that day, as a special thing to YHWH. In the year of jubilee the field shall return to him of whom it was bought, even to him to whom the possession of the land belongs. And all your estimations shall be according to the shekel of the special place: twenty gerahs shall be the shekel.</p>
English Standard Version Green's Literal Translation Legacy Standard Bible Literal Standard Version	<p>. calculate . . And if he sanctifies a field of his purchase to YHWH, which [is] not of the fields of his possession, then the priest has reckoned to him the amount of your valuation up to the Year of Jubilee, and he has given your valuation in that day [as] a holy thing to YHWH; in the Year of the Jubilee the field returns to him from whom he bought it, to him who [has] the possession of the land. And all your valuation is by the shekel of the holy place: the shekel is twenty gerahs.</p>
Modern English Version Modern Literal Version 2020	<p>. And if he sanctifies to Jehovah a field which he has bought, which is not of the field of his possession, then the priest will reckon to him the worth of your evaluation to the year of jubilee and he will give your evaluation in that day, as a holy thing to Jehovah. In the year of jubilee the field will return to him of whom it was bought, even to him to whom the possession of the land belongs.</p>

And all your evaluations will be according to the shekel of the sanctuary; twenty gerahs will be the shekel.

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

...and if a field acquired of him, which is not from the field of his holdings, he will set it apart for YHWH, and the administrator will plan for him the worth of your arrangement until the year of the jubilee, and he will give your arrangement in that day, special for YHWH. In the year of the jubilee he will turn back the field to whom he purchased him from, to who belonged to him the holdings of the land, and all your arrangements will exist by the special sheqel, twenty gerahs will be the sheqel.

- 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:
22-25

Leviticus 27:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; 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
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
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
miq ^e 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 rd person masculine singular suffix	Strong's #4736 BDB #889

Translation: And if the field of his purchase,...

Let's say that we are speaking about a field which someone has purchased.

Leviticus 27:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
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
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular construct	Strong's #7704 BDB #961
'ăchûzzâh (אֲחֻזָּזָה) [pronounced uh-khooz- ZAW]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #272 BDB #28

Translation: ...which is not from the field of his [family's] possession,...

This field is not a part of his family's original possession. He bought it from someone outside his family.

Leviticus 27:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâdash (קִדַּשׁ) [pronounced kaw- DAHSH]	<i>to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]; to dedicate [to God]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6942 BDB #872
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and he declares [it] holy to Y^ehowah.

He decides to declare this field holy to Y^ehowah.

Leviticus 27:22 *And if the field of his purchase, which is not from the field of his [family's] possession, and he declares [it] holy to Y^ehowah.* (Kukis mostly literal translation)

So here a person has purchased a field and that field is not originally his or his families (which means that it would revert back to the original family in the Year of Jubilee).

Leviticus 27:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [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</i> ']	<i>to compute, to reckon, to consider, to think about, to mediate upon</i>	3 rd person masculine singular, Piel perfect	Strong's #2803 BDB #362
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'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
mikçâh (מִכְצָה) [pronounced <i>mihk-SAW</i>]	<i>computation, number, valuation, worth</i>	feminine singular construct	Strong's #4373 BDB #493
This word is only found twice in the Scriptures.			
'êrek ^e (אֵרֶק) [pronounced <i>ĠA-rek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix; with the definite article	Strong's #6187 BDB #789
I do not generally find a word with a definite article and a suffix at the same time in the Hebrew. Maybe I am wrong about this. However, I checked with two sources (and can read enough to confirm this to myself), and there is a definite article and a suffix.			
'ad (אֲדַ) [pronounced <i>ġahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular construct	Strong's #8141 BDB #1040
yôbêl (יְבוּל); yôwbêl (יְבוּי) [pronounced <i>yoh^b-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: The priest has computed a computation of the value of you [your field] up to the Year of Jubilee...

The priest will determine the value of this field up to the Year of Jubilee.

Leviticus 27:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</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 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
'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
'êrek ^e (רְעָה) [pronounced <i>ĠĀ-rek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix; with the definite article	Strong's #6187 BDB #789
And there it is again. Maybe this is not rare???			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and he will give the value of you [your field] in the day [it is] declared holy to Y^ehowah.

The value of the property goes from the day it is declared holy to Y^ehowah to the Year of Jubilee.

Leviticus 27:23 The priest has computed a computation of the value of you [your field] up to the Year of Jubilee and he will give the value of you [your field] in the day [it is] declared holy to Y^ehowah. (Kukis mostly literal translation)

It is slightly infuriating to have a portion of a thought in each of verses 22–25. The two possible renders given at the beginning of the verse are a result of the several meanings of the prefixed preposition lâmed and the fact that the Hebrew does not have a neuter gender. The Greek Septuagint renders this as *to him*. Here the field which was purchased has a value determined proportionate to the number of years remaining until the Year of Jubilee.

Leviticus 27:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular construct	Strong's #8141 BDB #1040
yôbêl (יָבֵל); yôwbêl (יָבוּבֵל) [pronounced yoh ^b -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
shûwb (שׁוּב) [pronounced shoo ^b 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 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Literally, this means <i>to whom, for which, to which, for that, regarding which, regarding whom</i> , etc. Before the relative pronoun, often the pronoun <i>he, she, it</i> is implied. This is particularly true with a preposition. Therefore, here, this can be rendered <i>to [for] him who, to [for] those who</i> (see Genesis 43:16 47:24). Translators render this <i>to that which, as, according to what</i> in Genesis 27:8. This may be possible translated <i>because</i> .			
This may be the first time in Leviticus that these two words are found together (or maybe I did not notice this previously?).			
qânâh (קָנָה) [pronounced kaw-NAWH]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	3 rd person masculine singular, Qal perfect; with the 3 rd person masculine singular suffix	Strong's #7069 BDB #888
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Leviticus 27:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿêth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person 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.

Bible Hub [lists](#) this as the sign of a direct object, but we do not have a direct object following a preposition having no object.

Translation: *In the Year of Jubilee, the field will return to whomever he acquired it from,...*

The Year of Jubilee is figured in at this point, because this field will go back to the original owner of the land.

Leviticus 27:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Literally, this means *to whom, for which, to which, for that, regarding which, regarding whom*, etc. Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Genesis 43:16 47:24). Translators render this *to that which, as, according to what* in Genesis 27:8. This may be possible translated *because*.

lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 3 rd person masculine singular suffix	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 construct	Strong's #272 BDB #28
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *...for to him is the [original] possession of land.*

The field is returned to the family who originally possessed it.

Leviticus 27:24 In the Year of Jubilee, the field will return to whomever he acquired it from, for to him is the [original] possession of land. (Kukis mostly literal translation)

The original owner receives the land back. God gave the land to the various tribes of Jews and returns it to the family under those circumstances.

Leviticus 27:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
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
'êrek ^e (רְעָה) [pronounced <i>ĠĀ-rek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sheqel (שֶׁקֶל) [pronounced <i>SHEH-keh</i>]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

Translation: Also, every valuation of you is by the shekel of the Sanctuary,...

All valuations must have a standard. They must be determined by a standard. So that standard is set by the priests as to exactly the weight of a shekel of silver.

Leviticus 27:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'es ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
gêrâh (הֶרֶג) [pronounced <i>gay-RAW</i>]	<i>a small weight; weight of 16 barley grains, weight of 4-5 carob beans; 20th part of a shekel; transliterated gerah</i>	feminine singular noun	Strong's #1626 BDB #176

Leviticus 27:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
sheqel (שֶׁקֶל) [pronounced SHEH-kehl]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun with the definite article	Strong's #8255 BDB #1053

Translation: ...[which] is twenty gerah [to] the shekel. (Kukis mostly literal translation)

The weight of a shekel is 20 gerahs, whatever the heck that was.

Leviticus 27:25 Also, every valuation of you is by the shekel of the Sanctuary, [which] is twenty gerah [to] the shekel. (Kukis mostly literal translation)

As would be expected, in the ancient world, they lacked standard units of measurement—that is, a cubit was used by many peoples, but their precise notion of the exact length of a cubit varied somewhat. So it was with shekels. We have what is called a commercial standard in Genesis 23:16 and in this verse we have the standard as set by the sanctuary (or, the Tabernacle). This may have changed from decade to decade, but it was the priests who determined how much was due for each person concerning their vows. The value of one's *coin* was determined by weight and not by number. We even followed this in the original minting of our coins. A dime used to weigh exactly one-fifth of a half dollar and a quarter was exactly 2.5 times the weight of a dime and all three were minted in silver. The silver dollar was exactly four times the weight of the quarter (hence the name, quarter because it was a quarter of a dollar). After awhile, the Jews used some standard shapes for silver (also for gold and copper)—discs, bars and rings—but value was still determined by weight. It was not until around the seventh century BC that actual coins were minted, the king's mark imbedded in the metal to insure the coins purity and value.

We have the meaningless penny as our smallest unit of exchange and the Jews had the gerah, which weighed between eleven and twelve grains and was valued at about three cents. This gives us the approximate value of a shekel as being sixty cents.

You might think it difficult to get any spiritual meaning out of this—however, the sanctuary, the holy habitation of God, determines the value of all things. Man's opinion of worth is meaningless unless it is in accord with God's opinions.

Leviticus 27:22–25 And if the field of his purchase, which is not from the field of his [family's] possession, and he declares [it] holy to Y^ehowah. The priest has computed a computation of the value of you [your field] up to the Year of Jubilee and he will give the value of you [your field] in the day [it is] declared holy to Y^ehowah. In the Year of Jubilee, the field will return to whomever he acquired it from, for to him is the [original] possession of land. Also, every valuation of you is by the shekel of the Sanctuary, [which] is twenty gerah [to] the shekel. (Kukis mostly literal translation)

Leviticus 27:22–25 Now, let's say that some has a field that he has purchased, but it did not originally belong to his family; but he wants to declare this land holy to Jehovah. The priest will determine the value of this field right up to the Year of Jubilee from the day it was declared holy to Jehovah. In the Year of Jubilee, this field will return to whomever he acquired it from. It goes back to the original owners of the land. Also, when valuations are done, they are done according to the shekel of the Sanctary, which is twenty gerahs to the shekel. (Kukis paraphrase)

Now a firstborn who is born first to Y^ehowah in an animal is not declared holy a man him, if an ox [or] if a sheep. To Y^ehowah he [is]. And if in the animal, the unclean [one] and he has redeemed [it] in your valuation and he has added a fifth upon him. And if he will not be redeemed and he is sold in your valuation.

Leviticus
27:26–27

Now a firstborn [animal] that is born first to Y^ehowah among the animals, a man does not declare it holy, whether and ox or a sheep. It [is] to Y^ehowah [already]. And if among the unclean animals and he has redeemed [it] in your valuation [of the animal], he will add a fifth upon it. And if it is not redeemed then it will be sold in your valuation.

Any firstborn animal does not need to be declared holy to Jehovah because it already is, whether an ox or a sheep (the firstborn are already Jehovah's). And if someone has redeemed an unclean animal, he will add a fifth to your valuation of that animal. If the animal is not redeemed, then it will be sold according to your estimation of its value.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	Now a firstborn who is born first to Y ^e howah in an animal is not declared holy a man him, if an ox [or] if a sheep. To Y ^e howah he [is]. And if in the animal, the unclean [one] and he has redeemed [it] in your valuation and he has added a fifth upon him. And if he will not be redeemed and he is sold in your valuation.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The firstborn, which belong to the Lord, no man may sanctify and vow: whether it be bullock, or sheep, they are the Lord's. And if it be an unclean beast, he that offereth it shall redeem it, according to thy estimation, and shall add the fifth part of the price. If he will not redeem it, it shall be sold to another for how much soever it was estimated by thee.
Aramaic ESV of Peshitta	"Only the firstborn among animals, which is made a firstborn to Mar-Yah, no man may dedicate it; whether an ox or sheep, it is Mar-Yah's. If it is an unclean animal, then he shall buy it back according to your judgment, and shall add to it the fifth part of it: or if it is not redeemed, then it shall be sold according to your judgment.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And every firstborn which shall be produced among your cattle shall be the Lord's, and no man shall sanctify it: whether calf or sheep, it is the Lord's. But if he should redeem an unclean beast, according to its valuation, then he shall add the fifth part to it, and it shall be his; and if he redeem it not, it shall be sold according to its valuation.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But a man may not give by oath to the Lord the first-fruits of cattle which are offered to the Lord: if it is an ox or a sheep it is the Lord's. And if it is an unclean beast, then the owner of it may give money to get it back, in agreement with the value fixed by you, by giving a fifth more; or if it is not taken back, let it be given for money in agreement with your valuing.
Easy English Easy-to-Read Version–2008	. "You can give cattle and sheep as special gifts to the LORD. But if the animal is the firstborn, it already belongs to the LORD. So you cannot give these animals as special gifts. If the firstborn animal is an unclean animal, you must buy back that animal. The priest will decide the price of the animal, and you must add one-fifth to that price. If you don't buy that animal back, the priest will sell the animal for whatever price he decides.
God's Word™	"A firstborn animal already belongs to the LORD because it was born first. Therefore, it cannot be set apart as holy. Whether it is a bull or a sheep, it belongs to the LORD. But if it is an unclean animal, it must be bought back. The payment will be its full value plus one-fifth more. If it is not bought back, it must be sold at the value given it.
Good News Bible (TEV)	The first-born of an animal already belongs to the LORD, so no one may dedicate it to him as a freewill offering. A calf, a lamb, or a kid belongs to the LORD, but the first-born of an unclean animal may be bought back at the standard price plus an additional 20 percent. If it is not bought back, it may be sold to someone else at the standard price.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	All first-born animals of your flocks and herds are already mine, and so you cannot promise any of them to me. If you promise me a donkey, you may buy it back by adding an additional twenty percent to its value. If you don't buy it back, it can be sold to someone else for whatever a priest has said it is worth.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	No one is permitted to dedicate the firstborn of any cow or sheep for any purpose, because the firstborn already belongs to Yahweh. If someone gives to him an animal that is not acceptable to him, that person may later buy it back by paying what it is worth plus an added one-fifth of its value. If he does not buy it back, it must be sold for its standard price.

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	.	Only the firstborn of animals, which are Jehovah's firstborn, no man shall sanctify it, whether ox, or sheep; it is Jehovah's. And if an unclean animal, then he shall redeem it according to your evaluation, and shall add a fifth part of it to it; or if it is not redeemed, then it shall be sold according to your evaluation.
International Standard V	.	"No person is to consecrate the firstborn, because the firstborn of the animals already belongs to the Lord. Whether ox or goat, it belongs to the Lord. If it's an unclean animal, then he is to ransom it according to your valuation, adding a fifth to it. If it's not redeemed then it is to be sold according to your valuation.
H. C. Leupold	.	
Lexham English Bible	.	
NIV, ©2011	.	
Unfolding Bible Literal Text	.	No one may set apart the firstborn among animals, since the firstborn already belongs to Yahweh; whether ox or sheep, it is Yahweh's. If it is an unclean animal, then the owner may buy it back at the valuation of it, and a fifth must be added to that value. If the animal is not redeemed, then it is to be sold at the set value.
Urim-Thummim Version	.	Only the firstborn from the animals, those are YHWH's firstborn, no man will consecrate those whether its an ox or sheep, because it is YHWH's. And if among the unclean animals he has redeemed it at your valuation, and he has added 1/5th to it, and if it is not redeemed, then it has been sold at your valuation.
Wikipedia Bible Project	.	But a first-born which will be born for Yahweh, of the beasts, no man will consecrate. Whether bull or sheep, it is for Yahweh. And if of the impure beast, then he will redeem it according to your valuation, and he will add a fifth to it. And if it is not redeemed, and it will be sold at your valuation.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	No one may dedicate the firstborn of his cattle, for it belongs to Yahweh by right: whether ox or sheep, it belongs to Yahweh. But if it is an unclean animal it may be bought back at the price with one-fifth added; if it is not bought back, the animal shall be sold at the price set.
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	.	'However, a first-born of the beasts, which is first-born to יהוה, no man sets it apart – whether bull or sheep, it belongs to יהוה. 'And if among the unclean beasts, then he shall ransom it according to your evaluation, and shall add one-fifth to it. And if it is not redeemed, then it shall be sold according to your evaluation.

Tree of Life Version "But the firstborn among animals, which is made a firstborn to Adonai, may be dedicated by anyone. Whether an ox or sheep, it belongs to Adonai. If it is an unclean animal, then he is to buy it back according to your valuation, and add a fifth of the value to it. But if it is not redeemed, then it is to be sold according to your valuation.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible · AND EVERY FIRST-BORN WHICH SHALL BE PRODUCED AMONG YOUR CATTLE SHALL BE JESUS', AND NO MAN SHALL SANCTIFY IT: WHETHER CALF OR SHEEP, IT IS JESUS'.
BUT IF HE SHOULD REDEEM AN UNCLEAN BEAST, ACCORDING TO ITS VALUATION, THEN HE SHALL ADD THE FIFTH PART TO IT, AND IT SHALL BE HIS; AND IF HE REDEEM IT NOT, IT SHALL BE SOLD ACCORDING TO ITS VALUATION.

Awful Scroll Bible The first born of the dumb beasts is to Sustain To Become - that what was first born, was a man to set apart? - Be it a plowing beast or one of the small cattle, it is to Sustain To Become
An unclean dumb beast is to be redeemed at your estimation, and there is to have been added a fifth to it. Was it to be redeemed? - It is to have been sold at your estimation.

Concordant Literal Version However the firstborn among beasts which as firstborn is devoted to Yahweh, no one may sanctify it; whether a bull or a flockling, it is already Yahweh's. Yet if it is among the unclean beasts, then he will ransom it by your appraisal and add to it a fifth of its value. Should it not be redeemed, then it will be sold by your appraisal.

exeGesés companion Bible Only the firstling of the animals
- the firstling of Yah Veh,
no man hallow - whether ox, or lamb
- it becomes to Yah Veh.
And if of a fowl animal,
then he redeems it according to your appraisal
and adds a fifth:
or if not redeemed,
then it is sold according to your appraisal.

Orthodox Jewish Bible Only the bechor of the behemah, which should be Hashem's Bechor, no man shall set it apart as kodesh; whether it be shor (ox), or seh (sheep): it is Hashem's.
And if it be of a behemah hatemeiah, then he shall redeem it according to thine evaluation, and shall add a fifth part of it thereto; or if it be not redeemed, then it shall be sold according to thy evaluation.

Rotherham's *Emphasized B.* Only' <the firstling which is born a firstling to Yahweh, among beasts> no man shall hallow it,—<whether ox or sheep> <unto Yahweh> it belongeth. But <if it be among the beasts that are unclean> then shall he ransom it by thine estimate, and add the fifth part of it thereunto,—but <if it is not redeemed> then shall it be sold by thine estimate.

Expanded/Embellished Bibles:

The Amplified Bible .
The Expanded Bible .
Kretzmann's Commentary
Lexham English Bible " 'However, a man shall not consecrate a firstborn among livestock, which belongs as firstborn to Yahweh; whether an ox or [Literally "whether" or "if"] small livestock, it is for Yahweh. And if it is among the unclean animals, then [Or "and"] he shall ransom

it according to your proper value, and he shall add a fifth of its value onto it; and if it is not redeemed, then [Or "and"] it shall be sold according to your proper value.

Syndein/Thieme .
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	A firstling animal which must be sacrificed as a first-born offering to God may not be consecrated by an individual. Whether it is an ox, sheep, or goat, it [automatically] belongs to God. If a non-kosher animal [is consecrated], it shall be redeemed for its endowment valuation plus an additional 20%. If it is not redeemed, it shall be sold for its endowment value. may not be consecrated For any other purpose (Rashi). Or, 'need not be consecrated' (Ramman). sheep or goat Seh in Hebrew, which denotes both; see Exodus 12:3.
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	And with regard to every firstling if it be among the cattle, it shall be for the Lord, and none shall dedicate it. Whether it be of the herds or flocks it is the Lord's. And if it be of the four footed beasts which are unclean, he must redeem it according to the valuation, and add thereto a fifth, and it shall be his. And if he will not redeem it, it shall be sold for its value.
Context Group Version	Only the firstborn among beasts, which is made a firstborn to YHWH, no man shall make it special; whether it is ox or sheep, it is YHWH's. And if it is of an unclean beast, then he shall ransom it according to your estimation, and shall add to it the fifth part: or if it is not ransomed, then it shall be sold according to your estimation.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Only the first-offspring among beasts, which is made a first-offspring to Jehovah, no man will sanctify it, whether it is ox or sheep, it is Jehovah's. And if it is of an unclean beast, then he will ransom it according to your evaluation and will add to it the fifth part of it, or if it is not redeemed, then it will be sold according to your evaluation.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	Only the firstborn, which will be the firstborn for YHWH in the beasts, a man will not set him apart if of the ox, if of the ram, he belongs to YHWH, and if in the dirty

beast, and he will ransom by your arrangement, then he will add five parts of him upon him, and if he will not be redeemed, he will be sold by your arrangement.

Updated Bible Version 2.17
A Voice in the Wilderness

But the firstborn of the beasts, which is the firstborn unto Jehovah, no man shall consecrate; whether ox or sheep: it is already Jehovah's. And if it is an unclean beast, then he shall redeem it according to your valuation, and shall add one-fifth to it; or if it is not redeemed, then it shall be sold according to your valuation.

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

The gist of this passage:
26-27

Leviticus 27:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ak ^e (אָךְ) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but; nevertheless</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
b ^e kôwr (בְּכוֹר) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114
This moderately common noun is only found here in the book of Leviticus.			
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
bâkar (בָּקָר) [pronounced baw-KAHR]	<i>to be a firstborn, to be born first; to be made first</i>	3 rd person masculine singular, Pual imperfect	Strong's #1069 BDB #114
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^e h]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
b ^e hêmâh (בְּהֵמָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96

Translation: Now a firstborn [animal] that is born first to Y^ehowah among the animals,...

Of the clean animals, the firstborn belongs to Y^ehowah.

Leviticus 27:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לו' or לא') [pronounced low']	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qâdash (קדש) [pronounced kaw-DAHSH]	<i>to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]; to dedicate [to God]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6942 BDB #872
ʾîysh (איש) [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]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
ʾîm (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
shôwr (שׁוֹר) [pronounced shohr]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004
ʾîm (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
When this particle ʾîm (אם) [pronounced eem] is found twice (as it is here), it can be translated, ... <i>whether...or...</i>			
seh (שֶׁ) [pronounced seh]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961

Translation: ...a man does not declare it holy, whether and ox or a sheep.

No one declares the firstborn as being holy, as it is already born that way, whether it is an ox or a sheep.

Leviticus 27:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Leviticus 27:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
hûw' (אוה) [pronounced <i>hoo</i>]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this</i> (<i>one</i>); <i>same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: It [is] to Y^ehowah [already].

The animal is already Yehowah's.

Leviticus 27:26 Now a firstborn [animal] that is born first to Y^ehowah among the animals, a man does not declare it holy, whether and ox or a sheep. It [is] to Y^ehowah [already]. (Kukis mostly literal translation)

Exodus 13:1–2 reads: Then Y^ehowah spoke to Moses, saying, "Set apart to Me every first-born, the first opening of every womb among the sons of Israel, both of many and animal; it belongs to Me." That which already belongs to God cannot be dedicated to God.

Leviticus 27:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only;</i> <i>when, whenever; since, though</i> <i>when (or, if followed by a perfect</i> <i>tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on,</i> <i>upon; with, before, against; by</i> <i>means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
b ^e hêmâh (בהמה) [pronounced <i>b^{eh}hay-</i> <i>MAW</i>]	<i>beasts [a collective of all animals];</i> <i>mammal (s), beast, animal, cattle,</i> <i>livestock [domesticated animals];</i> <i>wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
ṭâmê' (טמא) [pronounced <i>taw-MAY</i>]	<i>unclean, impure; defiled, fouled,</i> <i>polluted [ethically, ceremonially,</i> <i>ritually]</i>	feminine singular adjective; with the definite article	Strong's #2931 BDB #379
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
pâdâh (פדה) [pronounced <i>paw-</i> <i>DAWH</i>]	<i>to ransom, to purchase, to redeem;</i> <i>to let go [set free]; to preserve, to</i> <i>deliver [from danger]</i>	3 rd person masculine singular, Qal perfect	Strong's #6299 BDB #804

Leviticus 27:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêrek ^e (רַעַךְ) [pronounced ĠĀ-rek ^e]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789

Translation: And if among the unclean animals and he has redeemed [it] in your valuation [of the animal],...

I do not recall the unclean animals being redeemed. Is this some sort of an option one has if they have an unclean animal?

Leviticus 27:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to continue to do a thing</i>	3 rd person masculine singular, Qal perfect	Strong's #3254 BDB #414
chămiyshîyth (חֲמִישִׁיִּת) [pronounced khuh-mee-SHEETH]	<i>fifth</i>	feminine singular numeral ordinal; construct form	Strong's #2549 BDB #332
ʿal (עַל) [pronounced ġahʌ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

It is interesting that, even though *animal* is a feminine singular noun, the suffix used is a masculine singular.

Translation: ...he will add a fifth upon it.

Redemption involves adding a fifth on the animal's value. My thinking is, the owner of the animal redeems the animal by paying a fifth for it.

Leviticus 27:27c

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

Leviticus 27:27c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lō' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gā'al (גָּאַל) [pronounced gaw-AHL]	<i>to redeem oneself, to be redeemed, to be purchased</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1350 BDB #145
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
mâkar (מָכַר) [pronounced maw-KAHR]	<i>to be sold; to sell oneself [as a slave]</i>	3 rd person masculine singular, Niphal perfect	Strong's #4376 BDB #569
b ^e (בּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿerek ^e (עָרַךְ) [pronounced ĠĀ-rek ^e]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789

Translation: And if it is not redeemed then it will be sold in your valuation. (Kukis mostly literal translation)

If the animal is not redeemed, then it can be sold according to the valuation of that animal. Apparently the priests can claim the animal and take it and sell it?

Leviticus 27:27 And if among the unclean animals and he has redeemed [it] in your valuation [of the animal], he will add a fifth upon it. And if it is not redeemed then it will be sold in your valuation. (Kukis mostly literal translation)

If the unclean animal is not redeemed, then it is sold.

Leviticus 27:26–27 Now a firstborn [animal] that is born first to Y^ehowah among the animals, a man does not declare it holy, whether and ox or a sheep. It [is] to Y^ehowah [already]. And if among the unclean animals and he has redeemed [it] in your valuation [of the animal], he will add a fifth upon it. And if it is not redeemed then it will be sold in your valuation. (Kukis mostly literal translation)

Leviticus 27:26–27 Any firstborn animal does not need to be declared holy to Jehovah because it already is, whether an ox or a sheep (the firstborn are already Jehovah's). And if someone has redeemed an unclean animal, he will add a fifth to your valuation of that animal. If the animal is not redeemed, then it will be sold according to your estimation of its value. (Kukis paraphrase)

Surely, every *chêrem* which consecrated a man to Y^ehowah from all that [is] to him, from a man and an animal and a field of his possession, he will not be sold and he will not be redeemed. Every *chêrem* is a holy of holy (things); he [is] to Y^ehowah. Every *chêrem* which he will devote from the Adam [or, *man*], he will not redeem. Dying he will be killed.

Leviticus
27:28–29

Certainly, every devoted thing [*chêrem*] which a man has consecrated to Y^ehowah, from all that [is] to him, from man to animal to a field of his possession—it will not be sold and it will not be redeemed. Every devoted thing [*chêrem*] is most holy; it [belongs] to Y^ehowah. Every devoted thing [*chêrem*] from men he may not redeem. Definitely he will be executed.

What a man consecrates to God, from all that he has—whether it be a man or an animal or a family field—that thing is considered *chêrem*, and it cannot be sold or redeemed. Everything that is *chêrem* is most holy and it belongs to Jehovah. Men who are devoted to God may not be redeemed; they must be executed.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	Surely, every <i>chêrem</i> which consecrated a man to Y ^e howah from all that [is] to him, from a man and an animal and a field of his possession, he will not be sold and he will not be redeemed. Every <i>chêrem</i> is a holy of holy (things); he [is] to Y ^e howah. Every <i>chêrem</i> which he will devote from the Adam [or, <i>man</i>], he will not redeem. Dying he will be killed.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Any thing that is devoted to the Lord, whether it be man, or beast, or field, shall not be sold: neither may it be redeemed. Whatsoever is once consecrated shall be holy of holies to the Lord. And any consecration that is offered by man, shall not be redeemed, but dying shall die.
Aramaic ESV of Peshitta	""Notwithstanding, no devoted thing, that a man shall devote to Mar-Yah of all that he has, whether of man or animal, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy to Mar-Yah. ""No one devoted, who shall be devoted from among men, shall be ransomed; he shall surely be put to death.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And every dedicated thing which a man shall dedicate to the Lord of all that he has, whether man or beast, or of the field of his possession, he shall not sell it, nor redeem it: every devoted thing shall be most holy to the Lord. And whatever shall be dedicated of men, shall not be ransomed, but shall be surely put to death.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But nothing which a man has given completely to the Lord, out of all his property, of man or beast, or of the land which is his heritage, may be given away or got back in exchange for money; anything completely given is most holy to the Lord. Any man given completely to the Lord may not be got back: he is certainly to be put to death.
Easy English	.
Easy-to-Read Version–2008	"There is a special kind of gift that people give to the LORD. It belongs only to him, and it cannot be bought back or sold. This gift belongs to the LORD. This type of gift includes people, animals, and fields from the family property. If this gift is a person, that person cannot be bought back. That person must be killed.
God's Word™	"However, everything dedicated to the LORD for destruction—a person, an animal, or a field that belongs to you—must not be sold or bought back. Everything dedicated in that way is very holy. It belongs to the LORD. People dedicated this way cannot be bought back. They must be put to death.
Good News Bible (TEV)	None of you may sell or buy back what you have unconditionally dedicated to the LORD, whether it is a human being, an animal, or land. It belongs permanently to the LORD. Not even human beings who have been unconditionally dedicated may be bought back; they must be put to death.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Anything that you completely dedicate to me must be completely destroyed. It cannot be bought back or sold. Every person, animal, and piece of property that you dedicate completely is only for me. In fact, any humans who have been promised to me in this way must be put to death.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	However, no slave or animal or family land that someone owns can be sold or bought back after it has been dedicated to Yahweh. It becomes holy to Yahweh. No person who has done something that Yahweh considers to be very wicked is permitted to go free. The people must certainly execute such a person.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Nothing that a man sets apart to the LORD from all he owns—whether a man, an animal, or his inherited land—can be sold or redeemed; everything so devoted is most holy to the LORD. No person set apart for destruction may be ransomed; he must surely be put to death.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	<p>However, no devoted thing which a man devotes to Jehovah of all that he has, of man and animal, and of the field of his possession, shall be sold or redeemed; every devoted thing is holy holy to Jehovah.</p> <p>No devoted thing which is devoted by men shall be redeemed; being put to death, it shall be put to death.</p>
International Standard V	“However, any devoted thing, that a person consecrates to the Lord from what he owns, whether man, animals, or inherited fields, is not to be sold or redeemed. Any devoted thing is most sacred. It belongs to the Lord. But anyone who is completely devoted from among human beings is not to be ransomed. He is certainly to be put to death.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	But nothing that a man devotes to Yahweh, from all that he has, whether human or animal, or his family land, may be sold or redeemed. Everything that is devoted is very holy to Yahweh. No ransom may be paid for the person who is devoted for destruction. That person must be put to death.
Urim-Thummim Version	Nevertheless no dedicated thing that a man will dedicate to YHWH from all that he has, both of man and animal and of the field of his property will be sold or redeemed, every dedicated thing is Most Sacred to YHWH. As touching anyone dedicated who may be dedicated from among men, he will not be redeemed, and he must certainly be put to death.
Wikipedia Bible Project	But anything sacred which a man will consecrate to Yahweh from all that he has, from man and from beast, and from the field of his title, he will not sell and he will not redeem. All things sacred are holy of holies for Yahweh. None consecrated, who is consecrated of men, will be set free. He will be killed dead.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Nothing that is dedicated to Yahweh by anathema may be bought back; nothing whether a man, an animal, or a field of patrimony. What is dedicated by anathema becomes a most holy thing and belongs to Yahweh. A human being dedicated by anathema cannot be bought back, he must be put to death.
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	. by man
Kaplan Translation	.

The Scriptures–2009	‘However, whatever a man lays under ban for הוהי of all that he has, man and beast, or the field of his possession, is not sold or redeemed. Whatever is laid under ban is most set-apart to הוהי. ‘No one under the ban, under the ban among men, is ransomed, but shall certainly be put to death.
Tree of Life Version	“Nevertheless, no devoted thing which a man sets apart from all that he has for Adonai, whether man or animal, or from the field of his possession, may be sold or redeemed. Every devoted thing is most holy to Adonai. No one who may be set apart from men for destruction is to be ransomed. He is surely to be put to death.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND EVERY DEDICATED THING WHICH A MAN SHALL DEDICATE TO JESUS OF ALL THAT HE HAS, WHETHER MAN OR BEAST, OR OF THE FIELD OF HIS POSSESSION, HE SHALL NOT SELL IT, NOR REDEEM IT: EVERY DEVOTED THING SHALL BE MOST HOLY TO JESUS. AND WHATEVER SHALL BE DEDICATED OF MEN, SHALL NOT BE RANSOMED, BUT SHALL BE SURELY PUT TO DEATH.
Awful Scroll Bible	That devoted, which a man was to devote to Sustains To Become: a human, dumb beast, or a field of his taking hold - was it to be sold, even was it to be redeemed? - That devoted is a set apart set apart to Sustains To Become No devoted thing that was to be devoted by a human was to be redeemed, it was to be put to death a putting to death!
Concordant Literal Version	Every devoted thing which a man may devote to Yahweh, of all which is his of human and beast and of the field of his holding, it shall not be sold nor redeemed. Every devoted thing, it will be holy of holies to Yahweh. Every doomed one which is doomed of humanity shall not be ransomed; he shall be put to death, yea death.
exeGeses companion Bible	Only naught devoted - that a man devotes to Yah Veh of all he has - from human to animal and of the field of his possession is ever sold or redeemed: all that is devoted becomes a holy of holies to Yah Veh. Naught devoted - devoted by humanity, is redeemed: but in deathifying, is deathified.
Orthodox Jewish Bible	Nevertheless, no cherem (devoted thing), that a man shall devote unto Hashem of all that he hath, both of adam and behemah, and of the sadeh of his possession, shall be sold or redeemed; every cherem is kodesh kodashim unto Hashem. No cherem, which shall be devoted of men, shall be redeemed; but shall surely be put to death.
Rotherham’s <i>Emphasized B.</i>	Only’ <no devoted thing which any man shall devote unto Yahweh_ of all that belongeth to him,—of man or beast_ or of the field of his possession> shall be either sold or redeemed,— as to every devoted thing <most holy> it is’ unto Yahweh. As touching any one devoted_ who may be devoted from among men he shall not be ransomed,—he must be surely put to death .

Expanded/Embellished Bibles:

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

Lexham English Bible

However, anything devoted [Or “permanently set apart”; a different Hebrew word than previously translated “consecrated” in this chapter] that a man has devoted to Yahweh from all that he has, [Literally “from all that is for him”] from human or [Or “and”] animal, or [Or “and”] from the field of his property, may not be sold, and it may not be redeemed; anything devoted is a most holy thing [Literally “a holy thing of holy things”] for Yahweh. Anyone devoted who is devoted from human beings [Literally “the human”] cannot be ransomed—he shall surely be put to death.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

However, anything taboo, that a person declares to be taboo to God, cannot be sold or redeemed. [This is true] of anything he owns, whether it is a slave, an animal, or his hereditary field. Everything that is taboo is holy of holies to God.

If a human being is declared taboo, he cannot be redeemed and must be put to death.

taboo

Cherem in Hebrew.

taboo to God

Either for the Temple or for the priests (Yad, Arakhin 6:1; see comment on Leviticus 27:21).

slave

(Rashi). A gentile slave. Literally, 'a human being.'

declared taboo

By a king or by the Sanhedrin (Ramban; Ralbag). Or, 'If a human being [is sentenced to death and] must be declared taboo' (Saadia; Chizzkuni). Or, 'If a human being is under the death penalty and is declared taboo, he need not be redeemed' (Rashi).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* .**Literal, almost word-for-word, renderings:**

A Faithful Version

However, no devoted thing that a man shall devote to the LORD of all that he has, either of man or animal, or of the field of his possession, shall be sold or redeemed. Every devoted thing is most holy to the LORD. Anyone specially devoted, who shall be devoted of men for destruction, shall not be redeemed, but he shall surely be put to death.

C. Thomson Updated OT .

Charles Thomson OT

But with respect to every Anathema which a man may devote to the Lord from all that he hath, whether from man or beast, or from field of his possession, it shall not be sold nor redeemed. Every anathema shall be most sacredly devoted to the Lord. And every thing which hath been devoted as an anathema from among men, shall not be redeemable, but by death.

Context Group Version .

English Standard Version . inherited field

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version	.
Modern Literal Version 2020	But all that a man devotes to Jehovah of all that he has whether of man or beast, or of the field of his possession, will be sold or redeemed; everything set apart is most holy to Jehovah. No one set apart, who will be set apart from among men, will be ransomed; he will surely be put to death.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	Only all the assigned, which a man assigned for YHWH, from all that belongs to him, from the human and the beast and from the field of his holdings, he will not be sold, and he will not be redeemed, every assigned one is a special of special ^[839] , he belongs to YHWH. Every assigned one that will be assigned from the human, he will not be ransomed, he must surely be killed,...
	839. The phrase "special of specials" means a "very special thing, one or place."
Updated Bible Version 2.17	.
A Voice in the Wilderness	Nevertheless no devoted thing that a man may devote unto Jehovah of all that he has, both man and beast, or the field of his possession, shall be sold or redeemed; every devoted thing is set apart, holy, unto Jehovah. No devoted thing, devoted for destruction by men, shall be redeemed, but shall die the death.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
28-29

Leviticus 27:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾak ^e (אֶךָ) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but; nevertheless</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chêrem (כְּרֵם) [pronounced KHĀ-rem]	<i>something completed devoted [to God], the act of completely devoting something to God, something dedicated to destruction, the curse, a cursed thing, the ban, or something completely in God's possession, whether good or bad; net</i>	masculine singular noun	Strong's #2764 BDB #356
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81

Leviticus 27:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châram (כָּרַם) [pronounced <i>khaw-RAM</i>]	<i>to prohibit (for common use), ban; to consecrate, devote, dedicate for destruction; to exterminate, completely destroy</i>	3 rd person masculine singular, Hiphil imperfect (Verb2)	Strong's #2763 BDB #356 (& #355)
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
lâmed (ל) [pronounced <i>l</i> ʳ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
This is the 12 th time this phrase, <i>to Y^ehowah</i> , occurs in this chapter.			
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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, <i>kôl ʾăsher</i> mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that</i> .			
lâmed (ל) [pronounced <i>l</i> ʳ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
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
ʾādām (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
w ^e (or v ^e) (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
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
w ^e (or v ^e) (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 27:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâdeh (שָׂדֶה) [pronounced saw-DEH]	field, land, country, open field, open country; an unpopulated area	masculine singular construct	Strong's #7704 BDB #961
'ăchûzzâh (אֲחֻזָּזָה) [pronounced uh-khooz-ZAW]	possession [of land, slaves, etc.], land possession; inheritance	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #272 BDB #28

Translation: Certainly, every devoted thing [chêrem] which a man has consecrated to Y^ehowah, from all that [is] to him, from man to animal to a field of his possession—...

Chêrem (חֵרֵם) [pronounced KHĀ-rem] is found here for the first time. It is something completely devoted to God or completely in God's possession, whether good or bad. Some things that were taken in battle were designated chêrem—they were not to be taken or used or sold by the Jews—these things were destroyed or burned. They completely belonged to God. When used in a negative sense, this word is often rendered *cursed thing*. (Deuteronomy 7:26 13:17 Joshua 6:17–18 1Samuel 15:21). In Leviticus 27:221, 28–29 Numbers 18:14, chêrem is used in the good sense of something which has been set aside for God's exclusive ownership.²² That which was chêrem, belonged to God, which meant, in turn, it was a possession of the Levitical priesthood (Numbers 18:14). If memory serves, this was later called corban and some would place their possessions under corban so that they would not have to share them with their needy parents. The corresponding verb means *to utterly destroy*. When any item is declared chêrem, then this item cannot be sold or repurchased. Strong's #2764 BDB #356.

Whatever a man devotes to God—whether it is a person or an animal or a family field—that thing remains devoted to God. It is designated chêrem, which means, *devoted thing*.

Leviticus 27:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâkar (מָכַר) [pronounced maw-KAHR]	to be sold; to sell oneself [as a slave]	3 rd person masculine singular, Niphal imperfect	Strong's #4376 BDB #569
w ^e (or v ^e) (וּ, or וִ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gâ'al (גָּאַל) [pronounced gaw-AHL]	to redeem oneself, to be redeemed, to be purchased	3 rd person masculine singular, Niphal imperfect	Strong's #1350 BDB #145

Translation: ...it will not be sold and it will not be redeemed.

²² It appears to have a completely different meaning in Mic. 1:2 and Hab. 1:15–17, where it is translated *net*.

Something designated as *chêrem* cannot be sold or redeemed.

It appears that a gimmick was developed over the centuries of many things being declared *chêrem*, so that no one else had any claim on it. It appears that this may have been used to shield children from having any responsibility to their parents. That is, if their parents were in need, but everything his son had was *chêrem*, there was nothing that could be done. They could not even ask for assistance once they knew that the things in question were *chêrem*. “Mom, dad; I’d sure like to help you out, but all of these things which I own have been dedicated to God. I cannot sell or redeem them now.”

When the rich young ruler approach Jesus and said, “What good thing should I do for eternal life?” So Jesus goes through the commandments, beginning with, *you will not kill*. Jesus went through commandments 6, 7, 8, and 9—in order—and this guy is bobbing his head up and down, as if to say, “Yep, I have followed that one.” And when everyone expects Jesus to cite the tenth commandment (you will not covet—and this man did not need to covet, as he could buy whatever he wanted); Jesus circles back to commandment #5—*you will honor your mother and father*. Why would Jesus do that? It is very likely that this rich man had needy parents but he could not help them because all that he owned was *chêrem*.

Jesus could read people, and He looked at this man when He spoke about honoring one’s mother or father, and I believe that He saw him flinch or react in some way. Therefore Jesus said, “To be perfect, sell everything that you have, give the proceeds to the poor, and come follow Me.” The rich young ruler was not about to do that. He likely was not helping his parents, but he would not sell all his stuff (even if the Temple authorities gave him the okay to do it).

Leviticus 27:28c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹךְ) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chêrem (כֶּרֶם) [pronounced KHĀ-rem]	<i>something completed devoted [to God], the act of completely devoting something to God, something dedicated to destruction, the curse, a cursed thing, the ban, or something completely in God's possession, whether good or bad; net</i>	masculine singular noun	Strong's #2764 BDB #356
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular construct	Strong's #6944 BDB #871
qôdêshîym (קֹדֶשִׁים) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun	Strong's #6944 BDB #871

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

Translation: Every devoted thing [*chêrem*] is most holy;...

Whatever has been devoted to God is considered to be most holy (this pairing of words is also used to refer to the Holy of Holies, which is inside of the Tabernacle (and also inside of the Temple).

Leviticus 27:28d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
This is the 13 th time this phrase, <i>to Y^ehowah</i> , occurs in this chapter.			

Translation: ...it [belongs] to Y^ehowah.

Whatever is devoted to God belongs to God.

Leviticus 27:28 Certainly, every devoted thing [chêrem] which a man has consecrated to Y^ehowah, from all that [is] to him, from man to animal to a field of his possession—it will not be sold and it will not be redeemed. Every devoted thing [chêrem] is most holy; it [belongs] to Y^ehowah. (Kukis mostly literal translation)

When something was dedicated to Y^ehowah, this was much more intense than dedicating it to sacred use. Whatever was dedicated became completely God's. So Y^ehowah said to Joshua, "Israel has sinned and they have also transgressed My covenant which I command them. And they have even taken some of the things under the ban and have both stolen and deceived. Moreover, they had also put [them] among their own things. Therefore, the sons of Israel cannot stand before their enemies." (Joshua 7:10a, 11–12a). When a nation was particularly degenerate, all of their possessions were declared under the ban—chêrem—and they belonged only to Y^ehowah. When Israel took from these things, Israel was disciplined for it. The remainder of Joshua 7, vv. 20–26, deals with Achan who kept out those things set apart to God.

In the New Testament, we have the word Corban used one time in Mark 7:11, and this is a marvelous example of a word which later became a term with a strict theological meaning, yet it was not used that way originally. This word is taken from the Hebrew qorbân/qurbân (קֹרְבָן/קִרְבָּן) [pronounced kor-BAWN, koor-BAWN], which means *the thing brought near* or *the thing one approaches with* or, more simply, *offering*. Strong's #7133 BDB #898–899. However, Corban means more than that—in the NT, this was actually like chêrem—something totally belonging to God. However, the Jew declaring something chêrem retained his personal usage of it (another distortion) for the remainder of his lifetime.

See the complete **Doctrine of Devoting to God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Leviticus 27:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chêrem (כְּרֵם) [pronounced KHĀ-rem]	<i>something completed devoted [to God], the act of completely devoting something to God, something dedicated to destruction, the curse, a cursed thing, the ban, or something completely in God's possession, whether good or bad; net</i>	masculine singular noun	Strong's #2764 BDB #356
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
châram (כָּרַם) [pronounced khaw-RAHM]	<i>to be put under the ban, be devoted to destruction; to be devoted, be forfeited; to be completely destroyed</i>	3 rd person masculine singular, Hophal imperfect	Strong's #2763 BDB #355
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾādām (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
Is this a shorthand way of saying, <i>from man to animal to family field?</i>			
lô (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gâ'al (גָּאַל) [pronounced gaw-AHL]	<i>to redeem oneself, to be redeemed, to be purchased</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1350 BDB #145

Translation: Every devoted thing [chêrem] from men he may not redeem.

The alternate rendering of this verse is very close to the NIV version, which communicates more clearly what is being said, although it is less literal word for word. The corresponding verb to chêrem is châram (כָּרַם) [pronounced khaw-RAHM] and, while it is usually translated *completely devoted to, devoted to, or completely destroyed*, the connection between the two is that it is completely removed, either from man's use or from the planet earth. Strong's #2763 BDB #355.

In military operations, God sometimes would devote an entire population to him. They would be unredeemable.

Leviticus 27:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

Translation: [Definitely he will be executed.](#) (Kukis mostly literal translation)

When a population was dedicated to God, they could not be redeemed; they must all be killed. God could do this because He knows the end from the beginning.

Leviticus 27:29 [Every devoted thing \[chêrem\] from men he may not redeem. Definitely he will be executed.](#) (Kukis mostly literal translation)

When God has determined that something or someone should be removed from among men—that is, killed—if he does not, God will require his life. King Saul sinned against God inasmuch as God had told Saul to destroy Amalek and all that he had, including all of the men and women and children and livestock (1Samuel 15:3), and Saul does not (v. 9). King Saul even felt remorse for not following God's instructions and Samuel, the prophet, told him, "[You have rejected the Word of Y^ehowah and Yaahweh has rejected you from being king over Israel.](#)" (1Samuel 15:26b).

However, a parallel may be observed here. Our Lord was set apart, dedicated completely to God. He followed this will of His Father and not the will of man, nor His Own will. In going to the cross, He was completely devoted to God and utterly removed and utterly destroyed. In dying, He died on our behalf.

Leviticus 27:28–29 [Certainly, every devoted thing \[chêrem\] which a man has consecrated to Y^ehowah, from all that \[is\] to him, from man to animal to a field of his possession—it will not be sold and it will not be redeemed. Every devoted thing \[chêrem\] is most holy; it \[belongs\] to Y^ehowah. Every devoted thing \[chêrem\] from men he may not redeem. Definitely he will be executed.](#) (Kukis mostly literal translation)

Leviticus 27:28–29 [What a man consecrates to God, from all that he has—whether it be a man or an animal or a family field—that thing is considered chêrem, and it cannot be sold or redeemed. Everything that is chêrem is most holy and it belongs to Jehovah. Men who are devoted to God may not be redeemed; they must be executed.](#) (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Tithing

[And every tenth of the land, from seed of the land, from fruit of the tree, \[is\] to Y^ehowah. He \[is\] holy to Y^ehowah. And if redeeming redeems a man from his tenth, his fifth he should add upon him.](#)

Leviticus
27:30–31

[And every tenth of the land, from the seeds of the land \[and\] from the fruit of the trees, \[is\] to Y^ehowah. It is set apart to Y^ehowah. And if, \[in\] redeeming\] a man redeems from his tenth, he should add his fifth upon it.](#)

Regarding the land, a tenth of it belongs to Jehovah, whether we are talking about the seeds for planting or the fruits and produce from the trees. A tenth is set apart to Jehovah. And if a man wishes to purchase back his tenth, then he will add a fifth of the value to his cost.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And every tenth of the land, from seed of the land, from fruit of the tree, [is] to Y ^e howah. He [is] holy to Y ^e howah. And if redeeming redeems a man from his tenth, his fifth he should add upon him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	All tithes of the land, whether of corn, or of the fruits of trees, are the Lord's, and are sanctified to him. And if any man will redeem his tithes, he shall add the fifth part of them.
Aramaic ESV of Peshitta	"All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is Mar-Yah's. It is holy to Mar-Yah. If a man redeems anything of his tithe, he shall add a fifth part to it.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Every tithe of the land, both of the seed of the land, and of the fruit of trees, is the Lord's, holy to the Lord. And if a man should at all redeem his tithe, he shall add the fifth part to it, and it shall be his.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And every tenth part of the land, of the seed planted, or of the fruit of trees, is holy to the Lord. And if a man has a desire to get back any of the tenth part which he has given, let him give a fifth more.
Easy English	.
Easy-to-Read Version–2008	"A tenth of all crops belongs to the LORD. This means the crops from fields and the fruit from trees--a tenth belongs to the LORD. So if you want to get back your tenth, you must add one-fifth to its price and then buy it back.
God's Word™	"One-tenth of what comes from the land, whether grain or fruit, is holy and belongs to the LORD. If you buy back any part of it, you must add one-fifth more to it.
Good News Bible (TEV)	One tenth of all the produce of the land, whether grain or fruit, belongs to the LORD. If you wish to buy any of it back, you must pay the standard price plus an additional 20 percent.
The Message	.
Names of God Bible	.
NIRV	.

New Simplified Bible .

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

Casual English Bible	.
Contemporary English V.	Ten percent of everything you harvest is holy and belongs to me, whether it grows in your fields or on your fruit trees. If you want to buy back this part of your harvest, you may do so by paying what it is worth plus an additional twenty percent.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	One tenth of all the crops and grain or fruit that is produced on anyone's land is sacred and belongs to Yahweh. If anyone wants to buy back any of that tenth, he must pay to the priest what it is worth plus an added one-fifth.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	All the tithe of the land, whether grain grown on the land or fruit from the trees, is Yahweh's. It is holy to Yahweh. If a man redeems any of his tithe, he must add a fifth to its value.
Urim-Thummim Version	And all the tithe of the land, whether of the seed of the land or of the fruit from the tree is YHWH's, because it is Sacred to YHWH. If a man will at all redeem any from his tithes, he will add to it 1/5th part.
Wikipedia Bible Project	And all the riches of the land, from the seed of the Earth, from the fruit trees, it is for Yahweh. It is holy for Yahweh. And if redeem a man will redeem from his tithe, he will add a fifth to it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	One-tenth of all the produce of the earth or the fruits of trees, belongs to Yahweh. If a man wishes to buy back part of his tithe, he must add one-fifth to its value. Num 18:21
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 'And all the tithe of the land – of the seed of the land or of the fruit of the tree – belongs to הוהי. It is set-apart to הוהי.
 'If a man indeed redeems any of his tithes, he adds one-fifth to it.
 Tree of Life Version "All the tithe of the land whether from the seed of the land, or the fruit of the trees, belongs to Adonai, for it is holy to Adonai. If a man redeems anything of his tithe he must add a fifth part to it.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible EVERY TITHE OF THE LAND, BOTH OF THE SEED OF THE LAND, AND OF THE FRUIT OF TREES, IS JESUS', HOLY TO JESUS.
 AND IF A MAN SHOULD AT ALL REDEEM HIS TITHE, HE SHALL ADD THE FIFTH PART TO IT, AND IT SHALL BE HIS.
 Awful Scroll Bible The tenth part of the solid grounds, of the seed of the solid grounds, and the fruit of the trees, is to Sustain To Become, even is it set apart to Sustain To Become
 Was a man to redeem a redeeming of his tenth part, he was to add a fifth to it!
 Concordant Literal Version .
 exeGeses companion Bible And all the tithe of the land,
 whether of the seed of the land,
 or of the fruit of the tree,
 becomes to Yah Veh - holy to Yah Veh.
 And if in redeeming, he redeems of his tithes,
 he adds the fifth.
 Orthodox Jewish Bible And all the ma'aser HaAretz (tithe of the Land), whether of the zera HaAretz, or of the pri HaEtz, is Hashem's; it is kodesh unto Hashem.
 And if a man will at all redeem ought of his ma'asor (tithes), he shall add thereto the fifth part thereof.
 Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible .
 Kretzmann's Commentary .
 Lexham English Bible " 'And any tithe of the land from the land's seed *or* from the fruit of the trees is for Yahweh; it *is* a holy object for Yahweh. And if a man indeed redeems from his tithe, he shall add a fifth of its *value* onto it.
 Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
 The Geneva Bible .

Kaplan Translation The land's tithes, whether of the crops of the soil or the fruit of trees, belong to God, and are thus consecrated to God.
If a person wishes to redeem such tithes, he must add an additional 20%.

tithes

This is the 'second tithe' (maaser sheni) and not the levitical tithe (Sifra; Rashi). See Deuteronomy 14:22-27.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* And ||as for all the tithe of the land, whether of the seed of the land, [or]^c of the fruit of the trees|| <unto Yahweh> it belongeth,—[as something holy unto Yahweh]. But <if any man should be pleased ||to redeem|| aught of his tithes> ||the fifth part thereof|| shall he add thereunto.

^cSome cod. (w. Sam., Jon., Sep., Syr. and Vul.) have: “or”— G.n.

Literal, almost word-for-word, renderings:

A Faithful Version . anything

C. Thomson Updated OT .

Charles Thomson OT .

The whole tenth of the land, both of the produce of the land, and of the fruit of the trees, is for the Lord. It is dedicated to the Lord. And if any man chuse to redeem his tenth by purchase, he shall add to the valuation a fifth, and it shall be his.

Context Group Version And all the tithe of the land, of the seed of the land, of the fruit of the tree, is YHWH's: it is special to YHWH. And if a man will ransom anything of his tithe, he shall add to it the fifth part.

English Standard Version .

Green's Literal Translation . really

Legacy Standard Bible And all tithe of the land, of the seed of the land, of the fruit of the tree, is YHWH's; [it is] holy to YHWH. And if a man really redeems [any] of his tithe, he adds its fifth to it.

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's; it is holy to Jehovah. And if a man will redeem any of his tithe, he will add to it the fifth part of it.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans. ...and all the tenth part of the land, from the seed of the land, from the produce of the tree, belong to YHWH, he is special for YHWH, and if a man will surely redeem from his tenth part, he will add a fifth of him upon him,...

Updated Bible Version 2.17 .

A Voice in the Wilderness . will pay

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT .

The gist of this passage:

30-31

Leviticus 27:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
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
ma'ăsêr (מַ'אֲסֵר) [pronounced <i>mah-ġuhs-AIR</i>]	<i>tenth part, tithe, payment of a tenth part</i>	masculine singular construct	Strong's #4643 BDB #798
This is only the second time that this word has occurred in the Law (back in Genesis 14:20 was the first time). It will occur a few more times in this chapter and more times in Numbers and Deuteronomy.			
'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
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zera' (זֶרַע) [pronounced <i>ZEH-rahġ</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular construct	Strong's #2233 BDB #282
'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
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
p ^e rîy (פֵּרִי) [pronounced <i>p^eree</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	Strong's #6529 BDB #826
'êts (עֵץ) [pronounced <i>ġayts</i>]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun with the definite article	Strong's #6086 BDB #781
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

This is the 14th time this phrase, *to Y^ehowah*, occurs in this chapter.

Translation: And every tenth of the land, from the seeds of the land [and] from the fruit of the trees, [is] to Y^ehowah.

A tenth of the land belongs to Y^ehowah. In fact, all of it belongs to Y^ehowah, but He only requires a tenth of it. Whether we are talking about the seeds used each year or the produce produced, a tenth of that belongs to Y^ehowah.

Because the Levites busied themselves with spiritual duties, these seeds and this produce would go to the Levites. Logically, they would have a system in place to distribute these tithes of the people.

Leviticus 27:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
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
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

This is the 15th time this phrase, *to Y^ehowah*, occurs in this chapter.

Translation: *It is set apart to Y^ehowah.*

This portion must always be set apart to Y^ehowah.

Leviticus 27:30 *And every tenth of the land, from the seeds of the land [and] from the fruit of the trees, [is] to Y^ehowah. It is set apart to Y^ehowah.* (Kukis mostly literal translation)

The tithe is not something which is ch^êrem, but it is holy and set apart to God. The Levitical priesthood was supported through the tithing of the sons of Israel, just as those in the clergy are supported through the freewill offerings of the members of their church. *If we sowed spiritual things in you, is it too much if we should reap material things for you?* (1Corinthians 9:11). *And the one who is taught the Word should share all good things with him who teaches* (Galatians 6:6).

See [The Doctrine of Tithing](#) (by R. B. Thieme, Jr.), which is in the [Addendum](#).

Leviticus 27:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 27:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
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>	Qal infinitive absolute	Strong's #1350 BDB #145
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 rd person masculine singular, Qal imperfect	Strong's #1350 BDB #145
ʾiysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ma'ăsêr (מַעְשֵׂר) [pronounced mah-ġuhs-AIR]	<i>tenth part, tithe, payment of a tenth part</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4643 BDB #798

Translation: And if, [in] redeeming] a man redeems from his tenth,...

Let's say that a man wants to keep his seed or his produce. He can redeem his length by paying a fair market value for it.

Leviticus 27:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chămīyshīyth (חַמִּישִׁיִּת) [pronounced khuh-mee-SHEETH]	<i>fifth</i>	feminine singular numeral ordinal; construct form; with the 3 rd person masculine singular suffix	Strong's #2549 BDB #332

Leviticus 27:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâçaph (יָצַח) [pronounced yaw- SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine singular, Hiphil imperfect; jussive	Strong's #3254 BDB #414
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...he should add his fifth upon it.

On top of that fair market value, the redeemer will add a fifth. So, let's say his tenth for one field is \$100 worth of seed, then he will give the Levites \$120 and he will keep his seed.

Leviticus 27:31 **And if, [in] redeeming] a man redeems from his tenth, he should add his fifth upon it.** (Kukis mostly literal translation)

A man chooses to give some personal item, perhaps an animal or a portion of land as all or part of his tithe and then finds the wherewithal to repurchase it—he must redeem it and add a 20% to it. Something which is tithed is God's.

Leviticus 27:30–31 **And every tenth of the land, from the seeds of the land [and] from the fruit of the trees, [is] to Y^ehowah. It is set apart to Y^ehowah. And if, [in] redeeming] a man redeems from his tenth, he should add his fifth upon it.** (Kukis mostly literal translation)

Leviticus 27:30–31 **Regarding the land, a tenth of it belongs to Jehovah, whether we are talking about the seeds for planting or the fruits and produce from the trees. A tenth is set apart to Jehovah. And if a man wishes to purchase back his tenth, then he will add a fifth of the value to his cost.** (Kukis paraphrase)

And every tenth of a herd and a flock, all that passes under the rod, the tenth is holy to Y^ehowah. He will not search out between good to evil and he will not exchange him. And if, in exchanging, he exchanges him, and he was and his substitute will be holy. He will not be redeemed.”

Leviticus
27:32–33

Every tenth of a herd or a flock—[in fact] whatever passes under the rod, a tenth [of that] is set apart to Y^ehowah. He will not inquire whether good or [lit., to, for] bad and he will not substitute [for] it. And if, in exchanging, he substitutes [for] it, both it and its substitute will be holy. It will not be redeemed.”

Every tenth part of a herd or a flock—in fact, a tenth of whatever passes under the rod—that tenth is set apart to Jehovah. He is not to worry about what is good or bad at this point, and he is not to substitute one animal for another. However, if he does make a substitution, both the original animal and its substitute will be considered set apart to God. This animal cannot be repurchased.”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And every tenth of a herd and a flock, all that passes under the rod, the tenth is holy to Y ^e howah. He will not search out between good to evil and he will not exchange him. And if, in exchanging, he exchanges him, and he was and his substitute will be holy. He will not be redeemed.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Of all the tithes of oxen, and sheep, and goats, that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord. It shall not be chosen neither good nor bad, neither shall it be changed for another. If any man change it: both that which was changed, and that for which it was changed, shall be sanctified to the Lord, and shall not be redeemed.
Aramaic ESV of Peshitta	All the tithe of the herds or the flocks, whatever passes under the rod, the tenth shall be holy to Mar-Yah. He shall not search whether it is good or bad, neither shall he change it: and if he changes it at all, then both it and that for which it is changed shall be holy. It shall not be redeemed."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And every tithe of oxen, and of sheep, and whatsoever may come in numbering under the rod, the tenth shall be holy to the Lord. You shall not change a good for a bad, or a bad for a good; and if you should at all change it, its equivalent also shall be holy, it shall not be redeemed.
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	And a tenth part of the herd and of the flock, whatever goes under the rod of the valuer, will be holy to the Lord. He may not make search to see if it is good or bad, or make any changes in it; and if he makes exchange of it for another, the two will be holy; he will not get them back again.
Easy English	.
Easy-to-Read Version--2008	"The priests will take every tenth animal from a person's cattle or sheep. Every tenth animal will belong to the LORD. The owner should not worry if the chosen animal is good or bad or change the animal for another animal. If this happens, both animals will belong to the LORD. That animal cannot be bought back."
God's Word™	Every tenth head of cattle or sheep that you counted is holy and belongs to the LORD. You must not look to see if it is good or bad or exchange it. But if you do exchange it, both the first animal and its substitute will be holy. They cannot be bought back."
Good News Bible (TEV)	One of every ten domestic animals belongs to the LORD. When the animals are counted, every tenth one belongs to the LORD. You may not arrange the animals so that the poor animals are chosen, and you may not make any substitutions. If you do substitute one animal for another, then both animals will belong to the LORD and may not be bought back.
The Message	.

Names of God Bible .
 NIRV .
 New Simplified Bible .

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

Casual English Bible .
 Contemporary English V. . When you count your flocks and herds, one out of ten of every newborn animal is holy and belongs to me, no matter how good or bad it is. If you substitute one animal for another, both of them become holy, and neither can be bought back.

The Living Bible .
 New Berkeley Version .
 New Life Version .
 New Living Translation .
 The Passion Translation .
 Unfolding Bible Simplified . And every ten domestic animals belongs to Yahweh. When a shepherd counts them as they pass under his walking stick, to decide which ones he will give to me, he must mark every tenth one as belonging to Yahweh. When he does that, he must not pick out the good ones or leave the bad ones, or substitute bad ones for good ones. If he substitutes one animal for another, both animals will belong to Yahweh, and the shepherd will not be permitted to buy them back."

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 . "All the tithes from cattle and flocks that pass under the measuring rod are sacred to the Lord. He is not to examine it to see if it's good or bad or even exchange it. If he does exchange it, what has been exchanged as well as its substitute [The Heb. lacks substitute] is sacred. It is not to be redeemed."

H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version . And concerning the tithe of the herd or of the flock, even from whatever passes under the Scepter, the tenth will be sacred to YHWH. He will not inquire whether it is good or bad, neither will he exchange it: and if he will exchange it at all, then both it and the substitution of it will be Sacred and it will not be redeemed.

Wikipedia Bible Project . And all the tithe of the cattle and sheep, all that will pass under the staff, the tenth will be holy for Yahweh. He will not distinguish between good and bad, and he will not trade it. If trade he trades it, and it and its counterpart will be holy, he will not be redeemed.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) In all tithes of flock or herd, the tenth animal of all that pass under the herdsman's staff shall be a thing dedicated to Yahweh; there must be no picking out of good and bad, no substitution. If substitution takes place, both the animal and its substitute shall be things dedicated without possibility of buying them back."
Jer 33:13
- 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 .
exeGeses companion Bible .
Hebraic Roots Bible .
Kaplan Translation All tithes of the herds and flocks shall be given when they are counted under the rod, with every tenth one being consecrated to God.
No distinction may be made between better and worse animals, and no substitutions may be made. If a substitution is made, then both [the original animal] and its replacement shall be consecrated and not redeemable.
- The Scriptures—2009 'And the entire tithe of the herd and of the flock, all that passes under the rod, the tenth one is set-apart to יהוה.
'He does not inquire whether it is good or spoilt, nor does he exchange it. And if he exchanges it at all, then both it and the one exchanged for it are set-apart, it is not redeemed.' "
- Tree of Life Version From all the tithe of the herds or the flocks, whatever passes under the rod, a tenth will be holy to Adonai. One is not to inquire if it is good or bad, nor exchange it. Or if he does exchange it, then both it and that for which it is exchanged will become holy, and may not be redeemed."

Weird English, Old English, Anachronistic English Translations:

- Alpha & Omega Bible AND EVERY TITHE OF OXEN, AND OF SHEEP, AND WHATSOEVER MAY COME IN NUMBERING UNDER THE ROD, THE TENTH SHALL BE HOLY TO JESUS.
YOU SHALL NOT CHANGE A GOOD FOR A BAD, OR A BAD FOR A GOOD; AND IF YOU SHOULD AT ALL CHANGE IT, ITS EQUIVALENT ALSO SHALL BE HOLY, IT SHALL NOT BE REDEEMED."
- Awful Scroll Bible The tithe of the large cattle and small cattle, that what was to pass under the rod, a tenth is to be set apart to Sustains To Become -
Was he to study that it is good or bad? - was he to compensate for it? - was he to compensate a compensating of them? - it and that exchanged is to be set apart - were these to be redeemed?
- Concordant Literal Version All the tithe of the herd and the flock, all that passes under the club, a tenth shall become holy to Yahweh;"
he shall make no quest between good and bad nor substitute for it. And if he should substitute, yea substitute for it, then it has become holy; both it and its substitute shall be holy. It may not be redeemed.
- exeGeses companion Bible And all the tithe of the oxen and of the flock,
- whatever passes under the scion,
the tenth becomes holy to Yah Veh.

He neither searches whether good or evil,
nor exchanges:
and if in exchanging, he exchanges it,
then both it and the exchange become holy;
- not redeemed.

Orthodox Jewish Bible And concerning the ma'aser of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be kodesh unto Hashem.

He shall not search whether it be tov or rah, neither shall he change it; and if he substitute it at all, then both it and the substitute thereof shall be kodesh; it shall not be redeemed.

Rotherham's *Emphasized B.* And <as for all the tithe of herd and flock, all that passeth under the rod> <the tenth> shall be holy unto Yahweh. He shall not examine whether it be good or bad, neither shall he change it,—or <if he ||do' in anywise change|| it> then shall both ||it' and what is given in exchange for it|| be holy, it shall not be redeemed.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

As for [Or "And"] every tithe of cattle or [Or "and"] of the flock, [The Hebrew term refers collectively to both sheep and goats (small livestock animals)] all which crosses under the rod, the tenth shall be a holy object for Yahweh. He shall not inspect between the good and the bad, and he shall not exchange it; but [Or "and"] if he indeed exchanges it, then [Or "and"] it and its substitution shall be [Literally "it shall be and its substitution shall be"] a holy object—it shall not be redeemed.' "

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

Now the whole tenth of herds and flocks; even every one which in numbering shall come under the rod, that tenth shall be dedicated to the Lord. Thou shalt not change a good for a bad, nor a bad for a good; and if thou shalt actually make an exchange, that given in exchange shall also be consecrated, and shall not be redeemed.

Context Group Version

And all the tithe of the herd or the flock, whatever passes under the rod, the tenth shall be special to YHWH. He shall not search whether it is good or bad, neither shall he change it: and if he changes it at all, then both it and that for which it is changed shall be special; it shall not be ransomed.

English Standard Version

And every tithe of herds and flocks, every tenth animal of all that pass under the herdsman's staff, shall be holy to the LORD. One shall not differentiate between

good or bad, neither shall he make a substitute for it; and if he does substitute for it, then both it and the substitute shall be holy; it shall not be redeemed."

Green's Literal Translation .
 Legacy Standard Bible .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020

And all the tithe of the herd or the flock, whatever passes under the rod, the tenth will be holy to Jehovah. He will not search whether it is good or bad, neither will he change it. And if he changes it at all, then both it and that for which it is changed will be holy; it will not be redeemed.

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

...and all the tenth part of the cattle and the flocks, all that will cross over under the staff^[840], the tenth will exist special for YHWH. He will not investigate between the functional and the dysfunctional, and he will not convert him, but if he will surely convert him, then he and his exchange will exist as special, he will not be redeemed.

840. Livestock was counted when they passed under the staff of the shepherd as they entered the gate.

Updated Bible Version 2.17 .
 A Voice in the Wilderness

And concerning the tithe of the herd or the flock, of whatever passes under the rod, the tenth one shall be holy unto Jehovah. He shall not inquire whether it is good or bad, nor shall he exchange it; and if he makes a change to exchange it, then both it and the one exchanged for it shall be holy; it shall not be redeemed.

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

The gist of this passage:
 32-33

Leviticus 27:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
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
ma'ăsêr (מֵאֲשֵׁר) [pronounced <i>mah-guhs-AIR</i>]	<i>tenth part, tithe, payment of a tenth part</i>	masculine singular construct	Strong's #4643 BDB #798
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i>]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
w ^e (or v ^e) (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 27:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsô'n (צֹן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun	Strong's #6629 BDB #838
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that.</i>			
'âbar (אָבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross [over]; to go away, to depart; to violate [a law]</i>	3 rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
shêbet (שֵׁבֶט) [pronounced <i>SHAY^b-vef</i>]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine singular noun with the definite article	Strong's #7626 BDB #986

This is the only occurrence of this word in all of Leviticus.

Translation: Every tenth of a herd or a flock—[in fact] whatever passes under the rod,...

A tenth of the livestock belongs to God.

When a shepherd inventories his animals, they will pass one by one under his rod as he counts them.

Leviticus 27:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăshîyrîy (אֲשִׁירִי) [pronounced <i>guh-shee-REE</i>]	<i>tenth</i>	masculine singular, numeral ordinal; with the definite article	Strong's #6224 BDB #798
This is not the same word as used earlier in this chapter.			
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871

Leviticus 27:32b

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

This is the 16th time this phrase, *to Y^ehowah*, occurs in this chapter.

Translation: ...a tenth [of that] is set apart to Y^ehowah.

A tenth of all an individual's livestock is set apart to God.

Leviticus 27:32 Every tenth of a herd or a flock—[in fact] whatever passes under the rod, a tenth [of that] is set apart to Y^ehowah. (Kukis mostly literal translation)

Passing under the staff is simply a way to designate all of the herd and flock, as they all pass under the shepherd's staff. A shepherd would tithe from his flock or herd by causing them to pass through a narrow gate. He would count them with his rod and every tenth sheep (or whatever kind of livestock) received a tap of the rod, which was colored with ochre. This left a mark on every tenth animal. "In the cities of the hill country, in the cities of the lowland, in the cities of the Negev, in the land of Benjamin, in the environs of Jerusalem, and in the cities of Judah, the flocks will again pass under the hands of one who numbers them," says Y^ehowah (Jeremiah 33:13). See also Ezekiel 20:37 (you know that Ezekiel will allude to this, as he seems to refer to almost every law and ordinance from the book of Leviticus). This of course was not done every time sheep were counted, but when the sheep were counted simply for bookkeeping, they were still caused to meander through a narrow gate and the shepherd counted them with his staff, which was made of wood and was about six foot long with a crook on the end of it.

Tithing is not spiritual giving, as tithes were required and it was a specific set amount. Spiritual giving is described in 2Corinthians 9:7–8: Each one should [give] just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver. And God is able to make all grace abound to you, that always having all sufficiency in everything, [so that] you may have an abundance for every good deed.

Leviticus 27:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (אול or אל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bâqar (רָקַב) [pronounced <i>baw-KAHR</i>]	<i>to search out, to seek, to look for; to consider, to reflect; to inquire</i>	3 rd person masculine singular, Piel perfect	Strong's #1239 BDB #133
bêyn (בֵּינ) [pronounced <i>bane</i>]	<i>in the midst of, between, among; whether; within; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
tôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Leviticus 27:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ra' (עַר) [pronounced rahg']	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, grievous, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948

Translation: He will not inquire whether good or [lit., to, for] bad...

When setting apart this tenth, the owner of this livestock is not to concern himself with what is good or bad in the herd. He simply sets aside a tenth, which will go to the Levites.

Leviticus 27:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (אֵל or אול) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwr (רומ) [pronounced moor]	<i>to exchange; to change, to substitute</i>	3 rd person masculine singular, Hiphil imperfect; with the 3 rd person masculine singular suffix	Strong's #4171 BDB #558

Translation: ...and he will not substitute [for] it.

The owner is not to substitute anything for anything here. That is, after he sets aside the tenth for the Levites, he does not go back, reexamine that tenth, and decide to keep some of them (exchanging them for others).

Leviticus 27:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'îm (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
mûwr (רומ) [pronounced moor]	<i>to exchange; to change, to substitute</i>	Hiphil infinitive absolute	Strong's #4171 BDB #558

Leviticus 27:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mûwr (מוּר) [pronounced moor]	<i>to exchange; to change, to substitute</i>	3 rd person masculine singular, Hiphil imperfect; with the 3 rd person masculine singular suffix	Strong's #4171 BDB #558
w ^e (or v ^e) (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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w ^e (or v ^e) (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
t ^e mûwrâh (תְּמוּרָה) [pronounced t ^e moo-RAW]	<i>that which is exchanged, an exchange, a substitute; a barter, what is bartered, compensation, recompense</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8545 BDB #558
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
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

Translation: And if, in exchanging, he substitutes [for] it, both it and its substitute will be holy.

Interestingly enough, God says, “Okay, let’s say that you do an exchange, then both the original animal and the one you want to substitute for it—both of them are considered holy (or set apart to God).”

Leviticus 27:33d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gâ'al (גָּאַל) [pronounced gaw-AHL]	<i>to redeem oneself, to be redeemed, to be purchased</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1350 BDB #145

Translation: It will not be redeemed.” (Kukis mostly literal translation)

If you try to make a substitution, not only will both animals belong to God (that is, be given to the Levites), but you will be unable to redeem them (or purchase them back).

Leviticus 27:33 He will not inquire whether good or [lit., to, for] bad and he will not substitute [for] it. And if, in exchanging, he substitutes [for] it, both it and its substitute will be holy. It will not be redeemed.” (Kukis mostly literal translation)

As in v. 9, if such an exchange takes place, then both things are holy.

Leviticus 27:32–33 Every tenth of a herd or a flock—[in fact] whatever passes under the rod, a tenth [of that] is set apart to Y^ehowah. He will not inquire whether good or [lit., to, for] bad and he will not substitute [for] it. And if, in exchanging, he substitutes [for] it, both it and its substitute will be holy. It will not be redeemed.” (Kukis mostly literal translation)

Leviticus 27:32–33 Every tenth part of a herd or a flock—in fact, a tenth of whatever passes under the rod—that tenth is set apart to Jehovah. He is not to worry about what is good or bad at this point, and he is not to substitute one animal for another. However, if he does make a substitution, both the original animal and its substitute will be considered set apart to God. This animal cannot be repurchased.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Closing Out of Leviticus

These, the commandments that commanded Y^ehowah Moses unto sons of Israel in a Mount of Sinai.

Leviticus
27:34

These [are] the precepts which Y^ehowah commanded Moses [to speak] to the sons of Israel [when they were] near Mount Sinai.

These are the precepts which Jehovah commanded Moses to speak to the people of Israel while they were all camped next to Mount Sinai.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	These, the commandments that commanded Y ^e howah Moses unto sons of Israel in a Mount of Sinai.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	These are the precepts which the Lord commanded Moses for the children of Israel in mount Sinai.
Aramaic ESV of Peshitta	These are the commandments which Mar-Yah commanded Mosha for the B'nai Yisrael on Mount Sinai.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.

Samaritan Pentateuch .
 Updated Brenton (Greek) . These are the commandments which the Lord commanded Moses for the sons of Israel on Mount Sinai.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English . These are the orders which the Lord gave to Moses for the children of Israel in Mount Sinai.
 Easy English .
 Easy-to-Read Version–2008 . These are the commands that the LORD gave Moses at Mount Sinai for the Israelites.
 God's Word™ .
 Good News Bible (TEV) . These are the commands that the LORD gave Moses on Mount Sinai for the people of Israel.
 The Message .
 Names of God Bible .
 NIRV .
 New Simplified Bible .

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

Casual English Bible . Moses was on Mount Sinai when the LORD gave him these laws for the people of Israel.
 Contemporary English V. .
 The Living Bible .
 New Berkeley Version .
 New Life Version .
 New Living Translation .
 The Passion Translation .
 Unfolding Bible Simplified . Those are the commands that Yahweh gave to Moses on Mount Sinai to tell to the people.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .
 International Standard V . These are the commands that the Lord commanded Moses to deliver [The Heb. lacks deliver] to the Israelis on Mount Sinai.
 H. C. Leupold .
 Lexham English Bible .

NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	These are the commandments that YHWH charged Moses for the children of Israel in Mount Sinai.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	These are the commandments that Yahweh laid down for Moses on Mount Sinai, for the people of Israel.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	These are the commandments that God gave Moses for the Israelites at Mount Sinai.
The Scriptures–2009	These are the commands which ????? commanded Mosheh for the children of Yisra'el on Mount Sinai.
Tree of Life Version	These are the mitzvot which Adonai commanded Moses for Bnei-Yisrael on Mount Sinai.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	THESE ARE THE COMMANDMENTS WHICH JESUS COMMANDED MOSES FOR THE SONS OF ISRAEL IN MOUNT SINAI.
Awful Scroll Bible	These are the commandments, that Sustains To Become is to have commanded Moses, for the sons of Contends-with-he-mighty while on Mount Sinai.
Concordant Literal Version	These are the instructions with which Yahweh instructed Moses for the sons of Israel on Mount Sinai.
exeGesés companion Bible	These are the misvot, Yah Veh misvahed Mosheh for the sons of Yisra El in mount Sinay.
Orthodox Jewish Bible	These are the mitzvot, which Hashem commanded Moshe for the Bnei Yisroel in Mt. Sinai.
Rotherham's <i>Emphasized B.</i>	These are the commandments, which Yahweh commanded Moses, for the sons of Israel,—in Mount Sinai.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	These are the commands that Yahweh commanded Moses for the Israelites [Literally "sons/children of Israel"] on Mount Sinai. [Literally "the mountain of Sinai"].
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 . These are the commands which the Lord gave in charge to Moses for the children of Israel at mount Sina.
 Context Group Version . These are the commandments, which YHWH commanded Moses for the sons of Israel in mount Sinai.
 English Standard Version .
 Green's Literal Translation .
 Legacy Standard Bible .
 Literal Standard Version . These [are] the commands which YHWH has commanded Moses for the sons of Israel in Mount Sinai.
 Modern English Version .
 Modern Literal Version 2020 .
 New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans. . These are the directives that YHWH directed Mosheh to the sons of Yisra'eyl in the hill of Sinai, ...
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible . These are the commandments which Yahweh commanded Moses for the children of Israel on Mount Sinai.
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

Leviticus 27:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ēlleh (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

Leviticus 27:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mits ^e ôwth (מִצְוָה) [pronounced mits ^e -OHTH]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural noun with the definite article	Strong's #4687 BDB #846
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: These [are] the precepts which Y^ehowah commanded Moses...

Although mits^eôwth (מִצְוָה) [pronounced mits^e-OHTH] is often translated *commandments*, it is probably better translated, *precepts, constraints, proscriptions*. Strong's #4687 BDB #846. Throughout this book of Leviticus, we would certainly understand God's words to be closer to those concepts than to strict commandments (as we read in Exodus 20–24, for instance).

In every instance, God spoke to Moses and then Moses passed this information along to the people of Israel.

Leviticus 27:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people, sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Leviticus 27:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yis ^e rā'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...[to speak] to the sons of Israel...

All of these precepts were to be taught to the people of Israel. Although there was a system in place by which Moses would do this, we can only logically determine what that system was.

Leviticus 27:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Çîynai (יְנִיֹס) [pronounced <i>see-NAH-ee</i>]	<i>thorny; transliterated Sinai</i>	feminine singular proper noun	Strong's #5514 BDB #696

Translation: ...[when they were] near Mount Sinai. (Kukis mostly literal translation)

All of this was the information given to Israel presumably after they built the Tabernacle and before they mustered their troops and began to move out (see the book of Numbers for that).

Whereas the chapters of these books were added after the fact, the books were always considered separate things.

Leviticus 27:34 These [are] the precepts which Y^ehowah commanded Moses [to speak] to the sons of Israel [when they were] near Mount Sinai. (Kukis mostly literal translation)

This will be the last time where we see God's commandments coming from Mount Sinai. This verse unquestionably declares Mosaic authorship as dictated by Y^ehowah.

God spoke of this generation many times later. Therefore, let us fear so that, while a promise remains unclaimed of entering into His rest, that we should not come short of it. For indeed, we have had good news preached to us, just as they [the Exodus generation] also; however, the Word they heard did not profit them, because it was not united by faith in those who heard. For we who have believed entered that rest, just as He has said, "As I swore in My wrath, they will not enter into My rest," although His works were completed from the foundation of the world (Hebrews 4:1–3).

Leviticus 27:34 These [are] the precepts which Y^ehowah commanded Moses [to speak] to the sons of Israel [when they were] near Mount Sinai. (Kukis mostly literal translation)

This verse is the period at the end of a sentence; or a way of ending the book of Leviticus.

Leviticus 27:34 These are the precepts which Jehovah commanded Moses to speak to the people of Israel while they were all camped next to Mount Sinai. (Kukis paraphrase)

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

A Set of Summary Doctrines and Commentary

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

Why Leviticus 27 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 27

1. T
- 2.

[Chapter Outline](#)

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

Jesus Christ in Leviticus 27

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Alfred Edersheim wrote a book called The Bible History, Old Testament, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Leviticus*.

Edersheim Summarizes Leviticus 27

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

* So literally.

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

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

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

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Addendum

This topic was referenced in Leviticus 27:

The Doctrine of Tithing (by R. B. Thieme, Jr.)

1. Dealing with the pre-Mosaic occurrences. Twice before the Mosaic law tithing is mentioned in the Bible as a system of taxation, related also to spiritual life. The first is where Abraham gave a tenth of the best part of the spoils to Melchizedek — Genesis 14:20; Hebrews 7:2,6. The second was where Jacob, after his vision at Bethel, consecrated ten per cent of his property to God if he returned home safely. Why did he do that? Because Jacob was far from home, and home was the place where he paid his taxes. So he said, "All right God, I'm going to bribe you to get me home. I'll pay my taxes now, instead of when I get home."
2. Definition. A tithe was ten per cent of Jewish income tax where both the unbeliever and the believer paid. Abraham as a believer became a citizen of Melchizedek's kingdom and that's why he paid ten per cent.
3. The categories of tithing in Israel. a) To the Levites went ten per cent for the maintenance and sustenance of the Levitical priesthood — Numbers 18:20-21, 24; Hebrews 7:5,9. This may seem to authorise a national church. It does not. You must remember that in the previous dispensation it was the Levitical priesthood who handled all of the national holidays. They offered all the sacrifices at every one of the

The Doctrine of Tithing (by R. B. Thieme, Jr.)

- special feasts as well as the feast of the trumpets, on the first day of each month. b) A tenth was to be used for the sacred feasts and sacrifices - Deuteronomy 12:17-19; 14:22-27. Every third year there was a third ten per cent taxation. This was for a charity tax for the poor of the land (This was not welfare, it was charity) - Deuteronomy 14:28,29.
4. Gospel references — Matthew 23:23; Luke 11:42, are illustrative of references to tithing in the Gospels. Whenever you find a reference to tithing in the Gospels it illustrates the distortion of the law through legalism. The references there all have to do with the condemnation of legalism. The Talmud extension of the Mosaic law distorted the entire concept of tithing. The Pharisees at the time of our Lord extended it to the minutest details of life not required by the Mosaic law.
 5. Tithing is also mentioned in connection with an income tax evasion — Leviticus 27:30-34. This passage forbids the substituting of one animal for another in the payment of tax. The penalty was one fifth more of your income.
 6. The perpetuation of the income tax principle is also mentioned in Matthew 22:17-21; Mark 12:13-17 - the concept that income tax is a bona fide function.
 7. Tithing is not a part of New Testament giving, it has nothing to do with the Church Age. In 1 Corinthians 16:1,2 tithing has never been spiritual giving at all in the Church Age. The amount that you give to the local church is strictly between you and the Lord, it does not have to be ten per cent, more or less. Giving is the expression of worship of the royal priesthood and therefore is not related with tithing, and never can be. Why? Because while the priesthood can receive ten per cent it can never give ten per cent to anyone. The royal priesthood is the highest of all priesthoods and as such it never deals in ten per cent. 2 Corinthians chapters 8 & 9 has a detailed dissertation on giving for the royal priesthood. Tithing is never mentioned as related to giving in this dispensation.

This came out of NB1, so there is no reference to which lesson it came from. It appears to have come from the 1972 Hebrews series, lesson #76 (09/02/1973).

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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

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

CHAPTER 9.

THE MANNER OF OUR OFFERING SACRIFICES.

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

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 27

Word Cloud from Exegesis of Leviticus 27²³

These two graphics should be very similar; this means that the exegesis of Leviticus 27 has stayed on topic and has covered the information found in this chapter of the Word of God.

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