



Leviticus

translationNotes

v8

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translationNotes

Introduction to Leviticus

Part 1: General Introduction

Outline of Leviticus

1. The Law of Sacrifices (1:1–7:8)
 - Burnt offerings (1:1–17)
 - Meal offerings (2:1–16)
 - Peace offerings (3:1–17);
 - Sin offerings for unintentional sins (4:1–5:13)
 - Trespass offerings (5:14–6:7);
 - Offerings for the priests and constant offerings (6:8–23)
 - Wave offerings, heave offerings (6:24–7:27)
2. Setting apart the Priests (8:10–10:20)
 - The account of the ordaining of Aaron and his sons (8:1–36)
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 - The account of the punishment of Nadab and Abihu (10:1–20)
3. Laws of Separation and Defilement (11:1–15:33)
 - Clean and unclean food (11:1–47);
 - Purification after giving birth to a child (12:1–8)
 - Leprosy (13:1–14:47)
 - Purification and cleansing of bodily fluids (15:1–33)
4. Day of Atonement and the place of the offering and the nature of blood (16:1–17:16)
5. Holiness and setting apart for worship and service; setting apart and being disqualified from service (desecration), (18:1–24:1–23)
6. One year in seven, rest and restoration; Year of Jubilee, one year in fifty, (25:1–55)
7. Blessing for obedience and curses for disobedience, (26:1–46)
8. Payment of promises; giving the tithe (27:1–34)

What is the book of Leviticus about?

Leviticus sets forth the requirements that Yahweh presented to the Israelites that they should obey for keeping their part of his covenant with them.

How should the title of this book be translated?

“Leviticus” means “about the Levites,” that is, about the tribe of Levi, the Israelite tribe that was to provide the priests and other workers in the tabernacle and, later, in the temple. Unless the people

in the project language already understand the term “Levites,” it will probably be better to create a title such as, “The Book about the Priests” or “The Book about the Tabernacle Workers.” (See: [tabernacle](#) and [How to Translate Names](#))

Who wrote the book of Leviticus?

The writers of both the Old and New Testament present Moses as being very involved with writing the book of Leviticus.

What is the meaning of “holy” and “holiness” in the book of Leviticus?

These terms concern the separation of someone or something from the rest of the people, from the world, or from ordinary use, to belong only to God. The places for worshiping God or for honoring him in any way were considered to be separate from any other possible use. God required the Israelites to live in a certain way in order to live as a nation belonging to him alone. To be “clean” was therefore to be acceptable to God.

In the same way, anyone or anything “unclean” was not acceptable to God, because it was not “holy,” that is, not fit for him to accept.

Some people and some things could be made clean or “cleansed,” that is, acceptable to God, if the people performed the right sacrifices and ceremonies. This was true for foreigners who wished to live among the Israelites and worship Yahweh. However, there were other people and things that could never be made acceptable to him.

It is important to know that not all unclean things or conditions were actually sinful. For example, after giving birth to a male child, a woman would be unclean for thirty-three days, until the suitable animal sacrifice could be offered for her. It was the flow of blood that made the woman unclean (See: [Leviticus 12:7](#)), but it is never suggested that someone with a flow of blood was sinning. In the same way, it was forbidden to eat many animals because God considered them to be unfit for the people to eat or to sacrifice to himself, not because those animals were sinful.

Because God is without sin, the terms “holy” and “holiness” often signal this same idea. Something belonging to God must be treated well out of respect for God and for his moral standards.

What are the the important narrative features of Leviticus?

On seventeen occasions, the phrase “The Lord said to Moses” (and Aaron), is often used to begin paragraphs. God and Moses frequently speak to others. The verb “speak” is used thirty-eight times.

Part 2: Important Religious and Cultural Concepts

Why did the Israelites need an elaborate sacrificial system?

Leviticus shows that God is holy, that is, very different than humanity and the rest of the created world. He is free from sin. Because of this, it is impossible to be acceptable to him without being “cleansed.” The system of sacrifices was meant to make people and things acceptable to God.

However, the people's need to become ritually acceptable to God pointed to a further need to be acceptable on the true spiritual level, that is, the need to be truly freed from sin. (See: **holy, holiness** and **sin, sins, sinned, sinful, sinner, sinning**)

Why was the priesthood important in the book of Leviticus?

Priests were individuals who acted as go-betweens the people and God. They were the persons whom God authorized to present the Israelite's sacrifices to himself.

How was the Israelite sacrificial system different than the sacrificial rituals of other nations in the ancient Near East?

It was common for other nations to sacrifice animals to their idols, but also to practice other kinds of rituals, such as sacred prostitution, in order to persuade the gods to bless their land with the ability to grow crops. Moreover, human sacrifice was by no means unknown.

Part 3: Important Translation Issues**What important symbols are introduced in Leviticus?**

Oil was poured on someone or something meant to be set apart for Yahweh's service. Water was used to symbolize the cleansing of someone or something in order to become acceptable to God. Blood was also used for cleansing and purification because it represented life which needed to be shed for sin.

Why do many sections begin with the phrase "Yahweh said to Moses?"

This phrase shows the reader that these rules ultimately come from God and must be obeyed. You could also translate this as "God told Moses."

Leviticus 01 General Notes

Structure and formatting

In Hebrew, this chapter begins with the word “and” indicating a connection with the previous book (Exodus). The first five books of the Bible should be seen as a single unit.

Special concepts in this chapter

Atonement

In order to offer a sacrifice for the people, the priest first had to make an atonement for himself, in order to make himself clean. Only then would he be clean and be allowed to perform a sacrifice. These sacrificed animals had to be perfect, the best of all of the animals. A person was not allowed to bring an inferior animal to be sacrificed to Yahweh. These sacrifices also had to be offered in a very specific way. (See: [atonement](#), [atone](#), [atones](#), [atoned](#), [priest](#), [priests](#), [priesthood](#) and [clean](#), [cleans](#), [cleaned](#), [cleanse](#), [cleansed](#), [cleansing](#), [wash](#), [washing](#), [washed](#), [washes](#))

Links:

- [Leviticus 01:01 Notes](#)
- [Leviticus intro](#)

Leviticus 1:1-2**UDB:**

¹ While Moses was standing near the entrance to the sacred tent, Yahweh called to him from inside the tent. He said to Moses ² to say this to the Israelite people: "When any of you brings an offering to Yahweh, bring one of your sheep or goats or cattle.

ULB:

¹ Yahweh called to Moses and spoke to him from the tent of meeting, saying, ² "Speak to the people of Israel and tell them, 'When any man from among you brings an offering to Yahweh, bring as your offering one of your animals, either from the herd or from the flock.

translationNotes**Yahweh**

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

from the tent of meeting, saying, "Speak to the people of Israel and tell them, 'When any man

Here Yahweh begins speaking to Moses. This speech ends in 3:17. This can be translated without the quotation within the quotation. AT: "from the tent of meeting and told Moses to say this to the people of Israel: 'When any man" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

When any man from among you

"When any one of you" or "When any of you"

translationWords

- [Yahweh](#)
- [call, calls, calling, called](#)
- [Moses](#)
- [tent of meeting](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [sacrifice, offering](#)
- [flock, herd](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 01 General Notes](#)
- [Leviticus 1 translationQuestions](#)

Leviticus 1:3-4**UDB:**

³ If what you are offering is a bull to be completely burned on the altar, it must be without any defect. You must take it to the entrance to the sacred tent, in order that it may be acceptable to Yahweh. ⁴ You must lay your hands on the head of the bull. When you do that, Yahweh will accept its death in your place to forgive you for the sins that you have committed.

ULB:

³ If his offering is a burnt offering from the herd, he must offer a male without blemish. He is to offer it at the entrance of the tent of meeting, so that it may be accepted before Yahweh. ⁴ He is to lay his hand on the head of the burnt offering, and then it will be accepted on his behalf to make atonement for himself.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do so that their sacrifices will be acceptable to Yahweh.

If his offering ... he must offer

Here “his” and “he” refer to the person bringing an offering to Yahweh. It can be translated in the second person as it is in [Leviticus 1:2](#). AT: “If your offering ... you must offer” (See: [First, Second, or Third Person](#))

so that it may be accepted before Yahweh

This can be stated in active form. AT: “so that Yahweh will accept it” (See: [Active or Passive](#))

lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself through the animal to Yahweh, so that God will forgive the person’s sins when they kill the animal. (See: [Symbolic Action](#))

then it will be accepted on his behalf to make atonement for himself

This can be stated in active form. AT: “then Yahweh will accept it in his place and forgive his sins” (See: [Active or Passive](#))

translationWords

- [burnt offering, offering by fire](#)
- [flock, herd](#)
- [blemish](#)
- [tent of meeting](#)
- [Yahweh](#)
- [atonement, atone, atones, atoned](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 01 General Notes](#)
- [Leviticus 1 translationQuestions](#)

Leviticus 1:5-6**UDB:**

⁵ You must slaughter the young bull in front of Yahweh. Then Aaron's sons, who are priests, will bring the blood and throw it against all sides of the altar near the entrance to the sacred tent. ⁶ You must remove the skin of the animal and cut the animal into pieces. You must wash the inner parts and the legs of the bull.

ULB:

⁵ Then he must kill the bull before Yahweh. Aaron's sons, the priests, will present the blood and sprinkle it on the altar that is at the entrance of the tent of meeting. ⁶ Then he must skin the burnt offering and cut it to pieces.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

Then he must kill the bull

Here "he" refers to the one making the offering. It can be stated in second person. AT: "Then you must kill the bull" (See: [First, Second, or Third Person](#))

before Yahweh

"in the presence of Yahweh"

will present the blood

It is implied that the priests would catch the blood in a bowl as it drained out of the animal. Then they would bring the bowl with the blood in it and present it to Yahweh at the altar. (See: [Assumed Knowledge and Implicit Information](#))

Then he must skin the burnt offering and cut it to pieces

As indicated in 1:9, the person must also wash the inner parts and the legs of the animal with water. The person would do this before giving the pieces to the priests so they could place them on the altar. As in the UDB, you can state here the instructions to wash the inner parts and legs. (See: [Order of Events](#))

Then he must skin

Here “he” refers to the one making the offering.

translationWords

- cow, calf, bull, cattle
- Yahweh
- Aaron
- priest, priests, priesthood
- blood
- altar, altars
- tent of meeting
- burnt offering, offering by fire

Links:

- [Introduction to Leviticus](#)
- [Leviticus 01 General Notes](#)
- [Leviticus 1 translationQuestions](#)

Leviticus 1:7-9**UDB:**

⁷ Then Aaron's sons will put wood on the altar and light a fire. ⁸ Then they will arrange the pieces, including the head and the fat, on the burning wood. ⁹ Then one of the priests will completely burn all of it on the altar. And the good odor will be pleasing to Yahweh.

ULB:

⁷ Then the sons of Aaron the priest will put fire on the altar and place wood to feed the fire. ⁸ Aaron's sons, the priests, are to place the pieces, the head and the fat, in order on the wood that is on the fire which is on the altar. ⁹ But its inner parts and its legs he must wash with water. Then the priest will burn everything on the altar as a burnt offering. It will produce a sweet aroma for me; it will be an offering made to me by fire.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

will put fire on the altar and place wood to feed the fire

This may mean that the priests placed hot coals on the altar, then placed the wood on the coals. Or you may need to reorder this as in the UDB. AT: "will put wood on the altar and light a fire" (See: [Order of Events](#))

to feed the fire

This is an idiom that means to keep putting wood in the fire. Translate this idiom so it is understood that the fire on the altar must be kept burning. AT: "to keep the fire burning" (See: [Idiom](#))

But its inner parts and its legs he must wash with water

The person would do this before giving the pieces to the priests to place on the altar. You can state this at the end of [Leviticus 1:6](#).

inner parts

This is the stomach and intestines.

he must wash

Here “he” refers to the one making the offering.

It will produce a sweet aroma for me

Yahweh being pleased with the sincere worshiper offering the sacrifice is spoken of as if Yahweh were pleased by the aroma of the burning sacrifice. (See: [Metaphor](#))

an offering made to me by fire

Yahweh is telling Moses that the offerings are to be burnt with fire. This can be stated in active form. AT: “a burnt offering to me” (See: [Active or Passive](#))

translationWords

- [Aaron](#)
- [priest, priests, priesthood](#)
- [fire](#)
- [altar, altars](#)
- [burnt offering, offering by fire](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 01 General Notes](#)
- [Leviticus 1 translationQuestions](#)

Leviticus 1:10-11

UDB:

¹⁰ If you are offering a sheep or a goat, it must be a male without any defect. ¹¹ You must slaughter it in front of Yahweh, on the north side of the altar and drain all the blood into a bowl. Then Aaron's sons will sprinkle the blood against all sides of the altar.

ULB:

¹⁰ If his offering for the burnt offering is from the flock, one of the sheep or one of the goats, he must offer a male without blemish. ¹¹ He must kill it on the north side of the altar before Yahweh. Aaron's sons, the priests, will sprinkle its blood on every side of the altar.

translationNotes

General Information:

Yahweh continues telling Moses what the people must do.

before Yahweh

“in the presence of Yahweh”

translationWords

- burnt offering, offering by fire
- flock, herd
- sheep, ram, ewe
- goat, kid
- blemish
- altar, altars
- Yahweh
- Aaron
- priest, priests, priesthood

Links:

- [Introduction to Leviticus](#)
- [Leviticus 01 General Notes](#)
- [Leviticus 1 translationQuestions](#)

Leviticus 1:12-13**UDB:**

¹² You must cut the animal into pieces. You must wash the inner parts and the legs of the animal. Then the priests will arrange the pieces, including the head and the fat, on the burning wood. ¹³ Then one of the priests will take all of it and completely burn all of it on the altar. And the good odor as the sacrifice burns will be pleasing to Yahweh.

ULB:

¹² Then he must cut it into pieces, with its head and its fat, and the priest will lay them in order on the wood that is on the fire, which is on the altar, ¹³ but the inner parts and the legs he must wash with water. Then the priest will offer the whole, and burn it on the altar. It is a burnt offering, and it will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

Then he must cut ... made to him by fire

For 1:12-13 see how you translated many of these words in [Leviticus 1:7-9](#).

Then he must cut it

Here “he” refers to the person offering the sacrifice. It can be stated in second person. AT: “Then you must cut it” (See: [First, Second, or Third Person](#))

Then the priest will offer the whole, and burn it on the altar

“Then the priest will burn everything on the altar”

it will produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

it will be an offering made to him by fire

Yahweh tells Moses that the priests must burn their offerings with fire. This can be translated in active form. AT: “it will be a burnt offering to me” or “it will be a burnt offering to Yahweh” (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)
- [altar, altars](#)
- [burnt offering, offering by fire](#)
- [Yahweh](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 01 General Notes](#)
- [Leviticus 1 translationQuestions](#)

Leviticus 1:14-15

UDB:

¹⁴ If what you are offering to Yahweh is birds, you must offer a dove or a young pigeon. ¹⁵ The priest will take it to the altar and wring off its head. Then he will burn the head on the altar. He will drain out the bird's blood onto the side of the altar.

ULB:

¹⁴ If his offering to Yahweh is to be a burnt offering of birds, then he must bring as his offering either a dove or a young pigeon. ¹⁵ The priest must bring it to the altar, wring off its head, and burn it on the altar. Then its blood must be drained out on the side of the altar.

translationNotes

General Information:

Yahweh continues telling Moses what the people must do.

wring off its head

“twist off its head”

Then its blood must be drained out

This can be translated in active form. AT: “Then the priest must drain its blood” (See: [Active or Passive](#))

translationWords

- [Yahweh](#)
- [burnt offering, offering by fire](#)
- [dove, pigeon](#)
- [priest, priests, priesthood](#)
- [altar, altars](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 01 General Notes](#)
- [Leviticus 1 translationQuestions](#)

Leviticus 1:16-17**UDB:**

¹⁶ Then he will remove the bird's crop and what is inside it, and throw it on the east side of the altar, where they also throw the ashes. ¹⁷ Then he will grasp the bird's wings and tear the bird open partially, but never all the way. Then he will burn it completely in the fire on the altar. And the good odor will be pleasing to Yahweh.

ULB:

¹⁶ He must remove its crop with its contents, and throw it beside the altar on the east side, in the place for the ashes. ¹⁷ He must tear it open by its wings, but he must not divide it into two parts. Then the priest will burn it on the altar, on the wood that is on the fire. It will be a burnt offering, and it will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.

translationNotes**He must**

"The priest must"

its crop with its contents

A crop is a pouch in the bird's throat where pre-digested food is stored.

throw it beside the altar

Here "it" refers to the crop and its contents.

it will produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

it will be an offering made to him by fire

This can be stated in active form. AT: "it will be a burnt offering to me" or "it will be a burnt offering to Yahweh" (See: [Active or Passive](#))

translationWords

- altar, altars
- priest, priests, priesthood
- burnt offering, offering by fire
- Yahweh

Links:

- [Introduction to Leviticus](#)
- [Leviticus 01 General Notes](#)
- [Leviticus 1 translationQuestions](#)

Leviticus 02 General Notes

Structure and formatting

This chapter gives instructions about how to make a grain offering.

Special concepts in this chapter

Yeast

Yeast is connected to the events of the Passover. Any prohibition of yeast may be connected to the original Passover. (See: [Passover](#))

Links:

- [Leviticus 02:01 Notes](#)

Leviticus 2:1-3**UDB:**

¹ If you bring to Yahweh an offering of flour, it must consist of finely ground flour. You must pour olive oil on it, as well as some incense, ² and take it to one of the priests. The priest will take a handful of it and burn it on the altar. That part will symbolize how our prayers go up to Yahweh as we give him thanks for his goodness. ³ The part of that flour offering that is not burned will belong to Aaron and his sons. It is something set apart for the priests out of the offerings that you will give to Yahweh.

ULB:

¹ When anyone brings a grain offering to Yahweh, his offering must be fine flour, and he will pour oil on it and put incense on it. ² He is to take the offering to Aaron's sons the priests, and there the priest will take out a handful of the fine flour with the oil and the incense on it. Then the priest will burn the offering on the altar as a representative offering. It will produce a sweet aroma for Yahweh; it will be an offering made to him by fire. ³ Whatever is left of the grain offering will belong to Aaron and his sons. It is very holy to Yahweh from the offerings to Yahweh made by fire.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

be fine flour

“be the finest flour” or “be the best flour”

flour

a powder made from wheat

He is to take

“He must take”

take out a handful

“take out what he can hold in his hand”

a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh.

It will produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

it will be an offering made to him by fire

This can be translated in active form. AT: “it will be a burnt offering to him” (See: [Active or Passive](#))

translationWords

- [grain offering](#)
- [Yahweh](#)
- [oil](#)
- [incense](#)
- [Aaron](#)
- [priest, priests, priesthood](#)
- [altar, altars](#)
- [fire](#)
- [holy, holiness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 02 General Notes](#)
- [Leviticus 2 translationQuestions](#)

Leviticus 2:4-5**UDB:**

⁴ If you bring an offering that is made from flour, something that is baked in an oven, it must be made from finely ground flour. You may bring loaves made from flour mixed with olive oil but without yeast, or you may bring wafers with olive oil smeared on them, but also made without yeast. ⁵ If your flour offering is cooked on a griddle, it must be made from finely ground flour mixed with olive oil and without yeast.

ULB:

⁴ When you offer a grain offering without yeast that is baked in an oven, it must be soft bread of fine flour mixed with oil, or hard bread without yeast, which is spread with oil. ⁵ If your grain offering is baked with a flat iron pan, it must be of fine flour without yeast that is mixed with oil.

translationNotes**General Information:**

Yahweh continues telling Moses what the people and priests must do so their offerings will be acceptable to him.

that is baked in an oven

This can be stated in active form. AT: “that you baked in an oven” (See: [Active or Passive](#))

oven

This was probably a hollow object made of clay. A fire was lit under the oven, and the heat would bake the dough inside of the oven. (See: [Translate Unknowns](#))

soft bread of fine flour

It is understood that the soft bread contained no yeast. (See: [Ellipsis](#))

which is spread with oil

Translate this phrase to indicate that the oil is to be spread onto the bread. AT: “with oil on the bread” (See: [Assumed Knowledge and Implicit Information](#))

If your grain offering is baked with a flat iron pan

This can be stated in active form. AT: “If you bake your grain offering in a flat iron pan” (See: [Active or Passive](#))

a flat iron pan

This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate. (See: [Translate Unknowns](#))

translationWords

- [grain offering](#)
- [yeast, leaven](#)
- [bread](#)
- [oil](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 02 General Notes](#)
- [Leviticus 2 translationQuestions](#)

Leviticus 2:6-7**UDB:**

⁶ You must crumble it and pour olive oil on it. That will be your offering made from flour. ⁷ If your offering that is made from flour is cooked in a pan, it must be made of finely ground flour mixed with olive oil.

ULB:

⁶ You are to divide it into pieces and pour oil on it. This is a grain offering. ⁷ If your grain offering is cooked in a pan, it must be made with fine flour and oil.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

to divide it

Here “it” refers to the grain offering cooked on a flat iron pan.

If your grain offering is cooked

This can be stated in active form. AT: “If you cook your grain offering” (See: [Active or Passive](#))

in a pan

A pan is a metal plate with rounded edges. The dough was placed in the pan and cooked over a fire. (See: [Translate Unknowns](#))

it must be made

This can be stated in active form. AT: “you must make it” (See: [Active or Passive](#))

translationWords

- [oil](#)
- [grain offering](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 02 General Notes](#)
- [Leviticus 2 translationQuestions](#)

Leviticus 2:8-10**UDB:**

⁸ Bring to Yahweh your flour offering. Give it to the priest, and he will take it to the altar. ⁹ He will take a part of it that will symbolize that all the flour offering belongs to Yahweh. He will burn that part on the altar, and the good odor as it burns will be pleasing to Yahweh. ¹⁰ The part of the flour offering that is not burned will belong to Aaron and his sons. It is something set apart for God from the offerings given to Yahweh by burning them in a fire.

ULB:

⁸ You must bring the grain offering made from these things to Yahweh, and it will be presented to the priest, who will bring it to the altar. ⁹ Then the priest will take some from the grain offering as a representative offering, and he will burn it on the altar. It will be an offering made by fire, and it will produce a sweet aroma for Yahweh. ¹⁰ What is left of the grain offering will belong to Aaron and his sons. It is very holy to Yahweh from the offerings to Yahweh made by fire.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

made from these things

This can be stated in active form. AT: “that you made from the flour and oil” (See: [Active or Passive](#))

it will be presented

This can be stated in active form. AT: “you will present it” (See: [Active or Passive](#))

Then the priest ... made by fire

For 2:9-10 see how you translated many of these words in [Leviticus 2:2-3](#).

a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh. See how you translated this in [Leviticus 2:2](#).

It will be an offering made by fire

This can be stated in active form. AT: “It will be a burnt offering” (See: [Active or Passive](#))

it will produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

from the offerings to Yahweh made by fire

This can be stated in active form. AT: “from the burnt offerings to Yahweh” (See: [Active or Passive](#))

translationWords

- [grain offering](#)
- [Yahweh](#)
- [priest, priests, priesthood](#)
- [altar, altars](#)
- [Aaron](#)
- [holy, holiness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 02 General Notes](#)
- [Leviticus 2 translationQuestions](#)

Leviticus 2:11-13**UDB:**

¹¹ Every flour offering that is made from grain and that you bring to Yahweh must be made without yeast, because you must not put any yeast or honey in any offering to Yahweh that a priest burns on the altar. ¹² You may bring to Yahweh an offering of the first part of your harvest, but that offering is not to be burned on the altar to produce a good odor that will be pleasing to Yahweh. ¹³ Put salt on all your offerings that are made from flour. The salt represents the covenant that your God made with you, so be sure that you do not forget to put salt on those flour offerings.

ULB:

¹¹ No grain offering that you offer to Yahweh is to be made with yeast, for you must burn no leaven, nor any honey, as an offering made by fire to Yahweh. ¹² You will offer them to Yahweh as an offering of firstfruits, but they will not be used to produce a sweet aroma on the altar. ¹³ You must season each of your grain offerings with salt. You must never allow the salt of the covenant of your God to be missing from your grain offering. With all your offerings you must offer salt.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do so that their offerings will be acceptable to him.

No grain offering that you offer to Yahweh is to be made with yeast

This can be stated in active form. AT: “Do not use yeast in a grain offering that you offer to Yahweh” (See: [Active or Passive](#))

as an offering made by fire

This can be stated in active form. AT: “as a burnt offering” (See: [Active or Passive](#))

You will offer them

“You will offer the grain offerings made with leaven or honey”

they will not be used to produce a sweet aroma on the altar

This can be stated in active form. AT: “you will not use them to produce a sweet aroma on the altar” or “you will not burn them on the altar” (See: [Active or Passive](#))

the salt of the covenant of your God

It is implied that the salt is a symbol that represents the covenant with God. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [grain offering](#)
- [Yahweh](#)
- [yeast, leaven](#)
- [honey, honeycomb](#)
- [firstfruits](#)
- [altar, altars](#)
- [covenant, covenants](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 02 General Notes](#)
- [Leviticus 2 translationQuestions](#)

Leviticus 2:14-16

UDB:

¹⁴ If you bring to Yahweh a flour offering from the first part of your harvest of grain, offer some new grain that has been crushed and roasted in a fire. ¹⁵ Put olive oil and incense on it, and that will be your offering made from flour. ¹⁶ The priest will take a part of it that will symbolize that all the offering truly belongs to Yahweh. He will burn that part on the altar, to be an offering given to Yahweh by burning it in a fire.

ULB:

¹⁴ If you offer a grain offering of firstfruits to Yahweh, offer fresh grain that is roasted with fire and then crushed into meal. ¹⁵ Then you must put oil and incense on it. This is a grain offering. ¹⁶ Then the priest will burn part of the crushed grain and oil and incense as a representative offering. This is an offering made by fire to Yahweh.

translationNotes

General Information:

Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

that is roasted with fire and then crushed

This can be stated in active form. AT: “that you have cooked over a fire and then crushed” (See: [Active or Passive](#))

a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh. See how you translated this in [Leviticus 2:2](#).

This is an offering made by fire to Yahweh

This can be stated in active form. AT: “This is a burnt offering to Yahweh” (See: [Active or Passive](#))

translationWords

- [grain offering](#)
- [firstfruits](#)
- [Yahweh](#)

- oil
- incense
- priest, priests, priesthood

Links:

- [Introduction to Leviticus](#)
- [Leviticus 02 General Notes](#)
- [Leviticus 2 translationQuestions](#)

Leviticus 03 General Notes

Structure and formatting

This chapter gives instructions about how to offer a fellowship offering.

Special concepts in this chapter

Fat

The fat of the animal was considered the best part of the animal to eat. Therefore, this belonged to Yahweh. This is why the Israelites were not allowed to consume it.

Links:

- [Leviticus 03:01 Notes](#)

Leviticus 3:1-2

UDB:

¹ When you offer to Yahweh an animal to promise friendship with him, you may bring a bull or a cow from your herd of cattle, but what you present to Yahweh must be an animal that has no defects. ² You must bring the animal to the entrance to the sacred tent. You must lay your hands on its head. Then you must slaughter it and catch some of its blood in a bowl. Then one of Aaron's sons, one of the priests, will sprinkle the blood against all sides of the altar.

ULB:

¹ If someone offers a sacrifice which is a fellowship offering of an animal from the herd, whether male or female, he must offer an animal without blemish before Yahweh. ² He will lay his hand on the head of his offering and kill it at the door of the tent of meeting. Then Aaron's sons the priests will sprinkle its blood on the sides of the altar.

translationNotes

General Information:

Moses continues telling the people what Yahweh wants them to do.

before Yahweh

“in the presence of Yahweh” or “to Yahweh”

lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

Aaron's sons the priests will sprinkle its blood

It is implied that before they sprinkle the blood, they catch blood in a bowl as the it drains from the animal. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [fellowship offering](#)
- [flock, herd](#)
- [blemish](#)

- [Yahweh](#)
- [tent of meeting](#)
- [Aaron](#)
- [son, sons](#)
- [priest, priests, priesthood](#)
- [blood](#)
- [altar, altars](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 03 General Notes](#)
- [Leviticus 3 translationQuestions](#)

Leviticus 3:3-5**UDB:**

³ From that offering you must bring to Yahweh a sacrifice that a priest will burn in the fire. That will consist of all the fat that covers the inner parts of the animal, or which is attached to them—⁴ the kidneys and the fat that is attached to them near the lower back muscle, and the fat that covers the liver. ⁵ Then one of the priests will burn those things on the altar, along with the other parts of the animal that he will completely burn as an offering to Yahweh. And the good odor will be pleasing to Yahweh.

ULB:

³ The man will offer the sacrifice of a fellowship offering by fire to Yahweh. The fat that covers or is connected to the inner parts, ⁴ and the two kidneys and the fat that is on them by the loins, and the lobe of the liver, with the kidneys—he will remove all of this. ⁵ Aaron's sons will burn that on the altar with the burnt offering, which is on the wood that is on the fire. This will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.

translationNotes**inner parts**

This is the stomach and intestines.

by the loins

This is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe of the liver

This is the curved or rounded part of the liver. This is considered the best part of the liver to eat. AT: “the best part of the liver”

This will produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

it will be an offering made to him by fire

This can be stated in active form. AT: “it will be a burnt offering to Yahweh” (See: [Active or Passive](#))

translationWords

- fellowship offering
- burnt offering, offering by fire
- Yahweh
- Aaron
- altar, altars

Links:

- [Introduction to Leviticus](#)
- [Leviticus 03 General Notes](#)
- [Leviticus 3 translationQuestions](#)

Leviticus 3:6-8**UDB:**

⁶ If that offering to promise friendship with Yahweh is a sheep or a goat, it must also be an animal that has no defects. ⁷ If you offer a lamb, you must present it to Yahweh at the entrance to the sacred tent. You must lay your hands on the lamb's head and then slaughter it. You must catch some of its blood in a bowl. ⁸ Then one of the priests will sprinkle that blood against all sides of the altar.

ULB:

⁶ If the man's sacrifice of a fellowship offering to Yahweh is from the flock; male or female, he must offer a sacrifice without blemish. ⁷ If he offers a lamb for his sacrifice, then he must offer it before Yahweh. ⁸ He will lay his hand on the head of his sacrifice and kill it before the tent of meeting. Then Aaron's sons will sprinkle its blood on the sides of the altar.

translationNotes**offer it before Yahweh**

“offer it in the presence of Yahweh” or “offer it to Yahweh”

lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. (See: [Symbolic Action](#))

Aaron's sons will sprinkle its blood

It is implied that before they sprinkle the blood, they catch the blood in a bowl as it drains from the animal. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [fellowship offering](#)
- [Yahweh](#)
- [flock, herd](#)
- [blemish](#)
- [lamb, Lamb of God](#)
- [tent of meeting](#)
- [Aaron](#)
- [altar, altars](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 03 General Notes](#)
- [Leviticus 3 translationQuestions](#)

Leviticus 3:9-11**UDB:**

⁹ From that offering you must separate these things to be a sacrifice to Yahweh that is burned: Its fat, the fat tail that you must cut off close to the backbone, and all the fat that covers the inner parts of the lamb or which is attached to them— ¹⁰ the kidneys with the fat that is on them near the lower back muscle, and the fat that covers the liver. ¹¹ One of the priests will burn those things on the altar to be an offering to Yahweh. Those things will come from your food supplies.

ULB:

⁹ The man will offer the sacrifice of fellowship offerings as an offering made by fire to Yahweh. The fat, the entire fat tail cut away close to the backbone, and the fat that covers the inner parts and all the fat that is near the inner parts, ¹⁰ and the two kidneys and the fat that is with them, which is by the loins, and the lobe of the liver, with the kidneys—he will remove all of this. ¹¹ Then the priest will burn it all on the altar as a burnt offering of food to Yahweh.

translationNotes**as an offering made by fire**

This can be stated in active form. AT: “as a burnt offering” (See: [Active or Passive](#))

The fat, the entire fat ... the kidneys—he will remove all of this

The statement “he will remove all of this” can be placed at the beginning of the sentence. AT: “He will remove the fat, the entire fat ... the kidneys”

inner parts

This is the stomach and intestines.

that is near the inner parts, and the two kidneys

A new sentence can start here. AT: “that is near the inner parts. He must remove the kidneys”

by the loins

This is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe of the liver

This is the curved or rounded part of the liver. This is considered the best part of the liver to eat. AT: “the best part of the liver”

will burn it all on the altar as a burnt offering of food to Yahweh

Translate this in a way that makes it clear that Yahweh does not actually eat the food. AT: “will burn those things on the altar as an offering to Yahweh. Those things will come from your food supplies”

translationWords

- [fellowship offering](#)
- [burnt offering, offering by fire](#)
- [Yahweh](#)
- [priest, priests, priesthood](#)
- [altar, altars](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 03 General Notes](#)
- [Leviticus 3 translationQuestions](#)

Leviticus 3:12-14**UDB:**

¹² If your offering is a goat, you must take it to Yahweh. ¹³ You must lay your hands on its head. Then you must slaughter it in front of the sacred tent. Then one of Aaron's sons will sprinkle the blood against all sides of the altar. ¹⁴ From that offering you must separate these things to be a sacrifice to Yahweh that is burned: All the fat that covers the inner parts of the animal or which is attached to them.

ULB:

¹² If the man's offering is a goat, then he will offer it before Yahweh. ¹³ He must lay his hand on the head of the goat and kill it before the tent of meeting. Then the sons of Aaron will sprinkle its blood on the sides of the altar. ¹⁴ The man will offer his sacrifice made by fire to Yahweh. He will remove the fat that covers the inner parts, and all the fat near the inner parts.

translationNotes**before Yahweh**

“in the presence of Yahweh” or “to Yahweh”

lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

the sons of Aaron will sprinkle its blood

It is implied that before they sprinkle the blood, they catch the blood in a bowl as it drains from the animal. (See: [Assumed Knowledge and Implicit Information](#))

will offer his sacrifice made by fire

This can be stated in active form. AT: “will offer his sacrifice by fire” or “will burn his sacrifice” (See: [Active or Passive](#))

translationWords

- [sacrifice, offering](#)
- [goat, kid](#)

- [Yahweh](#)
- [tent of meeting](#)
- [Aaron](#)
- [altar, altars](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 03 General Notes](#)
- [Leviticus 3 translationQuestions](#)

Leviticus 3:15-17**UDB:**

¹⁵ Also separate the kidneys with the fat that is on them near the lower back muscle, and the fat that covers the liver. ¹⁶ The priest will burn those things on the altar to be an offering to Yahweh. Those things will come from your food supplies. And the good odor will be pleasing to Yahweh. All the fat of the animals that are sacrificed belongs to Yahweh.

¹⁷ This is a command that must be obeyed by you and your descendants forever, wherever you live. You must not eat the fat or the blood of any animal.”

ULB:

¹⁵ He will also remove the two kidneys and the fat that is with them, which is by the loins, and the lobe of the liver with the kidneys. ¹⁶ The priest will burn all that on the altar as a burnt offering of food, to produce a sweet aroma. All the fat belongs to Yahweh. ¹⁷ It will be a permanent statute throughout your people’s generations in every place you make your home, that you must not eat fat or blood.”

translationNotes**He will also**

Here “He” refers to the person offering the sacrifice.

will burn all that on the altar as a burnt offering of food

Translate this in a way that it does not seem like Yahweh actually eats the food. AT: “will burn those things on the altar to be an offering to Yahweh. It will be as though they are food given to Yahweh”

to produce a sweet aroma

Yahweh is pleased with the aroma of burning meat when he is pleased with the worshiper’s sincerity. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

It will be a permanent statute throughout your people’s generations

This means that they and their descendants must obey this command forever.

or blood

“or consume blood”

translationWords

- [priest, priests, priesthood](#)
- [altar, altars](#)
- [sacrifice, offering](#)
- [Yahweh](#)
- [statute, statutes](#)
- [people group, peoples, the people, a people](#)
- [generation](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 03 General Notes](#)
- [Leviticus 3 translationQuestions](#)

Leviticus 04 General Notes

Structure and formatting

This chapter gives instructions on how to offer a sacrifice for unintentional sins. This is known as a sin offering. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Special concepts in this chapter

Unintentional sins

Many scholars have taken special note that all of the sacrifices concern sins that are unintentional and that no provision is offered for sins intentionally committed. Many have suggested that it is only the sacrifice of Jesus' life that can be offered for these sins. Many also believe that this offering parallels the sacrifice of Jesus.

Links:

- [Leviticus 04:01 Notes](#)

Leviticus 4:1-3**UDB:**

¹ Then Yahweh told Moses ² to say this to the Israelite people, "This is what anyone must do if he sins without intending to sin, that is, if he does something that breaks any of Yahweh's commands.

³ If the high priest sins and that causes all the people to be guilty, he must bring to Yahweh a young bull that has no defects. That will be an offering for the sin that he has committed.

ULB:

¹ Yahweh spoke to Moses, saying, ² "Tell the people of Israel, 'When anyone sins without wanting to sin, doing any of the things that Yahweh has commanded not to be done, and if he does something that is prohibited, the following must be done. ³ If it is the high priest who sins so as to bring guilt on the people, then let him offer for his sin which he has committed a young bull without blemish to Yahweh as a sin offering.

translationNotes**Yahweh spoke to Moses, saying, "Tell the people of Israel, 'When anyone sins**

This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. AT: "Yahweh spoke to Moses and told him to tell the people of Israel this: 'When anyone sins" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

that Yahweh has commanded not to be done

This can be stated in active form. AT: "that Yahweh has commanded the people not to do" (See: [Active or Passive](#))

if he does something that is prohibited

This can be translated in active form. AT: "if he does something that Yahweh does not allow" (See: [Active or Passive](#))

the following must be done

This can be translated in active form. AT: "he must do the following" (See: [Active or Passive](#))

so as to bring guilt on the people

The abstract noun "guilt" can be stated as an adjective. AT: "so as to cause the people to be guilty" (See: [Abstract Nouns](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [command, commands, commanded, commandment, commandments](#)
- [high priest](#)
- [guilt, guilty](#)
- [cow, calf, bull, cattle](#)
- [blemish](#)
- [sin offering](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:4-5

UDB:

⁴ He must bring the bull to the entrance to the sacred tent. He must lay his hands on its head. Then he must slaughter it in front of Yahweh and catch some of the blood in a bowl. ⁵ Then the priest must take some of that blood into the sacred tent.

ULB:

⁴ He must bring the bull to the entrance of the tent of meeting before Yahweh, lay his hand on its head, and kill the bull before Yahweh. ⁵ The anointed priest will take some of the blood of the bull and take it to the tent of meeting.

translationNotes

General Information:

Yahweh continues to tell Moses what the people must do.

He must bring the bull

“The high priest must bring the bull”

lay his hand on its head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

The anointed priest will take some of the blood

It is implied that the priest catches the blood in a bowl as it drains from the animal. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- cow, calf, bull, cattle
- tent of meeting
- Yahweh
- anoint, anointed, anointing
- priest, priests, priesthood
- blood

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:6-7**UDB:**

⁶ He must dip one of his fingers into the blood and sprinkle it seven times in the presence of Yahweh, in front of the curtain that separates the holy place from the very holy place. ⁷ Then he must put some of the blood on the projections at the corners of the altar where fragrant incense is burned in the sacred tent in the presence of Yahweh. The remaining part of the bull's blood that is still in the bowl, he must pour out at the base of the altar, where sacrifices are burned, at the entrance to the sacred tent.

ULB:

⁶ The priest will dip his finger into the blood and sprinkle some of it seven times before Yahweh, before the curtain of the most holy place. ⁷ Then the priest will put some of the blood on the horns of the altar of fragrant incense before Yahweh, which is in the tent of meeting, and he will pour out all the rest of the blood of the bull at the base of the altar for burnt offerings, which is at the entrance of the tent of meeting.

translationNotes**sprinkle some of it**

“drip some of it” or “splatter some of it”

horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. AT: “the projections at the corners of the altar”

pour out

“empty out the rest of the blood”

at the base of the altar

“at the bottom of the altar”

translationWords

- priest, priests, priesthood
- Yahweh
- curtain

- [holy place](#)
- [altar of incense](#)
- [tent of meeting](#)
- [cow, calf, bull, cattle](#)
- [burnt offering, offering by fire](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:8-10**UDB:**

⁸ From that offering the high priest must separate these things from the bull that is to be burned: The fat that covers the inner parts of the bull or which is attached to them—⁹ the kidneys and the fat that is attached to them near the lower back muscle, and the fat that covers the liver. ¹⁰ Then the high priest must completely burn those things on the altar. That will be just like when the fat is removed from an animal that is sacrificed to promised friendship with Yahweh.

ULB:

⁸ He will cut away all the fat of the bull of the sin offering; the fat that covers the inner parts, all the fat that is attached to the inner parts, ⁹ the two kidneys and the fat that is on them, which is by the loins, and the lobe of the liver, with the kidneys—he will cut away all this. ¹⁰ He will cut it all away, just as he cuts it off from the bull of the sacrifice of peace offerings. Then the priest will burn these parts on the altar for burnt offerings.

translationNotes**He will cut away**

“The priest will cut away”

the fat that covers the inner parts ... with the kidneys—he will cut away all this

The statement “he will cut away all this” can be placed at the beginning of the sentence. AT: “He will cut away the fat that covers the inner parts ... with the kidneys”

inner parts

This is the stomach and intestines.

by the loins

This is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe of the liver

This is the curved or rounded part of the liver. This is considered the best part of the liver to eat. AT: “the best part of the liver”

translationWords

- cow, calf, bull, cattle
- sin offering
- peace offering
- priest, priests, priesthood
- altar, altars
- burnt offering, offering by fire

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:11-12**UDB:**

¹¹ But all the other parts of the animal—its skin and all its other meat, its head and its legs, its inner parts and the intestines, ¹² he must take outside the camp and throw them in a place that is made acceptable to Yahweh, where the ashes are thrown, and he must burn them in a fire on the pile of ashes.

ULB:

¹¹ The skin of the bull and any remaining meat, with its head and with its legs and its inner parts and its dung, ¹² all the rest of the parts of the bull—he will carry all these parts outside the camp to a place that they have cleansed for me, where they pour out the ashes; they will burn those parts there on wood. They must burn those parts where they pour out the ashes.

translationNotes**The skin ... the parts of the bull—he will carry all these parts outside**

The statement “he will carry all these parts” can be placed at the beginning of the sentence. AT: “The priest will carry the skin ... the parts of the bull outside”

a place that they have cleansed for me

A place being ritually pure and suitable to use for serving God is spoken of as if it were physically clean. (See: [Metaphor](#))

they have cleansed for me

Here “they” refers to the priests, and “me” refers to Yahweh.

translationWords

- [cow, calf, bull, cattle](#)
- [dung, manure](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:13-15**UDB:**

¹³ If all the Israelite people sin without intending to sin, doing something that is forbidden in any of Yahweh's commands, they will be guilty, even if they do not realize that they have sinned. ¹⁴ When they realize that they have committed a sin, together they must bring a young bull to be an offering for their sin, to the front of the sacred tent. ¹⁵ The elders must lay their hands on the bull's head in the presence of Yahweh and slaughter it and catch some of the blood in a bowl.

ULB:

¹³ If the whole assembly of Israel sins without wanting to sin, and the assembly is unaware that they have sinned and done any of the things which Yahweh has commanded not to be done, and if they are guilty, ¹⁴ then, when the sin they have committed becomes known, then the assembly must offer a young bull for a sin offering and bring it before the tent of meeting. ¹⁵ The elders of the assembly will lay their hands on the head of the bull before Yahweh, and the bull will be killed before Yahweh.

translationNotes**is unaware**

“does not know”

commanded not to be done

This can be stated in active form. AT: “commanded them not to do” (See: [Active or Passive](#))

if they are guilty

“they are guilty” or “they deserve for God to punish them”

when the sin they have committed becomes known

This can be stated in active form. AT: “when they realize that they have sinned” (See: [Active or Passive](#))

will lay their hands on the head

This is a symbolic action that identifies the people with the animal they are offering. In this way the people are offering themselves to Yahweh through the animal. See how you translated a similar phrase in [Leviticus 1:4](#). (See: [Symbolic Action](#))

the bull will be killed

This can be stated in active form. AT: “and they will kill the bull” (See: [Active or Passive](#))

translationWords

- [assembly, assemble](#)
- [Israel, Israelites](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [guilt, guilty](#)
- [cow, calf, bull, cattle](#)
- [sin offering](#)
- [tent of meeting](#)
- [elder](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:16-17**UDB:**

¹⁶ Then the high priest must take some of that blood into the sacred tent. ¹⁷ He must dip one of his fingers into the blood and sprinkle it seven times in the presence of Yahweh, in front of the curtain that separates the holy place from the very holy place.

ULB:

¹⁶ The anointed priest will bring some of the blood of the bull to the tent of meeting, ¹⁷ and the priest will dip his finger in the blood and sprinkle it seven times before Yahweh, before the curtain.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

The anointed priest will bring some of the blood

It is implied that the priest caught the blood in a bowl as the blood drained from the bull. (See: [Assumed Knowledge and Implicit Information](#))

before the curtain

It is implied that this is the curtain before the most holy place. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [anoint, anointed, anointing](#)
- [priest, priests, priesthood](#)
- [cow, calf, bull, cattle](#)
- [tent of meeting](#)
- [Yahweh](#)
- [curtain](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:18-19**UDB:**

¹⁸ Then he must put some of the blood on the projections at the corners of the altar that is in the presence of Yahweh in the sacred tent. The remaining part of the bull's blood he must pour out at the base of the altar where sacrifices are burned, at the entrance of the sacred tent. ¹⁹ He must remove all the animal's fat and burn it on the altar.

ULB:

¹⁸ He will put some of the blood on the horns of the altar that is before Yahweh, which is in the tent of meeting, and he will pour out all the blood at the base of the altar for burnt offerings, which is at the entrance of the tent of meeting. ¹⁹ He will cut off all the fat from it and burn it on the altar.

translationNotes**He will put**

“The priest will put”

horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

he will pour out all the blood

“he will pour out the rest of the blood”

all the fat from it and burn it

“all the fat from the bull and burn the fat”

translationWords

- [blood](#)
- [Yahweh](#)
- [tent of meeting](#)
- [burnt offering, offering by fire](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:20-21**UDB:**

²⁰ He must do with this bull the same things that he did with the bull that was an offering for his own sins, and they will be forgiven. ²¹ Then the priest must take the other parts of the bull outside the camp and burn them, like he does when he himself has sinned. That will be the offering for the sin that all the people have committed, and they will be forgiven.

ULB:

²⁰ That is what he must do with the bull. Just as he did with the bull of the sin offering, so will he also do with this bull, and the priest will make atonement for the people, and they will be forgiven. ²¹ He will carry the bull outside the camp and burn it as he burned the first bull. This is the sin offering for the assembly.

translationNotes**he must do**

“the priest must do”

the priest will make atonement for the people

The abstract noun “atonement” can be stated as a verb. AT: “the priest will atone for the people’s sins” (See: [Abstract Nouns](#))

they will be forgiven

This can be stated in active form. AT: “Yahweh will forgive them” (See: [Active or Passive](#))

translationWords

- [cow, calf, bull, cattle](#)
- [sin offering](#)
- [priest, priests, priesthood](#)
- [atonement, atone, atones, atoned](#)
- [forgive, forgives, forgiven, forgiveness](#)
- [assembly, assemble](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:22-23

UDB:

²² When one of the leaders sins without intending to sin, doing something that is forbidden in any of the commands of Yahweh his God, he will be guilty. ²³ When he realizes that he has committed a sin, he must bring as his offering a male goat that has no defects.

ULB:

²² When a ruler sins without intending to sin, doing any one of all the things that Yahweh his God has commanded not to be done, and he is guilty, ²³ then his sin which he has committed is made known to him, he must bring for his sacrifice a goat, a male without blemish.

translationNotes

God has commanded not to be done

This can be stated in active form. AT: "God has commanded the people not to do" (See: [Active or Passive](#))

then his sin which he has committed is made known to him

This can be stated in active form. AT: "then he realizes that he has sinned" (See: [Active or Passive](#))

translationWords

- ruler, rule
- sin, sins, sinned, sinful, sinner, sinning
- Yahweh
- God
- command, commands, commanded, commandment, commandments
- guilt, guilty
- sacrifice, offering
- goat, kid
- blemish

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:24-25**UDB:**

²⁴ He must lay his hands on the goat's head in the presence of Yahweh and slaughter it at the place where they slaughter the animals that will be completely burned on the altar. That will be an offering for his sin. ²⁵ Then the priest must put some of the animal's blood into a bowl and dip one of his fingers in it and put some of the blood on the corners of the projections of the altar. Then he must pour out the rest of the blood at the base of the altar.

ULB:

²⁴ He will lay his hand on the head of the goat and kill it in the place where they kill the burnt offering before Yahweh. This is a sin offering. ²⁵ The priest will take the blood of the sin offering with his finger and put it on the horns of the altar for burnt offerings, and he will pour out its blood at the base of the altar of burnt offering.

translationNotes**He will lay**

“The ruler will lay”

lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

where they kill

“where the priests kill”

before Yahweh

“in the presence of Yahweh” or “to Yahweh”

The priest will take the blood

It is implied that the priest will catch the blood in a bowl as the blood drains from the goat. (See: [Assumed Knowledge and Implicit Information](#))

horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

translationWords

- [goat, kid](#)
- [burnt offering, offering by fire](#)
- [Yahweh](#)
- [sin offering](#)
- [priest, priests, priesthood](#)
- [blood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:26**UDB:**

²⁶ Then he must burn all the fat on the altar, like was done with the fat of the offering to promise friendship with Yahweh. As a result of the priest's doing that, the leader will no longer be guilty for his sin and he will be forgiven.

ULB:

²⁶ He will burn all the fat on the altar, just like the fat of the sacrifice of peace offerings. The priest will make atonement for the ruler concerning his sin, and the ruler will be forgiven.

translationNotes**He will burn**

“The priest will burn”

The priest will make atonement for the ruler

The abstract noun “atonement” can be stated as a verb. AT: “The priest will atone for the ruler” (See: [Abstract Nouns](#))

the ruler will be forgiven

This can be stated in active form. AT: “Yahweh will forgive the ruler's sins” (See: [Active or Passive](#))

translationWords

- altar, altars
- peace offering
- priest, priests, priesthood
- atonement, atone, atones, atoned
- ruler, rule
- sin, sins, sinned, sinful, sinner, sinning
- forgive, forgives, forgiven, forgiveness

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:27-28

UDB:

²⁷ If one of the Israelite people who is not a priest sins without intending to sin, and does something that is forbidden in any of the commands of Yahweh his God, he will be guilty. ²⁸ When he realizes that he has committed a sin, he must bring as his offering a female goat that has no defects.

ULB:

²⁷ If anyone of the common people sins without intending to sin, doing any of the things which Yahweh has commanded him not to be done, and when he realizes his guilt, ²⁸ then his sin which he has committed is made known to him, then he will bring a goat for his sacrifice, a female without blemish, for the sin that he has committed.

translationNotes

Yahweh has commanded him not to be done

All of the people of Israel were commanded not to sin. This can be stated in active form. AT: "Yahweh commanded the people not to do" (See: [Active or Passive](#))

his sin which he has committed is made known to him

This can be stated in active form. AT: "he becomes aware of the sin he committed" (See: [Active or Passive](#))

translationWords

- [sin, sins, sinned, sinful, sinner, sinning](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [guilt, guilty](#)
- [goat, kid](#)
- [sacrifice, offering](#)
- [blemish](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:29-30**UDB:**

²⁹ He must lay his hands on the goat's head and slaughter it at the place where they slaughter the animals that they will burn completely on the altar, and catch some of the blood in a bowl. ³⁰ Then the priest must dip one of his fingers in it, and put some of the blood on the projections at the corners of the altar. Then he must pour out the rest of the blood at the base of the altar.

ULB:

²⁹ He will lay his hand on the head of the sin offering and kill the sin offering at the place of burnt offering. ³⁰ The priest will take some of the blood with his finger and put it on the horns of the altar for burnt offerings. He will pour out all the rest of the blood at the base of the altar.

translationNotes**lay his hand on the head**

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

The priest will take some of the blood

It is implied that the priest will catch the blood in a bowl as the blood drains from the animal. (See: [Assumed Knowledge and Implicit Information](#))

horns of the altar

This refers to the corners of the altar, which are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

all the rest of the blood

“all the blood remaining in the bowl”

translationWords

- [sin offering](#)
- [burnt offering, offering by fire](#)
- [priest, priests, priesthood](#)
- [blood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:31**UDB:**

³¹ Then he must remove all the goat's fat, and burn all the fat on the altar, like was done with the fat of the offering to maintain fellowship with Yahweh. And the good odor will be pleasing to Yahweh. As a result of the priest doing that, the person will no longer be guilty for his sin, and he will be forgiven.

ULB:

³¹ He will cut away all the fat, just as the fat is cut away from off the sacrifice of peace offerings. The priest will burn it on the altar to produce a sweet aroma for Yahweh. The priest will make atonement for the man, and he will be forgiven.

translationNotes**He will cut away**

Here "He" refers to the person offering the sacrifice.

just as the fat is cut away

This can be stated in active form. AT: "just as a person cuts away the fat" (See: [Active or Passive](#))

will burn it

"will burn the fat"

to produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

The priest will make atonement for the man

The abstract noun "atonement" can be stated as a verb. AT: "The priest will atone for the man's sins" (See: [Abstract Nouns](#))

he will be forgiven

This can be stated in active form. AT: "Yahweh will forgive the man's sins" (See: [Active or Passive](#))

translationWords

- [peace offering](#)
- [priest, priests, priesthood](#)
- [altar, altars](#)
- [Yahweh](#)
- [atonement, atone, atones, atoned](#)
- [forgive, forgives, forgiven, forgiveness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:32-33

UDB:

³² If that person brings a lamb to be his offering for sin, he must bring a female lamb that has no defects. ³³ He must lay his hands on the lamb's head and slaughter it at the place where they slaughter the animals that will be completely burned on the altar, and catch some of the blood in a bowl.

ULB:

³² If the man brings a lamb as his sacrifice for a sin offering, he will bring a female without blemish. ³³ He will lay his hand on the head of the sin offering and kill it for a sin offering at the place where they kill the burnt offering.

translationNotes

lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

where they kill

“where the priests kill”

translationWords

- [lamb, Lamb of God](#)
- [sacrifice, offering](#)
- [sin offering](#)
- [blemish](#)
- [burnt offering, offering by fire](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 4:34-35**UDB:**

³⁴ Then the priest must dip one of his fingers in it and put some of the blood on the projections at the corners of the altar. Then he must pour out the rest of the blood at the base of the altar. ³⁵ Then he must remove all the lamb's fat, and burn all the fat on the altar, like was done with the fat of the offering to promise friendship with Yahweh. He must burn it on top of the other offerings to Yahweh that are being burned. As a result, the priest will request God to forgive that person for his sin, and he will be forgiven.

ULB:

³⁴ The priest will take some of the blood of the sin offering with his finger and put it on the horns of the altar for burnt offerings, and he will pour out all its blood at the base of the altar. ³⁵ He will cut away all the fat, just as the fat of the lamb is cut away from the sacrifice of peace offerings, and the priest will burn it on the altar on top of the offerings of Yahweh made by fire. The priest will make atonement for him for the sin he has committed, and the man will be forgiven.

translationNotes**horns of the altar**

This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

he will pour out all its blood

“he will pour out the rest of its blood”

He will cut away

Here “He” refers to the person offering the sacrifice.

just as the fat of the lamb is cut away

This can be stated in active form. AT: “just as a person cuts away the fat of the lamb” (See: [Active or Passive](#))

the priest will burn it

“the priest will burn the fat”

offerings of Yahweh made by fire

This can be stated in active form. AT: “burnt offerings for Yahweh” (See: [Active or Passive](#))

will make atonement for him for the sin he has committed

The abstract noun “atonement” can be stated as a verb. AT: “will atone for the sin the person committed” (See: [Abstract Nouns](#))

the man will be forgiven

This can be stated in active form. AT: “Yahweh will forgive the man’s sins” (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)
- [blood](#)
- [sin offering](#)
- [burnt offering, offering by fire](#)
- [lamb, Lamb of God](#)
- [peace offering](#)
- [Yahweh](#)
- [fire](#)
- [atonement, atone, atones, atoned](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [forgive, forgives, forgiven, forgiveness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 04 General Notes](#)
- [Leviticus 4 translationQuestions](#)

Leviticus 05 General Notes

Structure and formatting

This chapter gives instructions about how to offer a specific type of sacrifice.

Special concepts in this chapter

Not testifying

If a person saw a crime, or a wrong being done, they were required to be a witness about what they saw or heard. (See: [witness](#), [witnesses](#), [eyewitness](#), [eyewitnesses](#))

Sacrifices for the poor

This chapter explains that poor people were allowed to offer less expensive sacrifices if they could not afford more costly sacrifices.

Links:

- [Leviticus 05:01 Notes](#)

Leviticus 5:1-2**UDB:**

¹ If a judge orders any of you to tell in court something that you have seen or something that you heard someone say, but if you refuse to say what you know to be true, you must pay a penalty for refusing to tell what you know.

² If you accidentally touch something which God considers impure such as the carcass of a wild animal or the carcass of your animals that has died, or of an animal that crawls along the ground, you must pay a penalty.

ULB:

¹ If anyone sins because he does not testify when he has witnessed something about which he is required to testify, whether he has seen it or heard about it, he will be responsible. ² Or if anyone touches anything God has designated as unclean, whether it be the carcass of an unclean wild animal or the carcass of any livestock that has died, or creeping animal, even if the person did not intend to touch it, he is unclean and guilty.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

something about which he is required to testify

Jewish law and leaders both required the people to testify if they were witnesses to a crime. This can be stated in active form. AT: “something about which a judge has required him to testify” (See: [Active or Passive](#))

God has designated as unclean

Something that God has declared to be unfit for people to touch or eat is spoken of as if it were physically unclean. (See: [Metaphor](#))

the carcass

“the dead body”

he is unclean

A person who is unacceptable for God’s purposes is spoken of as if the person were physically unclean. (See: [Metaphor](#))

translationWords

- [sin, sins, sinned, sinful, sinner, sinning](#)
- [testimony, testify](#)
- [witness, witnesses, eyewitness, eyewitnesses](#)
- [God](#)
- [unclean](#)
- [livestock](#)
- [guilt, guilty](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 05 General Notes](#)
- [Leviticus 5 translationQuestions](#)

Leviticus 5:3-4**UDB:**

³ If you touch anything that has made anyone else unacceptable to God, even if you did not intend to touch it, when you realize what you have done, you must pay a penalty.

⁴ If you carelessly make a solemn promise to do something that is either good or that is bad, when you realize that you cannot do it, you must pay a penalty.

ULB:

³ Or if he touches the uncleanness of someone, whatever that uncleanness is, and if he is unaware of it, then he will be guilty when he learns about it. ⁴ Or if anyone swears rashly with his lips to do evil, or to do good, whatever it is that a man swears rashly with an oath, even if he is unaware of it, when he learns about it, then he will be guilty, in any of these things.

translationNotes**if he touches the uncleanness of someone, whatever that uncleanness is**

The abstract noun “uncleanness” can be stated as an adjective. AT: “if he touches anything that makes a person unclean” (See: [Abstract Nouns](#))

the uncleanness

Something that Yahweh has declared unfit for a person to touch or eat is spoken of as if it were physically unclean. (See: [Metaphor](#))

he is unaware of it

“he does not realize it” or “he does not know about it”

if anyone swears rashly with his lips

Here “lips” represents the whole person. AT: “if anyone swears rashly” (See: [Synecdoche](#))

if anyone swears rashly

This means to swear an oath without thinking seriously about it. It implies that after the person swears the oath that he either cannot fulfill it or he does not really want to fulfill it. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- unclean
- guilt, guilty
- oath, swear, swear by
- evil, wicked, wickedness
- good, goodness

Links:

- [Introduction to Leviticus](#)
- [Leviticus 05 General Notes](#)
- [Leviticus 5 translationQuestions](#)

Leviticus 5:5-6**UDB:**

⁵ If you are guilty of committing any of those sins, you must confess what you have done. ⁶ And as a penalty, you must bring to Yahweh a female lamb or female goat as an offering for the sin that you have committed, and the priest will sacrifice it, and then you will no longer be guilty for your sin.

ULB:

⁵ When someone is guilty in any of these things, he must confess whatever sin he has committed. ⁶ Then he must bring his guilt offering to Yahweh for the sin that he has committed, a female animal from the flock, either a lamb or a goat, for a sin offering, and the priest will make atonement for him concerning his sin.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

the priest will make atonement for him

The abstract noun “atonement” can be stated as a verb. AT: “the priest will atone for him” (See: [Abstract Nouns](#))

translationWords

- [guilt, guilty](#)
- [confess, confessed, confesses, confession](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [guilt offering](#)
- [Yahweh](#)
- [flock, herd](#)
- [lamb, Lamb of God](#)
- [goat, kid](#)
- [sin offering](#)
- [priest, priests, priesthood](#)
- [atonement, atone, atones, atoned](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 05 General Notes](#)
- [Leviticus 5 translationQuestions](#)

Leviticus 5:7-9**UDB:**

⁷ If you are poor and cannot afford to bring a lamb, you must bring to Yahweh two doves or two pigeons. One will be an offering for your sin, and the other will be an offering that will be completely burned on the altar. ⁸ You must bring them to the priest. First he will offer one of them to be an offering for your sin. He will wring its neck to kill it, but he must not pull off its head completely. ⁹ Then he must sprinkle some of the blood against the side of the altar. The remaining blood must be drained out at the base of the altar. That will be an offering for your sin.

ULB:

⁷ If he cannot afford to buy a lamb, then he can bring as his guilt offering for his sin two doves or two young pigeons to Yahweh, one for a sin offering and the other for a burnt offering. ⁸ He must bring them to the priest, who will offer one for the sin offering first—he will wring off its head from its neck but will not remove it completely from the body. ⁹ Then he will sprinkle some of the blood of the sin offering on the side of the altar, and he will drain the rest of the blood out at the base of the altar. This is a sin offering.

translationNotes**If he cannot afford to buy a lamb**

“If he does not have enough money to buy a lamb”

he will wring off its head from its neck but will not remove it

“he will kill it by twisting its head and breaking its neck, but he will not remove the head”

translationWords

- lamb, Lamb of God
- guilt offering
- sin, sins, sinned, sinful, sinner, sinning
- dove, pigeon
- Yahweh
- sin offering
- burnt offering, offering by fire
- priest, priests, priesthood
- blood
- altar, altars

Links:

- [Introduction to Leviticus](#)
- [Leviticus 05 General Notes](#)
- [Leviticus 5 translationQuestions](#)

Leviticus 5:10**UDB:**

¹⁰ The priest will then do what I have commanded and offer the other bird to be completely burned on the altar. Then you will no longer be guilty for the sin you have committed, and Yahweh will forgive you.

ULB:

¹⁰ Then he must offer the second bird as a burnt offering, as described in the instructions, and the priest will make atonement for him for the sin that he has committed, and the person will be forgiven.

translationNotes**as described in the instructions**

This can be stated in active form. AT: “as Yahweh has instructed” (See: [Active or Passive](#))

the priest will make atonement for him for the sin that he has committed

The abstract noun “atonement” can be stated as a verb. AT: “the priest will atone for the sin that the person committed” (See: [Abstract Nouns](#))

the person will be forgiven

This can be stated in active form. AT: “Yahweh will forgive the person” (See: [Active or Passive](#))

translationWords

- [burnt offering, offering by fire](#)
- [priest, priests, priesthood](#)
- [atonement, atone, atones, atoned](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [forgive, forgives, forgiven, forgiveness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 05 General Notes](#)
- [Leviticus 5 translationQuestions](#)

Leviticus 5:11

UDB:

¹¹ However, if you are very poor and cannot afford two doves or two pigeons, you must bring to be an offering for your sin two liters of fine flour. You must not put olive oil or incense on it, because it is an offering for sin.

ULB:

¹¹ But if he cannot afford to buy two doves or two young pigeons, then he must bring as his sacrifice for his sin a tenth of an ephah of fine flour for a sin offering. He must not put oil or any incense on it, for it is a sin offering.

translationNotes

a tenth of an ephah

An ephah is 22 liters. A tenth of an ephah is about two liters. (See: [Biblical Volume](#))

a tenth

This is one part out of ten equal parts. (See: [Fractions](#))

translationWords

- [dove, pigeon](#)
- [sacrifice, offering](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [tenth, tithe](#)
- [sin offering](#)
- [oil](#)
- [incense](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 05 General Notes](#)
- [Leviticus 5 translationQuestions](#)

Leviticus 5:12-13**UDB:**

¹² You must take it to the priest. He will take a handful of it to symbolize that the whole offering truly belongs to Yahweh, and burn it on the altar, on top of the other offerings. ¹³ When he does that, the priest will enable you to no longer be guilty for any of the sins that you have committed, and God will forgive you. The part of the offering that is not burned will belong to the priest, just as in the case of the offerings made from flour.”

ULB:

¹² He must bring it to the priest, and the priest will take a handful of it as a representative offering and then burn it on the altar, on top of the offerings made by fire for Yahweh. This is a sin offering. ¹³ The priest will make atonement for any sin that the person has committed, and that person will be forgiven. The leftovers from the offering will belong to the priest, as with the grain offering.”

translationNotes**He must bring it**

“He must bring the fine flour”

a representative offering

The handful that the priest burns on the altar represents the entire offering. This means the whole offering belongs to Yahweh. See how you translated this in [Leviticus 2:2](#).

on top of the offerings made by fire for Yahweh

This can be stated in active form. AT: “on top of the burnt offerings to Yahweh” (See: [Active or Passive](#))

will make atonement

The abstract noun “atonement” can be stated as a verb. AT: “will atone” (See: [Abstract Nouns](#))

that person will be forgiven

This can be stated in active form. AT: “Yahweh will forgive that person’s sins” (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)
- [Yahweh](#)
- [altar, altars](#)
- [fire](#)
- [sin offering](#)
- [atonement, atone, atones, atoned](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [forgive, forgives, forgiven, forgiveness](#)
- [grain offering](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 05 General Notes](#)
- [Leviticus 5 translationQuestions](#)

Leviticus 5:14-16**UDB:**

¹⁴ Yahweh also said to Moses to tell the people: ¹⁵ "When you sin, without intending to, by not giving to me, Yahweh, the things that you are required to give to him, you must pay a penalty by bringing to me a ram that has no defects. You must determine how much silver it is worth, by using the official standard in the sacred tent. It will be an offering to cause you to no longer be guilty. ¹⁶ But you must also make restitution for failing to pay him what has been set apart as only for him. Also, you must add one-fifth of its value. You must give that to the priest. He will offer the ram as a sacrifice for the sin that you have committed and cause you to no longer be guilty, and I will forgive you.

ULB:

¹⁴ Then Yahweh spoke to Moses, saying, ¹⁵ "If anyone sins and acts unfaithfully in regard to the things that belong to Yahweh, but did so unintentionally, then he must bring his guilt offering to Yahweh. This offering must be a ram without blemish from the flock; its value must be appraised in silver shekels—the shekel of the sanctuary—as a guilt offering. ¹⁶ He must satisfy Yahweh for what he had done wrong in connection with what is holy, and he must add one-fifth to it and give it to the priest. Then the priest will make atonement for him with the ram of the guilt offering, and that person will be forgiven.

translationNotes**sins and acts unfaithfully in regard to the things that belong to Yahweh**

This means the person sinned by not giving to Yahweh what Yahweh commanded him to give. AT: "sins by failing to give to Yahweh what belongs to Yahweh"

its value must be appraised in silver shekels

This can be stated in active form. AT: "he must determine how many shekels the ram is worth" (See: [Active or Passive](#))

shekels

A shekel is about 11 grams in weight. (See: [Biblical Money](#))

the shekel of the sanctuary

This probably means there were at least two ways of measuring a shekel. This refers to how the priests of the sanctuary weigh a shekel. AT: "the official standard in the sacred tent"

the sanctuary

This is another name for the holy tent.

he must add one-fifth

This means the person must pay an extra one-fifth of the value of what he owes to Yahweh.

one-fifth

This is one part out of five equal parts. (See: [Fractions](#))

the priest will make atonement for him

The abstract noun “atonement” can be stated as a verb. AT: “the priest will atone for him” (See: [Abstract Nouns](#))

that person will be forgiven

This can be stated in active form. AT: “Yahweh will forgive that person” (See: [Active or Passive](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [command, commands, commanded, commandment, commandments](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [guilt offering](#)
- [sheep, ram, ewe](#)
- [blemish](#)
- [flock, herd](#)
- [sanctuary](#)
- [wrong, mistreat, hurt](#)
- [holy, holiness](#)
- [priest, priests, priesthood](#)
- [atonement, atone, atones, atoned](#)
- [forgive, forgives, forgiven, forgiveness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 05 General Notes](#)
- [Leviticus 5 translationQuestions](#)

Leviticus 5:17-19**UDB:**

¹⁷ If you sin by doing something that is forbidden in any of my commands, even if you do not know that you have disobeyed one of my commands, you are still guilty; you must pay a penalty to me.

¹⁸ When you realize what you have done, you must bring a ram to the priest as an offering in order that you will no longer be guilty. You must bring one that has no defects. The priest will offer the ram to be a sacrifice to me, and as a result you will no longer be guilty for the sin that you have committed, and I will forgive you. ¹⁹ It is an offering to cause you to no longer be guilty for sinning against me.”

ULB:

¹⁷ If anyone sins and does anything that Yahweh has commanded not to be done, even if he was unaware of it, he is still guilty and must carry his own guilt. ¹⁸ He must bring a ram without blemish out of the flock, worth the current value, as a guilt offering to the priest. Then the priest will make atonement for him concerning the sin he has committed, of which he was unaware, and he will be forgiven. ¹⁹ It is a guilt offering, and he is certainly guilty before Yahweh.”

translationNotes**has commanded not to be done**

This can be stated in active form. AT: “has commanded the people not to do” (See: [Active or Passive](#))

must carry his own guilt

A person’s guilt is spoken of as if it were a physical object that the person carries. Here the word “guilt” represents the punishment for that guilt. AT: “he is responsible for his own guilt” or “Yahweh will punish him for his sin” (See: [Metaphor](#))

worth the current value

This means the person must determine how many shekels the ram is worth by using the official standard of the sacred tent. See [Leviticus 5:15](#). (See: [Ellipsis](#))

he will be forgiven

This can be stated in active form. AT: “Yahweh will forgive him” (See: [Active or Passive](#))

he is certainly guilty before Yahweh

“Yahweh certainly considers him guilty”

translationWords

- sin, sins, sinned, sinful, sinner, sinning
- Yahweh
- command, commands, commanded, commandment, commandments
- guilt, guilty
- sheep, ram, ewe
- blemish
- flock, herd
- worthy, worth, unworthy, worthless
- guilt offering
- priest, priests, priesthood
- atonement, atone, atones, atoned
- forgive, forgives, forgiven, forgiveness

Links:

- [Introduction to Leviticus](#)
- [Leviticus 05 General Notes](#)
- [Leviticus 5 translationQuestions](#)

Leviticus 06 General Notes

Structure and formatting

This chapter gives instructions on how to offer guilt offerings, burnt offerings, and grain offerings.

Special concepts in this chapter

Eating sacrifices

The Levites were allowed to eat some of the leftover parts of the sacrifice, while they were not allowed to eat other sacrifices. The reasons for this is unknown.

Links:

- [Leviticus 06:01 Notes](#)

Leviticus 6:1-4**UDB:**

¹ Yahweh also said to Moses, ² "If you sin against me by deceiving someone—if you refuse to return what someone has lent you, or if you steal something of his, ³ or if you find something and swear that you do not have it, you are guilty. ⁴ You must return to its owner what you have stolen or what someone has lent to you and you have not returned, or what you found that someone else had lost, or whatever you lied about.

ULB:

¹ Yahweh spoke to Moses, saying, ² "If anyone sins and acts unfaithfully against Yahweh by deceiving his neighbor regarding something held in trust, or was left in his care, or about something that was stolen, or if he has oppressed his neighbor, ³ or he has found something that his neighbor lost and lies about it, or if he swears falsely, or in any matters like these by which people sin, ⁴ and if he has sinned and is found to be guilty, he must restore whatever he took by robbery or oppression, or that which was entrusted to him, or that which was lost but that he had found.

translationNotes**breaks a command against Yahweh**

"disobeys one of Yahweh's commandments"

dealing falsely with his neighbor regarding something entrusted to him

This can be translated in active form. AT: "lying to his neighbor about something the neighbor let him borrow" (See: [Active or Passive](#))

his neighbor

Here "neighbor" means any Israelite, not just someone who lives nearby.

taking what was entrusted to him

This can be stated in active form. AT: "not returning something he borrowed"

translationWords

- [Yahweh](#)
- [Moses](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)

- [command, commands, commanded, commandment, commandments](#)
- [neighbor](#)
- [trust, trusts, trusted, trustworthy, trustworthiness](#)
- [oppress, oppression, oppressor](#)
- [oath, swear, swear by](#)
- [guilt, guilty](#)
- [restore, restores, restored, restoration](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 06 General Notes](#)
- [Leviticus 6 translationQuestions](#)

Leviticus 6:5-7**UDB:**

⁵ You must not only return anything like that to its owner, but you must also pay to the owner an additional one-fifth of its value. ⁶ You must also bring to the priest a ram to be an offering to me, in order that you will no longer be guilty. The ram that you bring must be one that has no defects, one that has the value that has been officially determined. ⁷ Then the priest will offer that ram to be a sacrifice that will cause you to no longer be guilty, and I will forgive you for the wrong things that you did.”

ULB:

⁵ In addition, in any matter in which he swore falsely, he must restore it in full and he must add one-fifth of the value of it and pay it all to the owner on the day that he is found guilty. ⁶ Then he must bring his guilt offering to Yahweh, a ram without blemish from the flock that is worth the current value, as a guilt offering to the priest. ⁷ The priest will make atonement for him before Yahweh, and he will be forgiven concerning whatever he has become guilty of doing.”

translationNotes**in full**

“fully” or “totally”

add one-fifth

This means the person must return what he owes to someone and pay an extra one-fifth of the value. See how you translated this in [Leviticus 5:16](#). (See: [Fractions](#))

to pay him to whom it is owed

This can be translated in active form. AT: “to pay the person he owes” (See: [Active or Passive](#))

he is found guilty

The person who stole is to be brought before the judge and be declared guilty. This can be stated in active form. AT: “the judge declares him guilty” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

worth the current value

This means the person must determine how many shekels the ram is worth by using the official standard of the sacred tent. You can make clear the understood information. See how this was translated in [Leviticus 5:15](#). (See: [Ellipsis](#))

The priest will make atonement for him

The abstract noun “atonement” can be stated as a verb. AT: “The priest will atone for him” (See: [Abstract Nouns](#))

before Yahweh

“in the presence of Yahweh”

he will be forgiven

This means Yahweh will forgive the person, not the priest. This can be translated in active form. AT: “God will forgive him” (See: [Active or Passive](#))

translationWords

- [restore, restores, restored, restoration](#)
- [guilt, guilty](#)
- [guilt offering](#)
- [Yahweh](#)
- [sheep, ram, ewe](#)
- [blemish](#)
- [flock, herd](#)
- [worthy, worth, unworthy, worthless](#)
- [priest, priests, priesthood](#)
- [atonement, atone, atones, atoned](#)
- [forgive, forgives, forgiven, forgiveness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 06 General Notes](#)
- [Leviticus 6 translationQuestions](#)

Leviticus 6:8-9**UDB:**

⁸ Yahweh also said to Moses, ⁹ "Tell this to Aaron and his sons: These are the regulations concerning the offerings that will be completely burned on the altar: The offering must remain on the altar all during the night, and the fire on the altar must always be kept burning.

ULB:

⁸ Then Yahweh spoke to Moses, saying, ⁹ "Command Aaron and his sons, saying, 'This is the law of the burnt offering: The burnt offering must be on the hearth of the altar all night until morning, and the fire of the altar will be kept burning.

translationNotes

Then Yahweh spoke to Moses, saying, "Command Aaron and his sons, saying, 'This is the law

This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. AT: "Then Yahweh spoke to Moses and told him to command Aaron and his sons, saying, 'This is the law" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

must be on the hearth of the altar

"must be on top of the altar"

the fire of the altar will be kept burning

This can be translated in active form. AT: "you must keep the fire of the altar burning" (See: [Active or Passive](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [command, commands, commanded, commandment, commandments](#)
- [Aaron](#)
- [law, principle](#)
- [burnt offering, offering by fire](#)
- [altar, altars](#)
- [fire](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 06 General Notes](#)
- [Leviticus 6 translationQuestions](#)

Leviticus 6:10-11**UDB:**

¹⁰ The next morning the priest must put on his linen underclothes and linen outer clothes. Then he must remove the ashes of the offering from the fire and put them beside the altar. ¹¹ Then he must take off those clothes and put on other clothes, and take the ashes outside the camp, to a place that has been made acceptable to me.

ULB:

¹⁰ The priest will put on his linen clothes, and he will also put on his linen underclothes. He will pick up the ashes that are left after the fire has consumed the burnt offering on the altar, and he will put the ashes beside the altar. ¹¹ He will take off his garments and put on other garments to carry the ashes outside the camp to a place that is clean.

translationNotes**his linen clothes**

Linen is a white cloth. AT: “his white clothes” (See: [Translate Unknowns](#))

He will pick up the ashes

“He will gather the ashes”

after the fire has consumed the burnt offering

The fire completely burning up the offering is spoken of as if it consumed or used up the burnt offering.

to a place that is clean

A place that is fit to be used for God’s purposes is spoken of as if it were physically clean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [consume](#)
- [burnt offering, offering by fire](#)
- [altar, altars](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 06 General Notes](#)
- [Leviticus 6 translationQuestions](#)

Leviticus 6:12-13

UDB:

¹² The fire on the altar must always be kept burning. The priest must not allow it to go out. Each morning the priest must put more firewood on the fire. Then he must arrange more offerings on the fire, and burn on the altar the fat of the offerings to be burned to promise friendship with Yahweh. ¹³ The fire on the altar must be kept burning continually. The priest must not allow it to go out.”

ULB:

¹² The fire on the altar will be kept burning. It must not go out, and the priest will burn wood on it every morning. He will arrange the burnt offering as required on it, and he will burn on it the fat of the peace offerings. ¹³ Fire must be kept burning on the altar continually. It must not go out.

translationNotes

The fire on the altar will be kept burning

This can be translated in active form. AT: “The priest will keep the fire on the altar burning” (See: [Active or Passive](#))

as required on it

This can be stated in active form. AT: “on it as Yahweh demands” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

translationWords

- [fire](#)
- [altar, altars](#)
- [priest, priests, priesthood](#)
- [burnt offering, offering by fire](#)
- [peace offering](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 06 General Notes](#)
- [Leviticus 6 translationQuestions](#)

Leviticus 6:14-15

UDB:

¹⁴ "These are the regulations concerning the offerings made from flour. Aaron's sons must bring them to Yahweh in front of the altar. ¹⁵ The priest must take a handful of fine flour mixed with olive oil and incense and burn that on the altar. That handful will signify that the whole offering truly belongs to me. And the good odor, while the offering burns, will be pleasing to me.

ULB:

¹⁴ This is the law of the grain offering. The sons of Aaron will offer it before Yahweh before the altar. ¹⁵ The priest will take up a handful of the fine flour of the grain offering and of the oil and the incense which is on the grain offering, and he will burn it on the altar to produce a sweet aroma as a representative offering.

translationNotes

to produce a sweet aroma

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. See how you translated a similar phrase in [Leviticus 1:9](#). (See: [Metaphor](#))

a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh. See how you translated this in [Leviticus 2:2](#).

translationWords

- [law, principle](#)
- [grain offering](#)
- [Aaron](#)
- [Yahweh](#)
- [altar, altars](#)
- [priest, priests, priesthood](#)
- [oil](#)
- [incense](#)

Links:

- [Introduction to Leviticus](#)

- [Leviticus 06 General Notes](#)
- [Leviticus 6 translationQuestions](#)

Leviticus 6:16-18**UDB:**

¹⁶ Aaron and his sons may eat the remaining part of the grain offering. But they must eat it in a place that is set apart for God, in the courtyard of the sacred tent. ¹⁷ It must not have yeast mixed with it. Like the offerings for sin and the offerings to cause people to no longer be guilty of sin, that offering is very special, reserved for me. ¹⁸ Any male descendants of Aaron are permitted to eat it, because it is their permanent regular share of the offerings given to me and burned in the fire on the altar. Whoever touches them will be considered to be set apart for the honor of Yahweh.”

ULB:

¹⁶ Aaron and his sons will eat whatever is left of the offering. It must be eaten without yeast in a holy place. They will eat it in the courtyard of the tent of meeting. ¹⁷ It must not be baked with yeast. I have given it as their part of my offerings made by fire. It is most holy, as the sin offering and the guilt offering. ¹⁸ For all time to come throughout your people’s generations, any male descended from Aaron may eat it as his share, taken from the offerings of Yahweh made by fire. Whoever touches them will become holy.”

translationNotes**It must be eaten**

This can be translated in active form. AT: “They must eat it” (See: [Active or Passive](#))

It must not be baked with yeast

This can be translated in active form. AT: “Do not bake it with yeast” (See: [Active or Passive](#))

offerings made by fire

This can be stated in active form. AT: “burnt offerings” (See: [Active or Passive](#))

Whoever touches them will become holy

This is an implied warning that those who are not male descendants of Aaron should not touch this offering. The full meaning of this statement can be made clear. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Aaron](#)

- sacrifice, offering
- yeast, leaven
- holy, holiness
- courtyard, court
- tent of meeting
- fire
- sin offering
- guilt offering
- people group, peoples, the people, a people
- generation
- Yahweh

Links:

- [Introduction to Leviticus](#)
- [Leviticus 06 General Notes](#)
- [Leviticus 6 translationQuestions](#)

Leviticus 6:19-20

UDB:

¹⁹ Yahweh also said to Moses, ²⁰ "Tell Aaron and his sons that this is the offering that they must bring to me on the day that any of them is ordained: That person must bring two liters of fine flour as an offering made from grain flour. He must bring half of it in the morning and half of it in the evening.

ULB:

¹⁹ So Yahweh spoke to Moses again, saying, ²⁰ "This is the offering of Aaron and of his sons, which they will offer to Yahweh on the day when each son is anointed: a tenth part of an ephah of fine flour as a regular grain offering, half of it in the morning and half of it in the evening.

translationNotes

when each son is anointed

It is implied that they will be anointed when they become priests. The full meaning of this statement can be made clear. This can also be stated in active form. AT: "when he anoints each son, ordaining them as priests" (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

a tenth part of an ephah

An ephah is 22 liters. One-tenth of an ephah is about 2 liters. (See: [Biblical Volume](#))

a tenth

This is one part of ten equal parts. (See: [Fractions](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [sacrifice, offering](#)
- [Aaron](#)
- [anoint, anointed, anointing](#)
- [tenth, tithe](#)
- [grain offering](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 06 General Notes](#)
- [Leviticus 6 translationQuestions](#)

Leviticus 6:21-23**UDB:**

²¹ He must mix it well with olive oil and bake it in a shallow pan. He must then break it into small pieces to be burned on the altar. And the good odor, while it burns, will be pleasing to me. ²² I have commanded that the descendants of Aaron who are appointed to become the high priests after Aaron dies are the ones who must prepare those things. They must be completely burned on the altar to be sacrifices to me. ²³ Every offering that a priest gives that is made from flour must be completely burned. No one is to eat any of it.”

ULB:

²¹ It will be made with oil in a baking pan. When it is soaked, you will bring it in. In baked pieces you will offer the grain offering to produce a sweet aroma for Yahweh. ²² The son of the high priest who is becoming the new high priest from among his sons will offer it. As commanded forever, all of it shall be burned to Yahweh. ²³ Every grain offering of the priest will be completely burned up. It must not be eaten.”

translationNotes**It will be made**

This can be translated in active form. AT: “You will make it” (See: [Active or Passive](#))

in a baking pan

This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate. See how you translated “flat iron pan” in [Leviticus 2:5](#). (See: [Translate Unknowns](#))

When it is soaked

“When the flour is completely wet with oil”

you will bring it in

Here “you” refers to the person offering the sacrifice. (See: [Forms of You](#))

to produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9](#). (See: [Metaphor](#))

As commanded

This can be stated in active form. AT: “As Yahweh has commanded you” (See: [Active or Passive](#))

all of it shall be burned

This can be stated in active form. AT: “he must burn all of it” (See: [Active or Passive](#))

will be completely burned up

This can be stated in active form. AT: “he must burn it up completely” (See: [Active or Passive](#))

It must not be eaten

This can be stated in active form. AT: “No one must eat it” (See: [Active or Passive](#))

translationWords

- [oil](#)
- [grain offering](#)
- [Yahweh](#)
- [high priest](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 06 General Notes](#)
- [Leviticus 6 translationQuestions](#)

Leviticus 6:24-26

UDB:

²⁴ Yahweh also told Moses to ²⁵ tell Aaron and his sons, "These are the regulations concerning the offerings for the sins of the people. The priest will kill the sacrifice at the place where the offerings are burned; it is killed before Yahweh and the offering is dedicated to Yahweh. ²⁶ The priest who makes the offering for sin, may eat the offering given to Yahweh. The priest can only eat it in the place in the courtyard that has been set apart for eating sacrifices.

ULB:

²⁴ Yahweh spoke to Moses again, saying, ²⁵ "Speak to Aaron and to his sons, saying, "This is the law of the sin offering: The sin offering must be killed at the place where the burnt offering is killed before Yahweh. It is most holy. ²⁶ The priest who offers it for sin will eat it. It must be eaten in a holy place in the courtyard of the tent of meeting.

translationNotes

Yahweh spoke to Moses again, saying, "Speak to Aaron and to his sons, saying, 'This is the law

This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. AT: "Yahweh spoke to Moses again and told him to speak to Aaron and his sons, saying, 'This is the law" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Speak to Aaron and to his sons

Yahweh is speaking to Aaron and his sons, but these regulations apply to all priest who perform these sacrifices. The full meaning of this statement can be made clear. (See: [Assumed Knowledge and Implicit Information](#))

The sin offering must be killed at ... before Yahweh

It can be made explicit that this refers to the north side of the altar. See [Leviticus 1:10-11](#). (See: [Assumed Knowledge and Implicit Information](#))

The sin offering must be killed

This can be translated in active form. AT: "You must kill the sin offering" (See: [Active or Passive](#))

where the burnt offering is killed

This can be stated in active form. AT: "where you kill the animal for the burnt offering" (See: [Active or Passive](#))

before Yahweh

“to Yahweh”

It must be eaten

This can be stated in active form. AT: “He must eat it” (See: [Active or Passive](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [Aaron](#)
- [law, principle](#)
- [sin offering](#)
- [burnt offering, offering by fire](#)
- [holy, holiness](#)
- [priest, priests, priesthood](#)
- [courtyard, court](#)
- [tent of meeting](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 06 General Notes](#)
- [Leviticus 6 translationQuestions](#)

Leviticus 6:27-28**UDB:**

²⁷ Any other person who touches any of its meat will belong to me. And if its blood is splattered on your clothes, you must wash the clothes in a holy place. ²⁸ If the meat is cooked in a clay pot, the pot must be broken afterwards. But if it is cooked in a bronze pot, the pot must be scoured afterwards and rinsed with water.

ULB:

²⁷ Whatever touches its meat will become holy, and if the blood is sprinkled on any garment, you must wash it, the part that was sprinkled on, in a holy place. ²⁸ But the clay pot in which it is boiled must be broken. If it is boiled in a bronze pot, it must be scrubbed and rinsed clean in water.

translationNotes**Whatever touches its meat will become holy**

This is an implied warning that no one besides the priests should touch the meat of the sin offering. The full meaning of this statement can be made clear. (See: [Assumed Knowledge and Implicit Information](#))

if the blood is sprinkled on

This can be translated in active form. AT: “if the blood sprinkles on” (See: [Active or Passive](#))

the clay pot in which it is boiled must be broken

This can be stated in active form. AT: “you must break the clay pot in which you boiled the meat” (See: [Active or Passive](#))

If it is boiled in a bronze pot, it must be scrubbed and rinsed clean in water

This can be stated in active form. AT: “If you boiled the meat in a bronze pot, then you must scrub the pot and rinse it with clean water” (See: [Active or Passive](#))

translationWords

- [holy, holiness](#)
- [blood](#)
- [bronze](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 06 General Notes](#)
- [Leviticus 6 translationQuestions](#)

Leviticus 6:29-30**UDB:**

²⁹ Any male in a priest's family may eat some of the cooked meat. That meat is very special. ³⁰ But if the blood of those offerings is brought into the sacred tent to enable the people to be forgiven for having sinned, the meat of those animals must not be eaten. The priest must burn that meat completely."

ULB:

²⁹ Any male among the priests may eat some of it because it is most holy. ³⁰ But any sin offering whose blood is brought into the tent of meeting to make atonement in the holy place must not be eaten. It must be burned.

translationNotes**But any sin offering ... must not be eaten**

This can be translated in active form. AT: "But no one may eat any sin offering whose blood is brought into the tent of meeting to make atonement in the holy place" (See: [Active or Passive](#))

whose blood is brought into the tent of meeting

This can be translated in active form. AT: "from which the priest takes the blood into the tent of meeting" (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

It must be burned

This can be stated in active form. AT: "The priest must burn it" (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)
- [holy, holiness](#)
- [sin offering](#)
- [blood](#)
- [tent of meeting](#)
- [atonement, atone, atones, atoned](#)
- [holy place](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 06 General Notes](#)
- [Leviticus 6 translationQuestions](#)

Leviticus 07 General Notes

Structure and formatting

This chapter gives instructions on how to offer guilt offerings, peace offerings and freewill offerings.

Special concepts in this chapter

Blood

The people were not allowed to eat or drink the blood of the sacrificed meat because life was considered to be in the blood of the animal. (See: [blood](#) and [Leviticus 17:11](#))

Links:

- [Leviticus 07:01 Notes](#)

Leviticus 7:1-4**UDB:**

¹ ”These are the regulations concerning the offerings for when people are guilty of not giving to Yahweh the things that are required to be given to him. Those are very sacred offerings. ² A priest must slaughter each animal that people offer for this purpose in the same place where they slaughter the animals that they will completely burn. The priest must sprinkle the animal’s blood on all sides of the altar. ³ All their fat, the fat tails that are cut close to the backbone, and all the fat that covers the inner parts of the animals or which is attached to them, must be burned on the altar. ⁴ This includes the kidneys with their fat near the lower back muscle, and the fat that covers the liver. The priest must remove all these fatty pieces.

ULB:

¹ This is the law of the guilt offering. It is most holy. ² They must kill the guilt offering in the place for killing it, and they must sprinkle its blood against every side of the altar. ³ All the fat in it will be offered: the fat tail, the fat that is over the inner parts, ⁴ the two kidneys and the fat on them, which is next to the loins, and what covers the liver, with the kidneys—all this must be removed.

translationNotes**General Information:**

Yahweh continues telling Moses what he must tell Aaron and his sons.

in the place for killing it

It can be made explicit that this refers to place where the animals for the burnt offerings are killed. See [Leviticus 1:10-11](#). (See: [Assumed Knowledge and Implicit Information](#))

All the fat in it will be offered

This can be translated in active form. AT: “The priest must offer all the fat in it” (See: [Active or Passive](#))

inner parts

This is the stomach and intestines.

liver ... kidneys

See how you translated these words in [Leviticus 3:4](#).

next to the loins

This is the part of the body on the sides of the backbone between the ribs and hipbone. See how you translated this in [Leviticus 3:4](#).

all this must be removed

This can be stated in active form. AT: “the priest must remove all this” (See: [Active or Passive](#))

translationWords

- [law, principle](#)
- [guilt offering](#)
- [holy, holiness](#)
- [blood](#)
- [altar, altars](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:5-6**UDB:**

⁵ The priest must burn these pieces on the altar to be offerings to me, Yahweh. They are an offering for the people, for me to forgive them when they have not done what I required them to do. ⁶ All the males in the priest's family are permitted to eat its meat, but it must be eaten in a place set apart for me, because it is very special to me.

ULB:

⁵ The priest must burn these parts on the altar as an offering made with fire to Yahweh. This is the guilt offering. ⁶ Every male among the priests may eat part of this offering. It must be eaten in a holy place because it is most holy.

translationNotes**as an offering made with fire**

This can be stated in active form. AT: "as a burnt offering" (See: [Active or Passive](#))

It must be eaten

This can be stated in active form. AT: "They must eat it" (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)
- [altar, altars](#)
- [sacrifice, offering](#)
- [fire](#)
- [Yahweh](#)
- [guilt offering](#)
- [holy, holiness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:7-8**UDB:**

⁷ The regulation is the same for the offerings to cause people to become acceptable to me again and the offerings for when they are guilty of not giving to me the things that I required from them. The meat of those offerings belongs to the priest who offers them. ⁸ When a priest slaughters an animal that he will completely burn on the altar, he may keep the animal's hide for himself.

ULB:

⁷ The sin offering is like the guilt offering. The same law applies to both of them. They belong to the priest who makes atonement with them. ⁸ The priest who offers anyone's burnt offering may have for himself the hide of that offering.

translationNotes**The same law applies to both of them**

"The law is the same for both of them"

to the priest who makes atonement with them

The abstract noun "atonement" can be stated as a verb. AT: "to the priest who offers the sacrifice to atone for someone's sins" (See: [Abstract Nouns](#))

hide

the coat or skin of a herd animal

translationWords

- [sin offering](#)
- [guilt offering](#)
- [law, principle](#)
- [priest, priests, priesthood](#)
- [atonement, atone, atones, atoned](#)
- [burnt offering, offering by fire](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:9-10**UDB:**

⁹ Offerings of things made from flour that are baked in an oven or cooked in a pan or in a shallow pan belong to the priest who sacrifices those things for another person. ¹⁰ And offerings of things made from flour, whether they were mixed with olive oil or not, also belong to the Aaron's descendants.

ULB:

⁹ Every grain offering that is baked in an oven, and every such offering that is cooked in a frying pan or in a baking pan will belong to the priest who offers it. ¹⁰ Every grain offering, either dry or mixed with oil, will belong equally to all the descendants of Aaron.

translationNotes**that is baked in an oven ... that is cooked in a frying pan**

This can be translated in active form. AT: "that someone bakes in an oven ... that someone cooks in a frying pan" (See: [Active or Passive](#))

oven

This was probably a hollow object made of clay. A fire was lit under the oven, and the heat would bake the dough inside of the oven. See how you translated this in [Leviticus 2:4](#). (See: [Translate Unknowns](#))

a frying pan

This is a metal plate with rounded edges. The dough was placed in the pan and cooked over a fire. See how you translated "pan" in [Leviticus 2:7](#). (See: [Translate Unknowns](#))

a baking pan

This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate. See how you translated "flat iron pan" in [Leviticus 2:5](#). (See: [Translate Unknowns](#))

translationWords

- [grain offering](#)
- [priest, priests, priesthood](#)

- oil
- descendant, descended from
- Aaron

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:11-12**UDB:**

¹¹ These are the regulations concerning the offerings that people make to promise friendship with Yahweh.

¹² If you bring an offering to thank Yahweh, along with the animal that you slaughter you must offer loaves of bread made with olive oil mixed with the flour but without yeast, and wafers that are made without yeast but with olive oil smeared on them, and loaves made from fine flour with olive oil mixed well with the flour.

ULB:

¹¹ This is the law of the sacrifice of peace offerings which people will offer to Yahweh. ¹² If anyone offers it in order to give thanks, then he must offer it with a sacrifice of cakes made without yeast, but mixed with oil, of cakes made without yeast, but spread with oil, and of cakes made with fine flour that is mixed with oil.

translationNotes**of cakes made without yeast, but mixed with oil**

This can be translated in active form. AT: “of cakes he made without yeast but mixed with oil” (See: [Active or Passive](#))

cakes ... mixed with oil

Here “cakes” refers to a thick bread.

of cakes made without yeast, but spread with oil

This can be translated in active form. AT: “of thin cakes he made without yeast but spread with oil” (See: [Active or Passive](#))

cakes ... spread with oil

Here “cakes” refers to a thin bread.

of cakes made with fine flour that is mixed with oil

This can be translated in active form. AT: “of cakes he made with fine flour mixed with oil” (See: [Active or Passive](#))

cakes made with fine flour

Here “cakes” refers to a thick bread. It is similar to the first type of bread except it is made with the finest flour.

translationWords

- law, principle
- sacrifice, offering
- peace offering
- Yahweh
- yeast, leaven
- oil

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:13-14

UDB:

¹³ Along with that offering to thank Yahweh, you must bring an offering of loaves made with yeast.

¹⁴ You must bring one of each kind for an offering to Yahweh, but they belong to the priest who sprinkles against the altar the blood of the animal that is slaughtered as an offering to promise friendship with Yahweh.

ULB:

¹³ Also for the purpose of giving thanks, he must offer with his peace offering cakes of bread made with yeast. ¹⁴ He is to offer one of each kind of these sacrifices as an offering presented to Yahweh. It will belong to the priests who sprinkle the blood of the peace offerings onto the altar.

translationNotes

cakes of bread made with yeast

This can be translated in active form. AT: “cakes of bread he made with yeast” (See: [Active or Passive](#))

cakes

This refers to a thick bread.

translationWords

- [peace offering](#)
- [bread](#)
- [yeast, leaven](#)
- [kind, kinds](#)
- [Yahweh](#)
- [priest, priests, priesthood](#)
- [blood](#)
- [altar, altars](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:15-16**UDB:**

¹⁵ The meat of that offering must be eaten on the day that it is offered. None of it may be left to be eaten on the next day.

¹⁶ However, if your offering is the result of a vow that you made to Yahweh, or if it is an offering that you make voluntarily, you may eat some of the meat on the day it is offered, and anything that is left may be eaten on the next day.

ULB:

¹⁵ The person presenting a peace offering for the purpose of giving thanks must eat the meat of his offering on the day of the sacrifice. He must not leave any of it until the next morning. ¹⁶ But if the sacrifice of his offering is for the purpose of a vow, or for the purpose of a freewill offering, the meat must be eaten on the day that he offers his sacrifice, but whatever remains of it may be eaten on the next day.

translationNotes**The person presenting**

“The person who offers”

for the purpose of giving thanks

The abstract noun “thanks” can be stated as a verb. AT: “for the purpose of thanking Yahweh” (See: [Abstract Nouns](#))

the meat must be eaten ... it may be eaten

This can be translated in active form. AT: “he must eat the meat ... he may eat it” (See: [Active or Passive](#))

translationWords

- [peace offering](#)
- [vow, vows, vowed](#)
- [freewill offering](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:17-18**UDB:**

¹⁷ But any meat that is left until the third day must be completely burned. ¹⁸ If any meat from the offering to promise friendship with Yahweh is eaten on the third day, Yahweh will not accept that offering. It will be useless to offer it because Yahweh will consider that it is worthless. Anyone who eats some of it will have to pay a penalty to Yahweh.

ULB:

¹⁷ However, whatever meat of the sacrifice remains on the third day must be burned. ¹⁸ If any of the meat of the sacrifice of one's peace offering is eaten on the third day, it will not be accepted, neither will it be credited to the one who offered it. It will be a disgusting thing, and the person who eats it will carry the guilt of his sin.

translationNotes**on the third day**

Third is the ordinal number for three. AT: "after two days" (See: [Ordinal Numbers](#))

must be burned

This can be translated in active form. AT: "the person must burn it" (See: [Active or Passive](#))

If any of the meat of the sacrifice of one's peace offering is eaten on the third day

This can be translated in active form. AT: "If anyone eats the meat of his peace offering sacrifice on the third day" (See: [Active or Passive](#))

it will not be accepted

This can be stated in active form. AT: "Yahweh will not accept it" (See: [Active or Passive](#))

neither will it be credited to the one who offered it

This can be stated in active form. AT: "neither will Yahweh honor the sacrifice that the person offered" (See: [Active or Passive](#))

will carry the guilt of his sin

A person being responsible for the sin he committed is spoken of as if he had to carry the guilt physically. (See: [Metaphor](#))

translationWords

- [sacrifice, offering](#)
- [peace offering](#)
- [guilt, guilty](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:19-20**UDB:**

¹⁹ Meat that touches something that God considers to be impure must not be eaten. It must be completely burned. But as for other meat, anyone who has performed the rituals to become acceptable to God is allowed to eat it. ²⁰ If anyone who has not performed those rituals eats some of the meat of the offering to promise friendship with Yahweh, meat that belongs to Yahweh, he must no longer be allowed to associate with God's people.

ULB:

¹⁹ Any meat that touches an unclean thing must not be eaten. It must be burned. As for the rest of the meat, anyone who is clean may eat it. ²⁰ However, an unclean person who eats any meat from the sacrifice of a peace offering that belongs to Yahweh—that person must be cut off from his people.

translationNotes**Any meat that touches an unclean thing must not be eaten**

This can be translated in active form. AT: "No one may eat meat that touches something unclean" (See: [Active or Passive](#))

an unclean thing

Something that Yahweh has stated is unfit to touch or eat is spoken of as if it were physically unclean. (See: [Metaphor](#))

It must be burned

This can be translated in active form. AT: "You must burn it" (See: [Active or Passive](#))

anyone who is clean

A person who is acceptable for God's purposes is spoken of as if the person were physically clean. (See: [Metaphor](#))

unclean person

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean. (See: [Metaphor](#))

that person must be cut off from his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. AT: “that person may no longer live among his people” or “you must separate that person from his people” (See: [Metaphor](#) and [Active or Passive](#))

translationWords

- [unclean](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [peace offering](#)
- [Yahweh](#)
- [cut off](#)
- [people group, peoples, the people, a people](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:21**UDB:**

²¹ If anyone touches something that God considers to be impure and very displeasing to him, whether it is from a human or from an animal, and then he eats any of the meat of the offering to promise friendship with Yahweh, meat that belongs to Yahweh, he must no longer be allowed to associate with God’s people.”

ULB:

²¹ If anyone touches any unclean thing—whether uncleanness of man, or of unclean beast, or of some unclean and disgusting thing, and if he then eats some of the meat of a sacrifice of peace offering that belongs to Yahweh, that person must be cut off from his people.”

translationNotes**any unclean thing**

Something that Yahweh has stated is unfit to touch or eat is spoken of as if it were physically unclean. (See: [Metaphor](#))

whether uncleanness of man, or of unclean beast

Here “man” means humans in general. AT: “whether of a person or a beast”

or of some unclean and disgusting thing

“or of some unclean thing that disgusts Yahweh”

that person must be cut off from his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20](#). (See: [Metaphor](#) and [Active or Passive](#))

translationWords

- [unclean](#)
- [beast](#)
- [peace offering](#)
- [Yahweh](#)
- [cut off](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:22-24**UDB:**

²² Yahweh also said to Moses: ²³ "Say this to the Israelite people: 'Do not eat any of the fat of cattle or sheep or goats. ²⁴ The fat of an animal that is found dead or that has been killed by a wild animal may be used for other purposes, but you must not eat it.

ULB:

²² Then Yahweh spoke to Moses, saying, ²³ "Speak to the people of Israel and say, 'You must eat no fat of an ox or a sheep or a goat. ²⁴ The fat of an animal that died without being a sacrifice, or the fat of an animal torn by wild animals, may be used for other purposes, but you must certainly not eat it.

translationNotes

Then Yahweh spoke to Moses, saying, "Speak to the people of Israel and say, 'You must eat no fat

This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. AT: "Then Yahweh spoke to Moses and told him to tell the people of Israel this: 'You must eat no fat" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

died without being a sacrifice

"died but was not a sacrifice"

the fat of an animal torn by wild animals

This can be translated in active form. AT: "the fat of an animal that wild animals killed" (See: [Active or Passive](#))

may be used

This can be translated in active form. AT: "you may use" (See: [Active or Passive](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [Israel, Israelites](#)
- [ox, oxen](#)

- [sheep, ram, ewe](#)
- [goat, kid](#)
- [death, die, dead](#)
- [sacrifice, offering](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:25-27**UDB:**

²⁵ Anyone who eats the fat of an animal from which an offering has been made to Yahweh must no longer be allowed to associate with God's people. ²⁶ And wherever you live, you must not eat the blood of any bird or animal. ²⁷ If anyone eats blood, he must no longer be allowed to associate with God's people."

ULB:

²⁵ Whoever eats the fat of an animal that men can offer as a sacrifice by fire to Yahweh, that person must be cut off from his people. ²⁶ You must eat no blood whatsoever in any of your houses, whether it is from a bird or an animal. ²⁷ Whoever eats any blood, that person must be cut off from his people."

translationNotes**sacrifice by fire**

This can be stated in active form. AT: "burnt offering" (See: [Active or Passive](#))

that person must be cut off from his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20](#). (See: [Metaphor](#) and [Active or Passive](#))

You must eat no blood

"You must not consume blood"

in any of your houses

"in any of your homes" or "wherever you live"

translationWords

- [sacrifice, offering](#)
- [fire](#)
- [Yahweh](#)
- [cut off](#)
- [blood](#)
- [house](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:28-30

UDB:

²⁸ Yahweh also said to Moses, ²⁹ "Tell the Israelite people this: 'Anyone who brings an offering to promise friendship with Yahweh must bring part of it to be a sacrifice to Yahweh. ³⁰ He himself must bring the offering that will be burned in the fire. He must bring the fat along with the breast of the animal and lift it high in front of Yahweh to present it as an offering to him.

ULB:

²⁸ So Yahweh spoke to Moses and said, ²⁹ "Speak to the people of Israel and say, 'He who offers the sacrifice of a peace offering to Yahweh must bring part of his sacrifice to Yahweh. ³⁰ The offering for Yahweh to be made by fire, his own hands must bring it. He must bring the fat with the breast, so that the breast may be waved as a wave offering before Yahweh.

translationNotes

So Yahweh spoke to Moses and said, "Speak to the people of Israel and say, 'He who offers

This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. AT: "Then Yahweh spoke to Moses and told him to tell the people of Israel this: 'He who offers" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

The offering for Yahweh to be made by fire, his own hands must bring it

The statement "his own hands must bring it" can be placed at the beginning of the sentence. The phrase "to be made by fire" can be stated in active form. AT: "He himself must bring the offering that he plans to burn as a sacrifice to Yahweh" (See: [Active or Passive](#))

his own hands must bring it

Here "hands" represents the whole person. AT: "he must bring it himself" (See: [Synecdoche](#))

breast

the front part of the animal's body below the neck

so that the breast may be waved as a wave offering before Yahweh

This can be translated in active form. AT: "so that the priest can present it to Yahweh as a wave offering" (See: [Active or Passive](#))

may be waved as a wave offering before Yahweh

Raising up the offering is a symbolic gesture that shows that the person is dedicating the sacrifice to Yahweh. (See: [Symbolic Action](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [Israel, Israelites](#)
- [peace offering](#)
- [fire](#)
- [hand, right hand, to hand over](#)
- [raise, raises, raised, rise, risen, arise, arose](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:31-32**UDB:**

³¹ The priest must burn the fat on the altar, but the breast belongs to Aaron and all his descendants.

³² You must give to the priest the right thigh of the animal that you presented to promise friendship with Yahweh.

ULB:

³¹ The priest must burn the fat on the altar, but the breast will belong to Aaron and his descendants.

³² You must give the right thigh to the priest as an offering presented out of the sacrifice of your peace offerings.

translationNotes**thigh**

the upper part of the leg above the knee

as an offering presented

This can be translated in active form. AT: “and present it as an offering” (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)
- [altar, altars](#)
- [Aaron](#)
- [descendant, descended from](#)
- [peace offering](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:33-34

UDB:

³³ The son of Aaron who offers the blood and the fat of that sacrifice will receive the right thigh of the animal as his share. ³⁴ From the offerings that the Israelite people give to promise friendship with Yahweh, he has declared that he has given to Aaron and his descendants the breast that is lifted high and the right thigh that is offered. Those portions will always be their regular share from the Israelite people.

ULB:

³³ The priest, one of Aaron's descendants, who offers the blood of the peace offerings and the fat—he will have the right thigh as his share of the offering. ³⁴ For I have taken from the people of Israel, the breast of the wave offering, and the thigh that is the contribution, and they have been given to Aaron the priest and his sons as their regular share.

translationNotes

For I have taken

Here “I” refers to Yahweh.

that is the contribution

“that is given as an offering”

translationWords

- [priest, priests, priesthood](#)
- [Aaron](#)
- [descendant, descended from](#)
- [blood](#)
- [peace offering](#)
- [raise, raises, raised, rise, risen, arise, arose](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:35-36**UDB:**

³⁵ Those are the portions of the offerings brought to Yahweh and burned in fire that are allotted to Aaron and his descendants on the day that you, Moses, will set apart to serve Yahweh as priests. ³⁶ Yahweh commands that on the day that the priests are appointed, that the Israelite people must always give those portions to the priests.”

ULB:

³⁵ This is the share for Aaron and his descendants from the offerings for Yahweh made by fire, on the day when Moses presented them to serve Yahweh in the work of priest. ³⁶ This is the share that Yahweh commanded to be given them from the people of Israel, on the day that he anointed the priests. It will always be their share throughout all generations.

translationNotes**the offerings for Yahweh made by fire**

This can be translated in active form. AT: “the burnt offerings for Yahweh” (See: [Active or Passive](#))

that Yahweh commanded to be given them from the people of Israel

This can be stated in active form. AT: “that Yahweh commanded the people of Israel to give to them” (See: [Active or Passive](#))

that he anointed the priests

“that Moses anointed the priests”

throughout all generations

See how you translated these words in [Leviticus 3:17](#).

translationWords

- [Aaron](#)
- [descendant, descended from](#)
- [sacrifice, offering](#)
- [Yahweh](#)
- [fire](#)
- [Moses](#)

- [serve, service](#)
- [works, deeds, work, acts](#)
- [priest, priests, priesthood](#)
- [command, commands, commanded, commandment, commandments](#)
- [Israel, Israelites](#)
- [anoint, anointed, anointing](#)
- [generation](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 7:37-38

UDB:

³⁷ So those are the regulations for the offerings that are to be completely burned on the altar, the offerings made from flour, the offerings to cause people to become acceptable to God again, the offerings for when people are guilty of not giving to Yahweh the things that are required to be given to him, the offerings given when the priests are appointed, and the offerings to promise friendship with Yahweh. ³⁸ They are regulations that Yahweh gave to Moses on Mount Sinai, on the day that he commanded the Israelite people to start bringing their offerings to him, in the wilderness around Sinai.

ULB:

³⁷ This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the consecration offering, and of the sacrifice of peace offerings, ³⁸ about which Yahweh gave commands to Moses on Mount Sinai on the day that he commanded the people of Israel to offer their sacrifices to Yahweh in the wilderness of Sinai.”

translationNotes

Connecting Statement

This is the end of a speech started in verse [Leviticus 7:29](#).

translationWords

- law, principle
- burnt offering, offering by fire
- grain offering
- sin offering
- guilt offering
- consecrate, consecrated, consecration
- peace offering
- Yahweh
- command, commands, commanded, commandment, commandments
- Moses
- Sinai, Mount Sinai
- Israel, Israelites
- desert, wilderness

Links:

- [Introduction to Leviticus](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7 translationQuestions](#)

Leviticus 08 General Notes

Structure and formatting

In this chapter, Moses set apart, or consecrated, the sons of Aaron to be priests. (See: [consecrate](#), [consecrated](#), [consecration](#) and [priest](#), [priests](#), [priesthood](#))

Links:

- [Leviticus 08:01 Notes](#)

Leviticus 8:1-3**UDB:**

¹ Yahweh also said to Moses, ² "Bring Aaron and his sons, and bring their special clothes, the oil for anointing them, the bull to be offered to cause them to become acceptable to God, the two rams to be slaughtered, and the basket containing bread made without yeast. ³ Then gather all the people at the entrance to the sacred tent."

ULB:

¹ Yahweh spoke to Moses, saying, ² "Take Aaron and his sons with him, the garments and the anointing oil, the bull for the sin offering, the two rams, and the basket of unleavened bread. ³ Assemble all the assembly at the entrance to the tent of meeting."

translationNotes**General Information:**

In chapter 8 Moses ordains Aaron and his sons as priests according to the commands of Yahweh that Moses recorded in the book of Exodus.

the garments

"the priestly garments" or "the clothes that the priests wore"

translationWords

- Yahweh
- Moses
- Aaron
- son, sons
- anoint, anointed, anointing
- oil
- cow, calf, bull, cattle
- sin offering
- sheep, ram, ewe
- basket
- unleavened bread
- assembly, assemble
- tent of meeting

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:4-5**UDB:**

⁴ Moses did what Yahweh told him to do, and all the people gathered there.

⁵ Then Moses said to the people, “This is what Yahweh has commanded us to do.”

ULB:

⁴ So Moses did as Yahweh commanded him, and the assembly came together at the entrance to the tent of meeting. ⁵ Then Moses said to the assembly, “This is what Yahweh has commanded to be done.”

translationNotes**Yahweh has commanded to be done**

This can be translated in active form. AT: “Yahweh commands us to do” (See: [Active or Passive](#))

translationWords

- [Moses](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [assembly, assemble](#)
- [tent of meeting](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:6-7**UDB:**

⁶ Then he brought Aaron and his sons forward and washed them. ⁷ He put the special tunic on Aaron, tied the sash around him, put on him the special robe, and put on him the sacred vest. He fastened the sacred vest around him, using the finely woven waistband.

ULB:

⁶ Moses brought Aaron and his sons and washed them with water. ⁷ He put on Aaron the tunic and tied the sash around his waist, clothed him with the robe and put the ephod on him, and then he tied the ephod around him with the finely-woven waistband and bound it to him.

translationNotes**washed them with water**

This is a symbolic action. It is a ritually cleaning that prepares them to become priests. (See: [Symbolic Action](#))

the tunic ... the sash ... the robe ... the ephod ... the finely-woven waistband

These are special garments that Yahweh commanded the people to make for the priests. (See: [Assumed Knowledge and Implicit Information](#))

sash

a long piece of cloth that is tied around the waist or chest

bound it to him

“tied it around him”

translationWords

- [Moses](#)
- [Aaron](#)
- [son, sons](#)
- [tunic](#)
- [robe](#)
- [ephod](#)
- [bind, bond, bound](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:8-9**UDB:**

⁸ He put the sacred pouch on his chest and put into it the two stones for him to use to determine what God wants. ⁹ Then he wrapped the turban around Aaron's head and fastened on the front of it the gold ornament the object that showed that he was dedicated to God, as Yahweh had commanded Moses.

ULB:

⁸ He placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. ⁹ He set the turban on his head, and on the turban, in front, he set the golden plate, the holy crown, as Yahweh had commanded him.

translationNotes**He placed the breastpiece on him**

“Moses placed the breastpiece on Aaron”

the breastpiece ... the turban ... the golden plate, the holy crown

These are all special garments that Yahweh commanded the people to make for the priests. (See: [Assumed Knowledge and Implicit Information](#))

the Urim and the Thummim

It is not clear what these are. They were objects that the priest somehow used to determine the will of God. (See: [Translate Unknowns](#))

turban

a man's head covering that is a long piece of cloth wrapped around the head

the golden plate, the holy crown

These two phrases refer to the same thing. It was a plate of pure gold attached to the turban.

translationWords

- [breastplate, breastpiece](#)
- [gold](#)

- [holy, holiness](#)
- [crown, to crown](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:10-11**UDB:**

¹⁰ Then Moses took the olive oil and anointed the sacred tent and everything in it, and dedicated it all to Yahweh. ¹¹ He sprinkled some of the oil on the altar seven times. He anointed the altar and all the things used with it, and its huge washbasin and its stand, to dedicate them to Yahweh.

ULB:

¹⁰ Moses took the anointing oil, anointed the tabernacle and everything in it and set them apart to Yahweh. ¹¹ He sprinkled the oil on the altar seven times, and anointed the altar and all its utensils, and the washbasin and its base, to set them apart to Yahweh.

translationNotes**all its utensils**

These are all the pots, pans, shovels, and forks used at the altar.

the washbasin

This is a bronze basin that was located between the altar and the tabernacle.

its base

This is a bronze stand on which the washbasin was placed.

translationWords

- [Moses](#)
- [anoint, anointed, anointing](#)
- [oil](#)
- [tabernacle](#)
- [altar, altars](#)
- [set apart](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:12-13

UDB:

¹² He poured some of the oil on Aaron's head and anointed him, to dedicate him to Yahweh. ¹³ Then he brought forward Aaron's sons. He put tunics on them, tied sashes around them, and wrapped turbans around their heads, as Yahweh had commanded Moses.

ULB:

¹² He poured some of the anointing oil on Aaron's head and anointed him to set him apart. ¹³ Moses brought Aaron's sons and clothed them with tunics. He tied sashes around their waists and wrapped linen cloth around their heads, as Yahweh had commanded him.

translationNotes

He poured

"Moses poured"

sashes

This is the plural form of "sash." See how you translated this in [Leviticus 8:7](#).

translationWords

- [anoint, anointed, anointing](#)
- [oil](#)
- [Aaron](#)
- [set apart](#)
- [Yahweh](#)
- [Moses](#)
- [son, sons](#)
- [tunic](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:14-15**UDB:**

¹⁴ Then he brought the bull for the offering to cause people to become acceptable to God. Then Aaron and his sons put their hands on the bull's head. ¹⁵ Then Moses slaughtered the bull, caught some of its blood in a bowl, and with his finger put some of it on the projections at the corners of the altar, to purify the altar. He poured the rest of the blood at the base of the altar. By doing that, he caused it to be a suitable place for burning sacrifices for sin.

ULB:

¹⁴ Moses brought the bull for the sin offering, and Aaron and his sons laid their hands on the head of the bull that they had brought for the sin offering. ¹⁵ He killed it, and he took the blood and put it on the horns of the altar with his finger, purified the altar, poured out the blood at the base of the altar, and set it apart for God in order to make atonement for it.

translationNotes**laid their hands on the head**

This is a symbolic action that identifies Aaron and his sons with the animal they are offering. In this way they are offering themselves to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

set it apart for God

“set the altar apart for God”

in order to make atonement for it

Here “atonement” means to make the altar fit for use in serving God. AT: “in order to make it a suitable place for burning sacrifices for sin”

translationWords

- [Moses](#)
- [cow, calf, bull, cattle](#)

- [sin offering](#)
- [Aaron](#)
- [son, sons](#)
- [blood](#)
- [altar, altars](#)
- [pure, purify, purification](#)
- [set apart](#)
- [God](#)
- [atonement, atone, atones, atoned](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:16-17**UDB:**

¹⁶ Moses took all the fat that covers the inner parts of the animal, including the liver and kidneys, and burned them on the altar. ¹⁷ He took the rest of the bull, including the hide and intestines, and burned them outside the camp, like Yahweh had commanded Moses.

ULB:

¹⁶ He took all the fat that was on the inner parts, the covering of the liver, and the two kidneys and their fat, and Moses burned it all on the altar. ¹⁷ But the bull, its hide, its meat, and its dung he burned outside the camp, as Yahweh had commanded him.

translationNotes**the inner parts**

This is the stomach and intestines. See how you translated this in [Leviticus 1:9](#).

liver ... kidneys

See how you translated these words in [Leviticus 3:4](#).

hide

the coat or skin of a herd animal

translationWords

- [Moses](#)
- [altar, altars](#)
- [cow, calf, bull, cattle](#)
- [dung, manure](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:18-19**UDB:**

¹⁸ Then he brought the ram for the offering that would be completely burned on the altar, and Aaron and his sons laid their hands on its head. ¹⁹ Then Moses slaughtered the ram and sprinkled its blood on all sides of the altar.

ULB:

¹⁸ Moses presented the ram for the burnt offering, and Aaron and his sons laid their hands on the head of the ram. ¹⁹ He killed it and sprinkled its blood against every side of the altar.

translationNotes**laid their hands on the head**

This is a symbolic action that identifies Aaron and his sons with the animal they are offering. In this way they are offering themselves to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

translationWords

- [Moses](#)
- [sheep, ram, ewe](#)
- [burnt offering, offering by fire](#)
- [Aaron](#)
- [son, sons](#)
- [blood](#)
- [altar, altars](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:20**UDB:**

²⁰⁻²¹ He cut the ram into pieces and washed the inner parts and hind legs. Then he put the head, the fat, and the other parts of the ram on the altar. As it burned, the aroma of the smoke was pleasing to Yahweh. It was an offering to Yahweh that was burned, as Yahweh had commanded Moses.

ULB:

²⁰ He cut the ram into pieces and burned the head and the pieces and the fat. ²¹ He washed the inner parts and the legs with water, and he burned the whole ram on the altar. It was a burnt offering and produced a sweet aroma, an offering made by fire to Yahweh as Yahweh had commanded Moses.

translationNotes**He cut the ram**

“Moses cut the ram”

produced a sweet aroma

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated a similar phrase in [Leviticus 1:9](#). (See: [Metaphor](#))

an offering made by fire to Yahweh

This can be translated in active form. AT: “an offering he burned to Yahweh” (See: [Active or Passive](#))

translationWords

- [sheep, ram, ewe](#)
- [head](#)
- [water, waters](#)
- [altar, altars](#)
- [burnt offering, offering by fire](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [Moses](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:22-23**UDB:**

²² Then he brought the other ram, the one for consecrating the priests, and Aaron and his sons laid their hands on its head. ²³⁻²⁴ Moses slaughtered that ram, caught some of its blood in a bowl, and put some of that blood on the lobes of the right ears, the thumbs of the right hands, and the big toes of the right feet of Aaron and his sons to indicate that what they listened to and what they did and where they went should be directed by Yahweh.

ULB:

²² Then Moses presented the other ram, the ram of consecration, and Aaron and his sons laid their hands on the head of the ram. ²³ Aaron killed it, and Moses took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. ²⁴ He brought Aaron's sons, and he put some of the blood on the tip of their right ear, on the thumb of their right hand, and on the big toe of their right foot. Then Moses sprinkled its blood against every side of the altar.

translationNotes**the ram of consecration**

The word "consecration" is an abstract noun. AT: "the ram for setting Aaron and his sons apart for service to God" (See: [Abstract Nouns](#))

laid their hands on the head

This is a symbolic action that identifies Aaron and his sons with the animal they are offering. In this way they are offering themselves to Yahweh through the animal. See how you translated this in [Leviticus 1:4](#). (See: [Symbolic Action](#))

Moses took some of its blood

It is implied that Moses caught the blood in a bowl as the blood drained out from the animal. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Moses](#)
- [sheep, ram, ewe](#)
- [consecrate, consecrated, consecration](#)

- [Aaron](#)
- [son, sons](#)
- [blood](#)
- [right hand](#)
- [altar, altars](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:25-26**UDB:**

²⁵ He picked up all the fat of the ram, its fat tail, the fat that covered the inner parts, including the fat that covered the liver and kidneys, and the right thigh of the ram. ²⁶⁻²⁷ Then from the basket containing the bread that was made without yeast, the bread which had been dedicated to Yahweh, he picked up one loaf of bread made without olive oil, and one loaf that was made by mixing the flour with olive oil, and one wafer. He put those on top of the portions of fat, and put them into the hands of Aaron and his sons. Then they lifted them up in the presence of Yahweh to show that it was an offering that belonged to him.

ULB:

²⁵ He took the fat, the fat tail, all the fat that was on the inner parts, the covering of the liver, the two kidneys and their fat, and the right thigh. ²⁶ Out of the basket of bread without yeast that was before Yahweh, he took one loaf without yeast, and one loaf of oiled bread, and one wafer, and placed them on the fat and on the right thigh. ²⁷ He put it all in the hands of Aaron and in the hands of his sons and waved them before Yahweh as a wave offering.

translationNotes**inner parts**

the inner parts - This is the stomach and intestines. See how you translated this in [Leviticus 1:9](#).

liver ... kidneys

See how you translated these words in [Leviticus 3:4](#).

right thigh

The thigh is the upper part of the leg above the knee. See how you translated this in [Leviticus 7:32](#).

the basket of bread without yeast that was before Yahweh

This does not refer to the location of the basket of bread. It means this is the bread that Moses had dedicated to Yahweh.

put it all in the hands of Aaron and in the hands of his sons

Here “hands” represents the whole person. AT: “gave it all to Aaron and his sons” (See: [Synecdoche](#))

waved them before Yahweh as a wave offering

It is implied that Aaron and his sons presented the offering. The full meaning of this statement can be made clear. AT: “they waved them before Yahweh as a wave offering” (See: [Assumed Knowledge and Implicit Information](#))

waved them

This is a symbolic action that dedicates the offering to Yahweh. (See: [Symbolic Action](#))

translationWords

- [basket](#)
- [bread](#)
- [yeast, leaven](#)
- [Yahweh](#)
- [oil](#)
- [hand, right hand, to hand over](#)
- [Aaron](#)
- [son, sons](#)
- [raise, raises, raised, rise, risen, arise, arose](#)
- [sacrifice, offering](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:28-29**UDB:**

²⁸ Then Moses took those things from their hands and burned them on the altar. That was the offering that was burned to appoint Aaron and his sons as priests. And the aroma while it burned was pleasing to Yahweh. ²⁹ Moses also took the breast of the second ram and lifted it high before Yahweh to offer it to him, as Yahweh had commanded. The breast was Moses' share of the ram that was sacrificed to dedicate the priests.

ULB:

²⁸ Then Moses took them from off their hands and burned them on the altar for the burnt offering. They were a consecration offering and produced a sweet aroma. It was an offering made by fire to Yahweh. ²⁹ Moses took the breast and waved it as a wave offering to Yahweh. It was Moses' share of the ram for the priests' ordination, as Yahweh had commanded him.

translationNotes**Moses took them**

Here "them" refers to the fat, thigh, and all of the bread.

from off their hands

Here "hands" represents the whole person. AT: "from Aaron and his sons" (See: [Synecdoche](#))

They were a consecration offering

"They were an offering for setting Aaron and his sons apart for service to Yahweh"

an offering made by fire to Yahweh

This can be translated in active form. AT: "a burnt offering to Yahweh" (See: [Active or Passive](#))

produced a sweet aroma

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated a similar phrase in [Leviticus 1:9](#). (See: [Metaphor](#))

breast

the front part of the animal's body below the neck

ordination

an official ceremony that makes someone a priest

translationWords

- [Moses](#)
- [altar, altars](#)
- [burnt offering, offering by fire](#)
- [consecrate, consecrated, consecration](#)
- [fire](#)
- [Yahweh](#)
- [sheep, ram, ewe](#)
- [priest, priests, priesthood](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:31-33

UDB:

³¹ Then Moses said to Aaron and his sons, "Boil the meat of the second ram at the entrance of the sacred tent, and eat it there with the bread that is in the basket, as I told you to do. ³² Burn up any of the meat and bread that remains. ³³ The time for you to be set apart as priests will be seven days, so do not leave the entrance of the sacred tent for seven days.

ULB:

³¹ So Moses said to Aaron and to his sons, "Boil the meat at the entrance to the tent of meeting, and there eat it and the bread that is in the basket of consecration, as I commanded, saying, 'Aaron and his sons will eat it.' ³² Whatever remains of the meat and of the bread you must burn. ³³ You must not go out from the entrance of the tent of meeting for seven days, until the days of your ordination are fulfilled. For Yahweh will consecrate you for seven days.

translationNotes

the basket of consecration

This means the basket contains offerings used while consecrating Aaron and his sons. AT: "the basket"

as I commanded, saying, 'Aaron and his sons will eat it.'

This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. AT: "as I commanded you to do" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

until the days of your ordination are fulfilled

This can be translated in active form. AT: "until you fulfill the days of your ordination" (See: [Active or Passive](#))

ordination

This is an official ceremony that makes someone a priest. See how you translated this in [Leviticus 8:29](#).

translationWords

- [Moses](#)
- [Aaron](#)

- son, sons
- tent of meeting
- bread
- basket
- consecrate, consecrated, consecration
- command, commands, commanded, commandment, commandments
- ordinance
- day
- fulfill, fulfilled
- Yahweh

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 8:34-36**UDB:**

³⁴ What we have done today is what Yahweh commanded to cause you to be forgiven for your sins.

³⁵ You must stay at the entrance to the sacred tent for seven days and seven nights and do what Yahweh requires, in order that you will not die because of disobeying him. I am telling you that because that is what Yahweh has commanded me to tell you.”

³⁶ So Aaron and his sons did everything that Yahweh told Moses to tell them.

ULB:

³⁴ What has been done this day— Yahweh has commanded to be done to make atonement for you.

³⁵ You will stay day and night for seven days at the entrance to the tent of meeting, and keep the command of Yahweh, so you will not die, because this is what I have been commanded.” ³⁶ So Aaron and his sons did all the things which Yahweh had commanded them through Moses.

translationNotes**to be done**

This can be translated in active form. AT: “us to do” (See: [Active or Passive](#))

to make atonement for you

The abstract noun “atonement” can be stated as a verb. AT: “to atone for your sins” (See: [Abstract Nouns](#))

this is what I have been commanded

This can be translated in active form. AT: “this is what he has commanded me” (See: [Active or Passive](#))

translationWords

- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [atonement, atone, atones, atoned](#)
- [tent of meeting](#)
- [death, die, dead](#)
- [Aaron](#)
- [son, sons](#)
- [Moses](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8 translationQuestions](#)

Leviticus 09 General Notes

Structure and formatting

Aaron begins to function as the high priest in this chapter. (See: [high priest](#))

Special concepts in this chapter

Following Yahweh's instructions

Great care is taken to show that Aaron perfectly followed Yahweh's instructions. Moses records every detail to show how Aaron correctly followed Yahweh.

Other possible translation difficulties in this chapter

"Fire came out from Yahweh"

Aaron did not create the fire that consumed his sacrifice. Instead, Yahweh miraculously began the fire which consumed the sacrifice. This showed that the sacrifice was acceptable to him. (See: [miracle, miracles, wonder, wonders, sign, signs](#))

Links:

- [Leviticus 09:01 Notes](#)

Leviticus 9:1-2**UDB:**

¹ Eight days later Moses summoned the elders of Israel. ² Then he said to Aaron, "Take a young bull so you can offer it for your sins, and a ram so that you can burn it whole on the altar, both of them without any defects, and offer them to Yahweh.

ULB:

¹ On the eighth day Moses called Aaron and his sons and the elders of Israel. ² He said to Aaron, "Take a calf from the herd for a sin offering, and a ram without blemish for a burnt offering, and offer them before Yahweh.

translationNotes**the eighth day**

The word "eighth" is the ordinal number for eight. (See: [Ordinal Numbers](#))

before Yahweh

"to Yahweh" or "in the presence of Yahweh"

translationWords

- [Moses](#)
- [call, calls, calling, called](#)
- [Aaron](#)
- [son, sons](#)
- [elder](#)
- [Israel, Israelites](#)
- [cow, calf, bull, cattle](#)
- [flock, herd](#)
- [sin offering](#)
- [sheep, ram, ewe](#)
- [blemish](#)
- [burnt offering, offering by fire](#)
- [Yahweh](#)

Links:

- [Introduction to Leviticus](#)

- [Leviticus 09 General Notes](#)
- [Leviticus 9 translationQuestions](#)

Leviticus 9:3-5**UDB:**

³ Then say to the Israelite people, 'Take a male goat to offer it for your sins. Also take a calf and a lamb that have no defects, so that you can burn them whole on the altar. ⁴ Also take an ox and a ram to offer them, so you may promise friendship with Yahweh, along with an offering of flour mixed with olive oil. Do this because today Yahweh is going to appear to you.'

⁵ After Moses gave these instructions to the Israelites, some of them brought these things and went to the courtyard in front of the sacred tent. Then all the people came near and stood in front of Yahweh.

ULB:

³ You must speak to the people of Israel and say, 'Take a male goat for a sin offering and a calf and a lamb, both a year old and without blemish, for a burnt offering; ⁴ also take an ox and a ram for peace offerings to sacrifice before Yahweh, and a grain offering mixed with oil, because today Yahweh will appear to you.' ⁵ So they brought all that Moses commanded to the tent of meeting, and all the assembly of Israel approached and stood before Yahweh.

translationNotes**General Information:**

Moses continues speaking to Aaron.

You must speak to the people of Israel and say, 'Take a male goat ... will appear to you

Moses continues speaking to Aaron. This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. AT: "And tell the people of Israel to take a male goat ... will appear to all the people" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

a year old

"twelve months of age"

to sacrifice before Yahweh

"to sacrifice to Yahweh"

translationWords

- Israel, Israelites
- goat, kid
- sin offering
- cow, calf, bull, cattle
- lamb, Lamb of God
- year
- blemish
- burnt offering, offering by fire
- ox, oxen
- sheep, ram, ewe
- peace offering
- grain offering
- oil
- command, commands, commanded, commandment, commandments
- tent of meeting
- assembly, assemble

Links:

- [Introduction to Leviticus](#)
- [Leviticus 09 General Notes](#)
- [Leviticus 9 translationQuestions](#)

Leviticus 9:6-7**UDB:**

⁶ Then Moses said, “This is what Yahweh has commanded you to do, in order that his glory will appear to you.”

⁷ Then Moses said to Aaron, “Come to the altar and sacrifice the animal that is your offering to enable you to be forgiven for the sins you have committed. Also bring the animal that you will burn whole on the altar. Because of those offerings, God will forgive you and the people for the sins that you have committed. Do these things that Yahweh has commanded you to do.”

ULB:

⁶ Then Moses said, “This is what Yahweh commanded you to do, so that his glory may appear to you.” ⁷ Moses said to Aaron, “Come near the altar and offer your sin offering and burnt offering, and make atonement for yourself and for the people, and offer the sacrifice for the people to make atonement for them, as Yahweh has commanded.”

translationNotes**commanded you to do**

Here “you” refers to the people of Israel. (See: [Forms of You](#))

so that his glory may appear to you

Here “glory” represents the presence of Yahweh. AT: “so that he may show you the glory of his presence” (See: [Metonymy](#))

make atonement for yourself and for the people ... offer the sacrifice for the people to make atonement for them

These are two different sacrifices. The first sacrifice is to atone for the sins of the high priest. When the high priest sins it also makes the people guilty (See: [Leviticus 4:3](#)). The second sacrifice is to atone of the sins the people themselves commit.

translationWords

- [Moses](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [glory, glorious](#)
- [Aaron](#)

- altar, altars
- sin offering
- burnt offering, offering by fire
- atonement, atone, atones, atoned
- people group, peoples, the people, a people

Links:

- [Introduction to Leviticus](#)
- [Leviticus 09 General Notes](#)
- [Leviticus 9 translationQuestions](#)

Leviticus 9:8-9

UDB:

⁸ So Aaron came up to the altar and slaughtered the calf as an offering for his sins. ⁹ His sons brought its blood to him in a bowl. He dipped his finger into the blood and put some of it on the projections at the corners of the altar. He poured out the rest of the blood at the base of the altar.

ULB:

⁸ So Aaron went near the altar and killed the calf for the sin offering, which was for himself. ⁹ The sons of Aaron presented the blood to him, and he dipped his finger into it and put it on the horns of the altar; then he poured out the blood at the base of the altar.

translationNotes

sons of Aaron presented the blood to him

This implies that they caught the blood in a bowl as the blood drained from the animal. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

at the base of the altar

“at the bottom of the altar”

translationWords

- [Aaron](#)
- [altar, altars](#)
- [cow, calf, bull, cattle](#)
- [sin offering](#)
- [blood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 09 General Notes](#)
- [Leviticus 9 translationQuestions](#)

Leviticus 9:10-11**UDB:**

¹⁰ He burned the fat, including that which covered the kidneys and the liver, as Yahweh had commanded him. ¹¹ Then Aaron went outside the camp and there burned the rest of the meat and the hide.

ULB:

¹⁰ However, he burned the fat, the kidneys, and the covering of the liver on the altar as a sin offering, as Yahweh had commanded Moses. ¹¹ The meat and the hide he burned outside the camp.

translationNotes**he burned**

“Aaron burned”

kidneys ... liver

See how you translated these words in [Leviticus 3:4](#).

the hide

This is the coat or skin of a herd animal. See how you translated this in [Leviticus 7:8](#).

translationWords

- [altar, altars](#)
- [sin offering](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [Moses](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 09 General Notes](#)
- [Leviticus 9 translationQuestions](#)

Leviticus 9:12-14

UDB:

¹² Then Aaron slaughtered the animal that he was going to burn whole on the altar. His sons handed him the bowl containing its blood, and he sprinkled the blood on all sides of the altar. ¹³ Then they handed him the head and the pieces of the animal that would be burned, and he burned them on the altar. ¹⁴ He washed the inner parts and the legs of the animal, and he burned them on the altar, on top of the other pieces of the animal.

ULB:

¹² Aaron killed the burnt offering, and his sons gave him the blood, which he splashed against every side of the altar. ¹³ Then they gave him the burnt offering, piece by piece, together with the head, and he burned them on the altar. ¹⁴ He washed the inner parts and the legs and burned them on top of the burnt offering on the altar.

translationNotes

his sons gave him the blood

It is implied that the sons caught the blood in a bowl as the blood drained from the animal. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

inner parts

the inner parts - This is the stomach and intestines. See how you translated this in [Leviticus 1:9](#).

translationWords

- [Aaron](#)
- [burnt offering, offering by fire](#)
- [son, sons](#)
- [blood](#)
- [altar, altars](#)
- [head](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 09 General Notes](#)
- [Leviticus 9 translationQuestions](#)

Leviticus 9:15-17**UDB:**

¹⁵ Then Aaron brought the animals that would be sacrifices for the Israelite people. He took a goat and slaughtered it for the people's sins, as he had done with the goat for his own offering.

¹⁶ Then he brought the animal for the offering in order to burn it whole. He slaughtered it and offered it in the way that Yahweh had commanded him to do. ¹⁷ He also brought the offering made from flour. He took a handful of it and burned it on the altar, as he had done with the animal that he had sacrificed earlier that morning.

ULB:

¹⁵ Aaron presented the people's sacrifice—a goat, then took it as the sacrifice for their sin and killed it; he sacrificed it for sin, as he had done with the first goat. ¹⁶ He presented the burnt offering and offered it as Yahweh had commanded. ¹⁷ He presented the grain offering; he filled his hand with it and burned it on the altar, along with the morning's burnt offering.

translationNotes**the first goat**

The word “first” is the ordinal number for one. AT: “the goat for his own offering” (See: [Ordinal Numbers](#))

along with the morning's burnt offering

This refers to the first sacrifice of each day. The priests would offer this burnt sacrifice in the morning before any other sacrifice. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- Aaron
- people group, peoples, the people, a people
- sacrifice, offering
- goat, kid
- sin, sins, sinned, sinful, sinner, sinning
- burnt offering, offering by fire
- Yahweh
- command, commands, commanded, commandment, commandments
- grain offering
- altar, altars

Links:

- [Introduction to Leviticus](#)
- [Leviticus 09 General Notes](#)
- [Leviticus 9 translationQuestions](#)

Leviticus 9:18-19**UDB:**

¹⁸ Then he slaughtered the ox and the ram to be an offering for the Israelite people to promise friendship with Yahweh. His sons handed him the bowl containing the blood, and he sprinkled the blood against all sides of the altar. ¹⁹ But he took the fat from the ox and the ram, including their fat tails that were cut close to the backbone, and all the fat that covered the livers and the kidneys.

ULB:

¹⁸ He killed also the ox and the ram, the sacrifice for the peace offering, which was for the people. Aaron's sons gave him the blood, which he sprinkled against every side of the altar. ¹⁹ However, they cut out the fat of the bull and the ram, the fat tail, the fat that covers the inner parts, the kidneys, and the covering of the liver.

translationNotes**He killed**

"Aaron killed"

Aaron's sons gave him the blood

It is implied that the blood was in a bowl. The full meaning of this statement may be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

inner parts

This is the stomach and intestines. See how you translated this in [Leviticus 1:9](#).

kidneys ... liver

See how you translated these words in [Leviticus 3:4](#).

translationWords

- [ox, oxen](#)
- [sheep, ram, ewe](#)
- [peace offering](#)
- [people group, peoples, the people, a people](#)
- [Aaron](#)
- [son, sons](#)

- [blood](#)
- [altar, altars](#)
- [cow, calf, bull, cattle](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 09 General Notes](#)
- [Leviticus 9 translationQuestions](#)

Leviticus 9:20-21**UDB:**

²⁰ He put these parts on top of the breasts of those animals and carried them to the altar to burn them. ²¹ Then, doing what Moses had commanded, he lifted up in front of Yahweh the breast and the right thigh of those animals to show that those two animals completely belonged to Yahweh.

ULB:

²⁰ They took the parts that were cut out and put these on the breasts, and then Aaron burned the fat on the altar. ²¹ Aaron waved the breasts and the right thigh as a wave offering before Yahweh, as Moses had commanded.

translationNotes**They took the parts**

“Aaron’s sons took the parts”

put these

The word “these” refers to the fat and inner parts listed previously.

the breasts

This is front part of the animal’s body below the neck. See how you translated this in [Leviticus 7:30](#).

right thigh

This is the upper part of the leg above the knee. See how you translated this in [Leviticus 7:32](#).

before Yahweh

“to Yahweh”

translationWords

- [Aaron](#)
- [altar, altars](#)
- [raise, raises, raised, rise, risen, arise, arose](#)
- [sacrifice, offering](#)

- [Yahweh](#)
- [Moses](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 09 General Notes](#)
- [Leviticus 9 translationQuestions](#)

Leviticus 9:22-24**UDB:**

²² Then Aaron lifted his arms toward the people and asked Yahweh to bless them. Then having finished making all those offerings, he stepped down from the place where the altar was.

²³ Then Aaron and Moses entered the sacred tent. When they came out later, they asked Yahweh to bless the people. And suddenly the glory of Yahweh appeared to all the people. ²⁴ A fire from Yahweh appeared and burned up the entire offering, together with the fat that was on the altar. When all the people saw this happen, they shouted joyfully and prostrated themselves on the ground to worship Yahweh.

ULB:

²² Then Aaron lifted up his hands toward the people and blessed them; then he came down from offering the sin offering, the burnt offering, and the peace offering. ²³ Moses and Aaron went into the tent of meeting, then came out again and blessed the people, and the glory of Yahweh appeared to all the people. ²⁴ Fire came out from Yahweh and consumed the burnt offering and the fat on the altar. When all the people saw this, they shouted and lay facedown.

translationNotes**then he came down**

The phrase “came down” is used because the place of the altar was higher than where the people were standing.

the glory of Yahweh appeared to all the people

Here “glory” represents Yahweh’s presence. AT: “Yahweh showed all the people the glory of his presence” (See: [Metonymy](#))

Fire came out from Yahweh and consumed

“Yahweh sent a fire that consumed”

consumed the burnt offering

The fire completely burning up the offering is spoken of as if the fire consumed or used up the burnt offering. (See: [Metaphor](#))

lay facedown

“lay with their faces to the ground.” This is a sign respect and honor. (See: [Symbolic Action](#))

translationWords

- Aaron
- people group, peoples, the people, a people
- bless, blessed, blessing
- sin offering
- burnt offering, offering by fire
- peace offering
- Moses
- tent of meeting
- glory, glorious
- Yahweh
- fire
- consume
- altar, altars

Links:

- [Introduction to Leviticus](#)
- [Leviticus 09 General Notes](#)
- [Leviticus 9 translationQuestions](#)

Leviticus 10 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations. The ULB and many other English translations indent the lines of 10:3, which is the poetic part of the quotation.

Special concepts in this chapter

Mourning

Aaron was told that he and his remaining sons should not mourn Aaron's sons who were killed. As priests, they must put priestly work first, before their mourning and personal problems.

Other possible translation difficulties in this chapter

"Unapproved fire"

The phrase "unapproved fire" indicates that Aaron's son offered an unacceptable sacrifice. Because of Yahweh's holiness, this was a serious sin. They may have offered a sacrifice at the wrong time or in the wrong way. (See: [holy, holiness](#) and [sin, sins, sinned, sinful, sinner, sinning](#))

Links:

- [Leviticus 10:01 Notes](#)

Leviticus 10:1-2**UDB:**

¹ Two of Aaron's sons, Nadab and Abihu, took the pans in which they burned incense. They put some burning coals in them and put incense on top of the coals, but this fire was not acceptable to Yahweh because it was not the kind that he had commanded them to burn. ² So suddenly a fire from Yahweh appeared and burned them up in his own presence.

ULB:

¹ Nadab and Abihu, sons of Aaron, each took his censer, put fire in it, and then incense. Then they offered unapproved fire before Yahweh, which he had not commanded them to offer. ² So fire came out from before Yahweh and devoured them, and they died before Yahweh.

translationNotes**Nadab and Abihu**

These are the names of Aaron's sons. (See: [How to Translate Names](#))

censer

a shallow metal container which priests used to carry hot coals or incense

put fire in it

“put burning coals in it”

Then they offered unapproved fire before Yahweh, which he had not commanded them to offer

“But Yahweh did not approve of their offering because it was not according to what he commanded them to offer”

unapproved fire before Yahweh

“unapproved fire to Yahweh”

So fire came out from before Yahweh

“So Yahweh sent a fire”

came out from before Yahweh

“came out from Yahweh”

devoured them

The fire completely burning the men up is spoken of as if the fire devoured or completely used them up. (See: [Metaphor](#))

they died before Yahweh

“they died in the presence of Yahweh”

translationWords

- [Aaron](#)
- [fire](#)
- [incense](#)
- [sacrifice, offering](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [devour](#)
- [death, die, dead](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 10 General Notes](#)
- [Leviticus 10 translationQuestions](#)

Leviticus 10:3-4**UDB:**

³ Then Moses said to Aaron, "This is what Yahweh was talking about when he said,
 'Those priests who come near to me—
 I will show them that they must honor me;
 in the presence of all the people
 I am the one whom they must honor.'"

But Aaron said nothing.

⁴ Then Moses summoned Mishael and Elzaphan, who were the sons of Aaron's uncle Uzziel, and said to them, "Take the corpses of your cousins outside the camp, away from being in front of the sacred tent."

ULB:

³ Then Moses said to Aaron, "This is what Yahweh was talking about when he said,
 'I will reveal my holiness to those who come near me.
 I will be glorified before all the people.'"

Aaron did not say anything. ⁴ Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come here and carry your brothers out of the camp from before the tabernacle."

translationNotes

This is what Yahweh was talking about when he said, 'I will reveal my holiness ... before all the people.'

This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. AT: "This is what Yahweh was talking about when he said that he would reveal his holiness ... who come near him, and that he will be glorified ... people." (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

I will reveal my holiness to those who come near me

The phrase "those who come near me" refers to the priests that serve Yahweh. "I will show those that come near to serve me that I am holy" or "Those who come near to serve me must treat me as holy"

I will be glorified before all the people

This second part of Yahweh's statement still concerns the priest, who are the ones who come near to Yahweh. This can be translated in active form. AT: "They must glorify me before all the people" or "They must honor me in the presence of all the people" (See: [Active or Passive](#))

Mishael ... Elzaphan ... Uzziel

These are names of men. (See: [How to Translate Names](#))

your brothers

This does not mean they were literal brothers. Here "brothers" means relatives or cousins.

translationWords

- [Moses](#)
- [Aaron](#)
- [Yahweh](#)
- [reveal, reveals, revealed, revelation](#)
- [holy, holiness](#)
- [glory, glorious](#)
- [people group, peoples, the people, a people](#)
- [tabernacle](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 10 General Notes](#)
- [Leviticus 10 translationQuestions](#)

Leviticus 10:5-7**UDB:**

⁵ So they carried the corpses, on which were still the special tunics, outside the camp, and buried them.

⁶ Then Moses said to Aaron and his other two sons Eleazar and Ithamar, "You are sad because Nadab and Abihu died, but you must act like you always do. Do not allow the hair on your heads to remain uncombed, and do not tear your clothes. If you do, Yahweh will be angry with all the people. But you must let your relatives and all your fellow Israelites engage in mourning ceremonies for those whom Yahweh has destroyed by fire. ⁷ But you must not leave the entrance of the sacred tent to join those who are mourning, because if you do that, you also will die. Do not forget that Yahweh has set you apart to work for him here, and he does not want you to become defiled by touching a corpse." So they obeyed Moses; they did not join the rest of the people in mourning for their cousins' death.

ULB:

⁵ So they came near and carried them, still wearing their priestly tunics, out of the camp, as Moses had instructed. ⁶ Then Moses said to Aaron and to Eleazar and to Ithamar, his sons, "Do not let your hair on your heads hang loosely, and do not tear your clothes, so that you may not die, and so that Yahweh may not be angry with all the assembly. But allow your relatives, the entire house of Israel, to mourn for those whom the fire of Yahweh has set ablaze. ⁷ You must not go out from the entrance of the tent of meeting, or you will die, for the anointing oil of Yahweh is on you." So they acted according to Moses' instructions.

translationNotes**So they came near**

"So Mishael and Elzaphan came near"

carried them, still wearing their priestly tunics

carried the bodies of Nadab and Abihu, which still had on the priestly tunics

Eleazar ... Ithamar

These are the names of Aaron's sons. (See: [How to Translate Names](#))

Do not let your hair on your heads hang loosely, and do not tear your clothes

Yahweh is telling Aaron and his sons not to show any outward signs of grief or mourning. (See: [Symbolic Action](#))

so that you may not die

“so that you will not die”

not be angry with all the assembly

Here “assembly” means the whole congregation of Israel, not just a group of leaders. AT: “not be angry with all the people of Israel” (See: [Synecdoche](#))

the entire house of Israel

Here “house” represents the people. AT: “all the people of Israel” (See: [Metonymy](#))

for those whom the fire of Yahweh has set ablaze

“for those whom Yahweh killed with his fire”

translationWords

- [priest, priests, priesthood](#)
- [tunic](#)
- [Moses](#)
- [Aaron](#)
- [Eleazar](#)
- [death, die, dead](#)
- [Yahweh](#)
- [angry, anger](#)
- [assembly, assemble](#)
- [house](#)
- [Israel, Israelites](#)
- [mourn, mourning](#)
- [fire](#)
- [tent of meeting](#)
- [anoint, anointed, anointing](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 10 General Notes](#)
- [Leviticus 10 translationQuestions](#)

Leviticus 10:8-11**UDB:**

⁸ Then Yahweh said to Aaron, ⁹ "You and your two sons who are still alive must not drink wine or other fermented drinks before you enter the sacred tent. If you do that, you will die. That is a command that you and your descendants must obey forever. ¹⁰ You must do that in order to learn what things are holy and what things are not holy; you must also learn what things I will accept what I will not accept. ¹¹ And you must teach the Israelite people all the laws that I gave to them by telling them to Moses."

ULB:

⁸ Yahweh spoke to Aaron, saying, ⁹ "Do not drink wine or strong drink, you, or your sons who remain with you, when you go into the tent of meeting, so you will not die. This will be a permanent statute throughout your people's generations, ¹⁰ to distinguish between the holy and the common, and between the unclean and the clean, ¹¹ so that you may teach the people of Israel all the statutes that Yahweh has commanded through Moses."

translationNotes**This will be**

Here "This" refers back to the command for the priests to not drink wine or strong drink when they enter the tent of meeting.

a permanent statute throughout your people's generations

See how you translated these words in [Leviticus 3:17](#).

to distinguish

You can start a new sentence here. "You must do this so that you will be able to distinguish"

between the holy and the common

The nominal adjectives "the holy" and "the common" can be stated as adjectives. AT: "between what is holy and what is common" or "between what is dedicated to God and what is ordinary" (See: [Nominal Adjectives](#))

between the unclean and the clean

The nominal adjectives "the unclean" and "the clean" can be stated as adjectives. AT: "between what is unclean and what is clean" or "between what God will not accept and what he will accept" (See: [Nominal Adjectives](#))

the unclean

A person or thing that Yahweh has stated is unfit to touch is spoken of as if they were physically unclean. (See: [Metaphor](#))

the clean

A person or thing that Yahweh has stated is fit to touch is spoken of as if they were physically unclean. (See: [Metaphor](#))

translationWords

- [Yahweh](#)
- [Aaron](#)
- [wine, wineskin, new wine](#)
- [strong drink](#)
- [tent of meeting](#)
- [death, die, dead](#)
- [statute, statutes](#)
- [people group, peoples, the people, a people](#)
- [generation](#)
- [holy, holiness](#)
- [unclean](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [Moses](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 10 General Notes](#)
- [Leviticus 10 translationQuestions](#)

Leviticus 10:12-13**UDB:**

¹² Moses said to Aaron and his two sons who were still alive, Eleazar and Ithamar, "Take the offering made from flour that is left after a portion of it has been offered to Yahweh to be burned, and eat it alongside the altar. It should not be eaten elsewhere because it is very holy. ¹³ Eat it in a holy place. It is the share for you and your sons from the meat that you have burned as offerings. Yahweh has commanded me to tell you this.

ULB:

¹² Moses spoke to Aaron and to Eleazar and to Ithamar, his remaining sons, "Take the grain offering that remains from the offerings to Yahweh made by fire, and eat it without yeast beside the altar, for it is most holy. ¹³ You must eat it in a holy place, because it is your share and your sons' share of the offerings to Yahweh made by fire, for this is what I have been commanded to tell you.

translationNotes**the offerings to Yahweh made by fire**

This can be translated in active form. AT: "the burnt offerings to Yahweh" (See: [Active or Passive](#))

for it is most holy

"for the grain offering is most holy"

this is what I have been commanded to tell you

This can be translated in active form. AT: "this is what Yahweh commanded me to tell you" (See: [Active or Passive](#))

translationWords

- [grain offering](#)
- [Yahweh](#)
- [yeast, leaven](#)
- [altar, altars](#)
- [holy, holiness](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 10 General Notes](#)
- [Leviticus 10 translationQuestions](#)

Leviticus 10:14-15**UDB:**

¹⁴ But you and your sons and daughters are permitted to eat the breast and the thigh that were lifted up in front of Yahweh. Eat them in any place that is holy. They have been given to you and your descendants as your share of the offerings when the Israelites promise friendship with Yahweh. ¹⁵ The thigh and the breast that were lifted up in front of Yahweh must be brought with the portions of fat to be burned, to be lifted up and offered in his presence. They will be the regular share for you and your descendants, as Yahweh has commanded.”

ULB:

¹⁴ The breast that is waved and the thigh that is presented to Yahweh, you must eat in a clean place acceptable to God. You and your sons and daughters with you should eat those portions, for they are given as your share and your sons' share out of the sacrifices of the fellowship offerings of the people of Israel. ¹⁵ The thigh that is presented and the breast that is waved, they must bring with the offerings of fat made by fire, to wave before Yahweh. They will be yours and your sons' with you as a share forever, as Yahweh has commanded.”

translationNotes**The breast that is waved and the thigh that is presented to Yahweh**

This can be translated in active form. AT: “The breast and thigh that a person waved and presented to Yahweh” (See: [Active or Passive](#))

the breast

the front part of the animal's body below the neck

the thigh

the upper part of the leg above the knee

in a clean place

A place that is fit to be used for God's purposes is spoken of as if it were physically clean. (See: [Metaphor](#))

for they are given as your share

This can be translated in active form. AT: “for Yahweh has given them as your share” (See: [Active or Passive](#))

You and your sons and daughters

Here “You” refers to Aaron. (See: [Forms of You](#))

They will be yours and your sons’ with you as a share forever

Translate this so it is understood that the portion belongs to Aaron and his sons. AT: “This portion will always be for you and your sons” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [raise, raises, raised, rise, risen, arise, arose](#)
- [sacrifice, offering](#)
- [Yahweh](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [fellowship offering](#)
- [forever](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 10 General Notes](#)
- [Leviticus 10 translationQuestions](#)

Leviticus 10:16-18**UDB:**

¹⁶ When Moses inquired about the goat that the priests had sacrificed for the people's sins, he found out that the priests had burned it all. So he was angry with Eleazar and Ithamar and asked them, ¹⁷ "Why did you not eat near the sacred tent the meat of the sin offering? It was very special for Yahweh; he gave it to you so he could forgive the sins of the people. ¹⁸ Since its blood was not taken into the holy place inside the sacred tent, you should have eaten the meat of the goat outside the sacred tent, as I commanded."

ULB:

¹⁶ Then Moses asked about the goat for the sin offering, and found that it was burned up. So he was angry with Eleazar and Ithamar, the remaining sons of Aaron; he said, ¹⁷ "Why have you not eaten the sin offering in the area of the tabernacle, since it is most holy, and since Yahweh has given it to you to take away the iniquity of the assembly, to make atonement for them before him? ¹⁸ Look, its blood was not brought inside the tabernacle, so you should certainly have eaten it in the tabernacle area, as I commanded."

translationNotes**it was burned up**

This can be translated in active form. AT: "the priests had burned it all" (See: [Active or Passive](#))

Eleazar and Ithamar

See how you translated these names in [Leviticus 10:6](#).

Why have you not eaten ... before him?

Moses uses a question to rebuke Eleazar and Ithamar. This rhetorical question can be translated as a statement. AT: "You should have eaten ... before him." (See: [Rhetorical Question](#))

since it is most holy

"since the sin offering is most holy"

to take away the iniquity of the assembly

Causing Yahweh to forgive the people of Israel is spoken of as if iniquity were an object that Yahweh takes from the people. (See: [Metaphor](#))

before him

“in his presence”

its blood was not brought

This can be translated in active form. AT: “you did not bring its blood” (See: [Active or Passive](#))

translationWords

- [Moses](#)
- [goat, kid](#)
- [sin offering](#)
- [son, sons](#)
- [Aaron](#)
- [tabernacle](#)
- [holy, holiness](#)
- [Yahweh](#)
- [iniquity, iniquities](#)
- [assembly, assemble](#)
- [atonement, atone, atones, atoned](#)
- [blood](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 10 General Notes](#)
- [Leviticus 10 translationQuestions](#)

Leviticus 10:19-20**UDB:**

¹⁹ Aaron replied to Moses, “Today the people brought to Yahweh their offering for him to forgive their sins, and also the offering we burned completely to please Yahweh. But think about the terrible thing that happened to my other two sons! Would Yahweh have been pleased if I had eaten some of the people’s sin offering today?” ²⁰ When Moses heard that, he was satisfied and said nothing more.

ULB:

¹⁹ Then Aaron answered Moses, “See, today they made their sin offering and burnt offering before Yahweh, and this thing has happened to me today. If I had eaten the sin offering today, would it have been pleasing in the sight of Yahweh?” ²⁰ When Moses heard that, he was satisfied.

translationNotes**this thing has happened**

Aaron is referring to the death of his two sons.

would it have been pleasing in the sight of Yahweh?

These sacrifices were to be eaten with joy and happiness. Aaron uses a question to emphasize that Yahweh would not be pleased for him to eat the sacrifices since he is sad because of his sons’ deaths. This question may be translated as a statement. AT: “certainly, Yahweh would not have been pleased.” (See: [Rhetorical Question](#))

translationWords

- [Aaron](#)
- [Moses](#)
- [sin offering](#)
- [burnt offering, offering by fire](#)
- [Yahweh](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 10 General Notes](#)
- [Leviticus 10 translationQuestions](#)

Leviticus 11 General Notes

Structure and formatting

Laws about food

This chapter contains a list of the animals the Israelites were not allowed to eat. Further research may be needed to determine the exact location of different parts of an animal. Many of these foods are not consumed to this day because they cause diseases, but it is unclear why the other foods are prohibited.

=##### Special concepts in this chapter ##### Eating unclean foods made a person unclean. The process of consuming these types of foods spread the uncleanliness to a person. (See: [unclean](#))

Links:

- [Leviticus 11:01 Notes](#)

Leviticus 11:1-2**UDB:**

¹ Yahweh said to Aaron and Moses, ² "Tell the people that this is what I say: 'Of all the animals that live on the land, these are the ones that you are permitted to eat.

ULB:

¹ Yahweh spoke to Moses and to Aaron, saying, ² "Speak to the people of Israel, saying, 'These are the living things which you may eat among all the animals that are on the earth.

translationNotes**among all the animals**

"out of all the animals"

translationWords

- [Yahweh](#)
- [Moses](#)
- [Aaron](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:3-4**UDB:**

³ The ones that have hooves that are completely split and that chew their cuds—you may eat these animals.

⁴ There are some animals that chew their cuds but do not have split hooves, and some animals that have split hooves but do not chew their cuds. You must not eat any of those animals. For example, camels chew their cuds but do not have split hooves, so they are unacceptable for you to eat.

ULB:

³ You may eat any animal that has a split hoof and that also chews the cud. ⁴ However, some animals either chew the cud or have a split hoof, and you must not eat them, animals such as the camel, because it chews the cud but does not have a split hoof. So the camel is unclean to you.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

split hoof

This means a hoof that is split into two parts instead of being one whole.

chews the cud

This means an animal that brings its food up from its stomach and chews it again.

some animals either chew the cud or have a split hoof

That is, they have one or the other, but not both.

the camel is unclean for you

The camel being unfit for the people to eat is spoken of as if it were physically unclean. (See: [Metaphor](#))

translationWords

- [hoof, hoofed, hooves](#)
- [camel](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:5-8**UDB:**

⁵ Rock badgers chew their cuds but do not have split hooves, so they are unacceptable for you to eat. ⁶ Rabbits chew their cuds but do not have split hooves, so they are unacceptable for you to eat. ⁷ Pigs have completely split hooves but they do not chew their cuds, so they are not acceptable for you to eat. ⁸ All of those animals are unacceptable for you, so you must not eat their meat or even touch their carcasses.

ULB:

⁵ Also the rock badger, because it chews the cud but does not have a split hoof, it is also unclean to you. ⁶ The rabbit, because it chews the cud, but does not have a split hoof, is unclean to you. ⁷ The pig, although it has a split hoof, does not chew the cud, is unclean to you. ⁸ You must not eat any of their meat, nor touch their carcasses. They are unclean to you.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

rock badger

a small animal that lives in rocky places (See: [Translate Unknowns](#))

unclean for you

These animals which God declared to be unfit for the people to eat are spoken of as if they were physically unclean. (See: [Metaphor](#))

rabbit

a small animal with long ears that usually lives in holes in the ground

nor touch their carcasses

“nor touch their dead bodies”

translationWords

- hoof, hoofed, hooves
- unclean
- pig, swine, pork

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:9-10**UDB:**

⁹ Of all the creatures that live in the oceans and the streams, you are permitted to eat any that have fins and scales. ¹⁰ But you must detest and not eat those that do not have fins and scales. That include creatures that are very small.

ULB:

⁹ The animals living in the water that you may eat are all those that have fins and scales, whether in the ocean or in the rivers. ¹⁰ But all living creatures that do not have fins and scales in the ocean or rivers, including all that move in the water and all the living creatures that are in the water—they must be detested by you.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

fins

the thin, flat part that the fish uses to move through the water

scales

the small plates that cover the body of the fish

all living creatures that do not have fins and scales in the ocean or rivers

“all creatures that live in the ocean or rivers that do not have fins and scales”

they must be detested by you

Yahweh commands the people to reject and despise eating these creatures. This can be translated in active form. AT: “you must detest them” or “you must completely reject them” (See: [Active or Passive](#))

translationWords

- [life, live, lived, lives, living, alive](#)
- [water, waters](#)
- [detestable, detest](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:11-12**UDB:**

¹¹ You must despise them, and you must not eat their meat, and you must detest their carcasses. ¹² You must detest everything that lives in the water that does not have fins and scales.

ULB:

¹¹ Since they must be detested, you must not eat of their meat; also, their carcasses must be detested.
¹² Whatever has no fins or scales in the water must be detested by you.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

Since they must be detested

“detest” is to reject and despise an object. This can be translated in active form. AT: “Since you must detest them” or “Since you must completely reject them” (See: [Active or Passive](#))

their carcasses must be detested

This can be translated in active form. AT: “you must detest their dead bodies” or “you must not touch their dead bodies” (See: [Active or Passive](#))

Whatever has no fins or scales in the water

“Whatever is in the water that does not have fins or scales”

must be detested by you

This can be translated in active form. AT: “you must detest” or “you must completely reject” (See: [Active or Passive](#))

translationWords

- [detestable, detest](#)
- [water, waters](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:13-16**UDB:**

¹³ There are some birds that you must detest and not eat. They include eagles, vultures, ¹⁴ kites, any kind of falcon, ¹⁵ any kind of raven, ¹⁶ horned owls, screech owls, seagulls, and any kind of hawk.

ULB:

¹³ The birds you must detest and that you must not eat are these: the eagle, the vulture, ¹⁴ the kite, any kind of falcon, ¹⁵ every kind of raven, ¹⁶ the horned owl and the screech owl, the seagull, and any kind of hawk.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

vulture ... kite ... falcon ... raven ... horned owl ... screech owl ... seagull ... hawk

These are birds that are either awake at night or feed on rodents and dead animals. (See: [Translate Unknowns](#))

translationWords

- [eagle](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:17-19**UDB:**

¹⁷ Also small owls, large owls, cormorants, ¹⁸ white owls, barn owls, ospreys, ¹⁹ storks, any kind of heron, hoopoes, and bats.

ULB:

¹⁷ You must also detest the little owl and the great owl, the cormorant, ¹⁸ the white owl and the barn owl, the osprey, ¹⁹ the stork, any kind of heron, the hoopoe, and also the bat.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

little owl ... great owl ... the cormorant ... white owl ... barn owl ... osprey ... hoopoe

These are birds that eat rodents and insects and are awake mainly at night. (See: [Translate Unknowns](#))

the great owl

“the large owl”

stork ... heron

These are birds that feed on rodents and lizards.

bat

Although not a bird, the bat is included in this list because it has wings and flies. It has a furry body and is awake mainly at night. It eats insects and rodents.

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:20-23**UDB:**

²⁰ You must detest and not eat flying insects that also walk on the ground. ²¹ But you are permitted to eat creatures with wings that sometimes walk on the ground if they have jointed legs for hopping around. ²² They include locusts, katydids, crickets, and grasshoppers. ²³ But you must detest and not eat other insects with wings that have four legs.

ULB:

²⁰ All winged insects that walk on four legs are detestable to you. ²¹ Yet you may eat any of the flying insects that also walk on four legs if they have jointed legs for hopping on the ground. ²² You may also eat any kind of locust, katydid, cricket, or grasshopper. ²³ But all the flying insects that have four feet must be detested by you.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

All winged insects that walk on four legs are detestable to you

The word “detestable” can be translated with a verbal phrase. AT: “You will detest all winged insects that walk on four legs” (See: [Abstract Nouns](#))

insects that walk on four legs

Here the phrase “four legs” is an idiom that means to crawl on the ground and sets these insects apart from other flying things, such as birds, that have only two feet. AT: “insects that crawl on the ground” (See: [Idiom](#))

locust, katydid, cricket, or grasshopper

These are small insects that eat plants and can jump. (See: [Translate Unknowns](#))

flying insects that have four feet

“flying insects that have four legs”

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:24-25**UDB:**

²⁴ There are certain creatures that will make you unacceptable to me if you touch their carcasses. Anyone who touches their carcasses must not touch other people until that evening. ²⁵ Anyone who picks up one of their carcasses must wash his clothes and not touch other people until that evening.

ULB:

²⁴ You will become unclean until evening by these animals if you touch a carcass of one of them. ²⁵ Whoever picks up one of their carcasses must wash his clothes and remain unclean until evening.

translationNotes**General Information:**

Yahweh begins to tell Moses and Aaron which animals the people are to consider unclean.

You will become unclean until evening by these animals if you touch a carcass of one of them

This can be translated in active form. AT: "The dead bodies of these animals will make you unclean if you touch any of them" (See: [Active or Passive](#))

You will become unclean

A person who is unacceptable for God's purposes because he has touched one of these dead animals is spoken of as if the person were physically unclean. (See: [Metaphor](#))

these animals

This refers to the animals he is about to list in the following verses.

translationWords

- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:26-28**UDB:**

²⁶ The animals whose carcasses you must not touch are those that have hooves that are not completely divided or animals that do not chew their cud. Anyone who touches the carcasses of any of those animals becomes defiled. ²⁷ From all the animals that walk on the ground, you must not touch the carcasses of those that have paws to walk on. Anyone who touches one of their carcasses must not touch other people until that evening. ²⁸ Anyone who picks up one of their carcasses must wash his clothes and not touch other people until that evening, because touching their carcasses makes you unacceptable to me.

ULB:

²⁶ Every animal which has a split hoof that is not completely divided or which does not chew the cud is unclean to you. Everyone who touches them will be unclean. ²⁷ Whatever walks on its paws among all the animals that walk on all four legs, they are unclean to you. Whoever touches such a carcass will be unclean until the evening. ²⁸ Whoever picks up such a carcass must wash his clothes and be unclean until the evening. These animals will be unclean to you.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

Every animal ... is unclean to you

These animals that God declared to be unfit for the people to eat are spoken of as if they were physically dirty. (See: [Metaphor](#))

split hoof

This means a hoof that is split into two parts instead of being one whole. See how you translated these in [Leviticus 11:3](#).

chew the cud

This means an animal that brings its food up from its stomach and chews it again. See how you translated these in [Leviticus 11:3](#).

Everyone who touches them will be unclean

A person who is unacceptable for God's purposes because he has touched one of these animals is spoken of as if he were physically unclean. (See: [Metaphor](#))

paws

animal feet with claws

until the evening

“until sunset”

translationWords

- [hoof, hoofed, hooves](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:29-30**UDB:**

²⁹ Of all the animals that walk on the ground, these are the ones that make you unacceptable if you touch them: Weasels, rats, any kind of big lizard, ³⁰ geckos, monitor lizards and other lizards, skinks, and chameleons.

ULB:

²⁹ Of the animals that creep on the ground, these are the animals that will be unclean to you: the weasel, the rat, every kind of large lizard, ³⁰ the gecko, the monitor lizard, the lizard, the skink, and the chameleon.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

these are the animals that will be unclean to you

These animals that God declared to be unfit for people to touch or eat are spoken of as if they were physically unclean. (See: [Metaphor](#))

weasel

a small animal with brown fur that eats birds and small animals (See: [Translate Unknowns](#))

large lizard, the gecko, the monitor lizard, the lizard, the skink, and the chameleon

These are different kinds of reptiles with four legs. (See: [Translate Unknowns](#))

skink

“sand lizard”

translationWords

- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:31-33**UDB:**

³¹ The creatures that crawl along the ground make you unacceptable to me. Anyone who touches one of their carcasses must not touch other people until the evening. ³² When one of those creatures dies and falls on something, the thing that it falls on, whatever it is used for, will become defiled, whether it is made of wood, cloth, the hide of some animal or from rough cloth. You must put the object into water. Then you must not use it until that evening. ³³ If one of those unclean creatures falls into a clay pot, everything in it becomes defiled, and you must break that pot.

ULB:

³¹ Of all the animals that creep, these are the animals which will be unclean to you. Whoever touches them when they are dead will be unclean until evening. ³² If any of them dies and falls on anything, that thing will be unclean, whether it is made of wood, cloth, leather, or sackcloth. Whatever it is and whatever it is used for, it must be put into water; it will be unclean until evening. Then it will be clean. ³³ For every clay pot into or onto which any unclean animal falls, whatever is in the pot will become unclean, and you must destroy that pot.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

these are the animals which will be unclean to you

These animals that God declared to be unfit for people to touch or eat are spoken of as if they were physically unclean. (See: [Metaphor](#))

Whoever touches them ... will be unclean

A person who is unacceptable for God's purposes because he has touched one of these dead animals is spoken of as if he were physically unclean. (See: [Metaphor](#))

until evening

“until sunset”

that thing will be unclean

Something that God has declared to be unfit for people to touch because one of these dead animals has fallen on it is spoken of as if it were physically unclean. It is spoken of as physically clean after it has been washed. (See: [Metaphor](#))

Then it will be clean

Something that God has declared to be fit for people to touch after it has been washed is spoken of as if it were physically clean. (See: [Metaphor](#))

whatever it is used for, it must be put into water

This can be translated in active form. AT: “however you use it, you must put it into water” (See: [Active or Passive](#))

translationWords

- [unclean](#)
- [death, die, dead](#)
- [sackcloth](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:34-35

UDB:

³⁴ If you pour water from that pot onto any food, you must not eat that food. And you must not drink any water from that pot. ³⁵ Anything that one of the carcasses of those creatures falls on becomes defiled, even if the creature falls into an oven or a cooking pot. Anything that it falls on must be broken. It becomes unacceptable to me, and you must not use it again.

ULB:

³⁴ Any food that could be eaten but has water on it from such a pot is unclean. Any liquid that is for drinking from such a pot is unclean. ³⁵ Anything their carcasses falls on becomes unclean; if it is an oven or small stove, they must be broken to pieces. They are unclean and they must remain unclean to you.

translationNotes

unclean

Food becomes unacceptable for the people to eat because unclean water has fallen on it is spoken of as if it were physically unclean. (See: [Metaphor](#))

carcass

“dead body”

must be broken to pieces

This can be translated in active form. AT: “You must break it to pieces” or “You must shatter it” (See: [Active or Passive](#))

translationWords

- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [water, waters](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:36-38**UDB:**

³⁶ If one of their carcasses falls into a spring or a pit for storing water, the water may still be drunk, but anyone who touches one of those carcasses becomes unacceptable to me. ³⁷ If one of those carcasses falls on seeds that are to be planted, those seeds are still acceptable to be planted. ³⁸ But if water has been put on the seeds and then a carcass falls on it, the seeds must be thrown away; you must regard them as unacceptable.

ULB:

³⁶ A spring or cistern for collecting water remains clean; but anyone who touches a carcass is unclean. ³⁷ If any part of a carcass falls upon any seeds for planting, those seeds will still be clean. ³⁸ But if water is put on the seeds, and if any part of a carcass falls on them, then they will be unclean to you.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

A spring or cistern ... remains clean

Water that the people are permitted to drink from a spring or cistern is spoken of as if it were physically clean. (See: [Metaphor](#))

carcass

The dead body of an animal that God has declared to be unfit for the people to touch or eat is spoken of as if it were physically unclean. (See: [Metaphor](#))

unclean

A person who is unacceptable for God's purposes because he has touched the carcass of one of these animals is spoken of as if he were physically unclean. (See: [Metaphor](#))

seeds for planting

“seeds that you intend to plant”

those seeds will still be clean ... they will be unclean

Seeds that God has declared to be acceptable for the people to plant are spoken of as if they are physically clean, and those which are unacceptable are spoken of as if they were unclean. (See: [Metaphor](#))

But if water is put on the seeds

This can be translated in active form. AT: “But if you put water on the seeds” (See: [Active or Passive](#))

translationWords

- [fountain, spring](#)
- [well, cistern](#)
- [water, waters](#)
- [creature](#)
- [unclean](#)
- [seed, semen](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:39-40**UDB:**

³⁹ If an animal whose meat you are permitted to eat dies, anyone who touches its carcass must not touch other people until that evening. ⁴⁰ Anyone who eats some meat from that carcass must wash his clothes, and then he must not touch anyone until that evening.

ULB:

³⁹ If any animal that you may eat dies, then he who touches the carcass will be unclean until evening. ⁴⁰ Whoever eats any of that carcass must wash his clothes and be unclean until evening. Anyone who picks up such a carcass will wash his clothes and be unclean until evening.

translationNotes**he who touches the carcass will be unclean until evening**

A person who is unacceptable for God's purposes because he touches the body of a dead animal is spoken of as if he were physically unclean. (See: [Metaphor](#))

until evening

“until sunset”

translationWords

- [death, die, dead](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:41**UDB:**

⁴¹⁻⁴² All creatures that crawl along the ground, including those that move on their bellies and those that crawl along, are detestable, and they must not be eaten.

ULB:

⁴¹ Every animal that creeps on the ground is to be detested; it must not be eaten. ⁴² Whatever crawls on its belly, and whatever walks on all four legs, or whatever has many feet—all the animals that creep on the ground, these you must not eat, for they are to be detested.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

is to be detested

This can be translated in active form. AT: “you must detest” or “you must reject” (See: [Active or Passive](#))

it must not be eaten

This can be translated in active form. AT: “you must not eat it” (See: [Active or Passive](#))

they are to be detested

This can be translated in active form. AT: “you are to detest them” or “you must reject them” (See: [Active or Passive](#))

translationWords

- [detestable, detest](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:43-45**UDB:**

⁴³ Do not defile yourselves by eating any of those creatures. Be very careful about this. ⁴⁴ I am Yahweh your God, and I am holy, so you must set yourselves apart for my honor, and you must be holy. You must avoid eating things that cause you to be unacceptable to me. Do not cause yourselves to become unacceptable to me by eating creatures that crawl along on the ground. ⁴⁵ I am Yahweh, the one who freed you from being slaves in Egypt, in order that you might worship me. Therefore, because I am holy, you must be holy.

ULB:

⁴³ You must not make yourselves unclean with any living creatures that creep; you must not make yourselves unclean with them, that you should be made impure by them. ⁴⁴ For I am Yahweh your God. You are to keep yourselves holy, therefore, and be holy, because I am holy. You must not defile yourselves with any kind of animal that moves about on the ground. ⁴⁵ For I am Yahweh, who brought you up out of the land of Egypt, to be your God. You must therefore be holy, for I am holy.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

You must not make yourselves unclean ... you should be made impure by them

Yahweh repeats the same idea twice in order to strengthen the command that they are not to eat any unclean animal. (See: [Parallelism](#))

You must not make yourselves unclean

A person who is unacceptable for God's purposes is spoken of as if he were physically unclean. (See: [Metaphor](#))

that you should be made impure by them

This can be translated in active form. AT: "so that you are no longer pure because of them" (See: [Active or Passive](#))

translationWords

- [unclean](#)
- [pure, purify, purification](#)
- [Yahweh](#)
- [God](#)
- [holy, holiness](#)
- [defile, be defiled](#)
- [Egypt, Egyptian](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 11:46-47**UDB:**

⁴⁶ Those are the regulations concerning animals and birds, all the living creatures that live in water or creep along on the ground. ⁴⁷ You must learn what things I say are acceptable to me and what things are not, and learn what things you are permitted to eat and what things you are not permitted to eat.”

ULB:

⁴⁶ This is the law regarding the animals, the birds, every living creature that moves in the waters, and of every creature that creeps on the ground, ⁴⁷ for which a distinction is to be made between the unclean and the clean, and between the living things that may be eaten and the living things that may not be eaten.”

translationNotes**General Information:**

Yahweh finishes telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

for which a distinction is to be made between

This can be translated in active form. AT: “for which you must distinguish between” (See: [Active or Passive](#))

between the unclean and the clean

Animals that God declared to be unfit for the people to touch or eat are spoken of as if they were physically unclean, and those which he declared to be acceptable for the people to touch and eat are spoken of as if they were physically clean. (See: [Metaphor](#))

that may be eaten ... that may not be eaten

This can be translated in active form. AT: “that you may eat ... that you may not eat” (See: [Active or Passive](#))

translationWords

- law, principle
- life, live, lived, lives, living, alive

- [creature](#)
- [unclean](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 11 General Notes](#)
- [Leviticus 11 translationQuestions](#)

Leviticus 12 General Notes

Special concepts in this chapter

Menstruation

A woman was considered to be unclean after she began her monthly period and after having a baby. This was because all blood was considered to be unclean. (See: [unclean](#) and [blood](#))

Links:

- [Leviticus 12:01 Notes](#)

Leviticus 12:1-3

UDB:

¹ Yahweh also said to Moses, ² "Tell this to the Israelite people. If a woman gives birth to a boy, she must be avoided for seven days, as she must be avoided when she is menstruating each month. ³ The baby boy must be circumcised eight days after he is born.

ULB:

¹ Yahweh said to Moses, ² "Speak to the people of Israel, saying, 'If a woman conceives and gives birth to a male child, then she will be unclean for seven days, just as she is unclean during the days of her monthly period. ³ On the eighth day the flesh of a baby boy's foreskin must be circumcised.

translationNotes

she will be unclean

A woman whom other people must not touch because she is bleeding from her womb is spoken of as if she were physically unclean. (See: [Metaphor](#))

during the days of her monthly period

This refers to the time of the month when a woman bleeds from her womb. (See: [Euphemism](#))

the flesh of a baby boy's foreskin must be circumcised

Only the priest could perform this action. This can be translated in active form. AT: "a priest must circumcise the baby boy" (See: [Active or Passive](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [Israel, Israelites](#)
- [children, child](#)
- [unclean](#)
- [circumcise, circumcised, circumcision](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 12 General Notes](#)
- [Leviticus 12 translationQuestions](#)

Leviticus 12:4-5**UDB:**

⁴ Then the woman must wait thirty-three days to be purified from her bleeding during childbirth. She must not touch anything that is sacred, that belongs to me only, or enter the area of the sacred tent, until that time is ended. ⁵ If a woman gives birth to a baby girl, she must be avoided for two weeks, as she must be avoided when she is menstruating each month. Then she must wait sixty-six days to be purified from her bleeding when the baby was born.

ULB:

⁴ Then the mother's purification from her bleeding will continue for thirty-three days. She must not touch any holy thing or come into the tabernacle area until the days of her purification are finished. ⁵ But if she gives birth to a female child, then she will be unclean for two weeks, as she is during her period. Then the mother's purification will continue for sixty-six days.

translationNotes**the mother's purification from her bleeding will continue for thirty-three days**

This means that the mother will remain impure for thirty-three days.

thirty-three days

"33 days" (See: [Numbers](#))

she will be unclean for two weeks

A woman whom other people must not touch because she is bleeding from her womb is spoken of as if she were physically unclean. (See: [Metaphor](#))

for two weeks

"for 14 days"

during her period

This refers to the time of the month when a woman bleeds from her womb. See how you translated this in [Leviticus 12:2](#). (See: [Euphemism](#))

sixty-six days

"66 days"

translationWords

- [pure, purify, purification](#)
- [holy, holiness](#)
- [tabernacle](#)
- [children, child](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 12 General Notes](#)
- [Leviticus 12 translationQuestions](#)

Leviticus 12:6

UDB:

⁶ When that time for her to be purified is ended, that woman must bring to the priest at the entrance of the sacred tent a one year old lamb. The priest will burn it whole on the altar. The woman must also bring a dove or a young pigeon for the priest to sacrifice it, so that Yahweh will accept her again.

ULB:

⁶ When the days of her purification are finished, for a son or for a daughter, she must bring a one year old lamb as a burnt offering, and a young pigeon or dove as a sin offering, to the entrance of the tent of meeting, to the priest.

translationNotes

When the days of her purification are finished

“When the days of the mother’s purification are finished”

for a son or for a daughter

This refers to the different number of days for purification based on if she gave birth to a son or daughter.

translationWords

- pure, purify, purification
- lamb, Lamb of God
- burnt offering, offering by fire
- dove, pigeon
- sin offering
- tent of meeting
- priest, priests, priesthood

Links:

- [Introduction to Leviticus](#)
- [Leviticus 12 General Notes](#)
- [Leviticus 12 translationQuestions](#)

Leviticus 12:7-8**UDB:**

⁷ The priest will offer these animals to Yahweh in order that she may be made acceptable to him again. Then she will be purified from her flow of blood when the baby was born.

Those are the regulations for women who give birth to a baby boy or girl. ⁸ If a woman who gives birth to a child cannot afford a lamb, she must bring two doves or two pigeons. One will be burned completely on the altar, and one will be an offering to enable her to become acceptable to God again. By doing that, the priest will cause her to be forgiven for any sins she has committed, and she no longer will need to be avoided.”

ULB:

⁷ Then he will offer it before Yahweh and make atonement for her, and she will be cleansed from the flow of her blood. This is the law regarding a woman who gives birth to either a male or a female child. ⁸ If she is not able to afford a lamb, then she must take two doves or two young pigeons, one as a burnt offering and the other as a sin offering, and the priest will make atonement for her; then she will be clean.”

translationNotes**she will be cleansed from the flow of her blood**

This can be translated in active form. AT: “this will cleanse her from her bleeding occurring during childbirth” (See: [Active or Passive](#))

If she is not able to afford a lamb

Translate this so it clarifies the woman’s inability to purchase a sacrificial animal. AT: “If she does not have enough money to buy a lamb” (See: [Assumed Knowledge and Implicit Information](#))

then she will be clean

A woman whom other people may touch is spoken of as if she were physically clean. (See: [Metaphor](#))

translationWords

- Yahweh
- atonement, atone, atones, atoned
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes
- law, principle

- children, child
- lamb, Lamb of God
- dove, pigeon
- burnt offering, offering by fire
- sin offering
- priest, priests, priesthood
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes

Links:

- [Introduction to Leviticus](#)
- [Leviticus 12 General Notes](#)
- [Leviticus 12 translationQuestions](#)

Leviticus 13 General Notes

Special concepts in this chapter

Skin disease

This chapter addresses the ways a priest was to decide if a person had a skin disease, which would make a person unclean. This was important because these diseases could have easily spread among the people in the ancient Near East. This is also true concerning things growing on clothing or things that touch a person's skin. (See: [priest](#), [priests](#), [priesthood](#) and [unclean](#))

Links:

- [Leviticus 13:01 Notes](#)

Leviticus 13:1-2**UDB:**

¹ Yahweh said this to Aaron and Moses: ² "When someone has on his skin a swelling, a scab, or a shiny spot that seems to be infected, then someone must bring him to Aaron or to one of his sons who are also priests.

ULB:

¹ Yahweh spoke to Moses and to Aaron, saying, ² "When anyone has on the skin of his body a swelling or scab or a bright spot, and it becomes infected and there is a skin disease in his body, then he must be brought to Aaron the high priest, or to one of his sons the priests.

translationNotes**then he must be brought**

This can be stated in active form. AT: "then someone must bring him" or "then he must go" (See: [Active or Passive](#))

to one of his sons

"to one of Aaron's sons"

translationWords

- [Yahweh](#)
- [Moses](#)
- [Aaron](#)
- [high priest](#)
- [son, sons](#)
- [priest, priests, priesthood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:3-4**UDB:**

³ The priest must examine that part of the person's skin. If the hair in that area has become white and it appears that the sore is deeper than just on the skin, then it is a skin disease that other people are in danger of receiving from him. If that is what the priest sees, he must declare that this sick person is not fit to be with other people. ⁴ If the spot on the person's skin is white but it does not appear that the sore is deeper than the surface of the skin, the priest must keep him away from all other people for seven days.

ULB:

³ Then the priest will examine the disease in the skin of his body. If the hair in the diseased area has turned white, and if the disease appears to be deeper than just on the skin, then it is an infectious disease. After the priest examines him, he must pronounce him unclean. ⁴ If the bright spot in his skin is white, and the appearance of it is no deeper than the skin, and if the hair in the diseased area has not turned white, then the priest must isolate the one with the disease for seven days.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do.

skin of his body

Here "his" refers to the person with the skin disease.

infectious disease

a sickness that can spread easily from one person to another

he must pronounce him unclean

"the priest must pronounce the man unclean." The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

for seven days

"for 7 days" (See: [Numbers](#))

translationWords

- [priest, priests, priesthood](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:5-6**UDB:**

⁵ After seven days, the priest must examine the person again. If the priest sees that the sore has not changed and has not spread, he must keep the person away from people for yet another seven days. ⁶ Again, after those seven more days have passed, the priest must examine the person once more. If the sore has faded and has not spread, the priest will declare that the person is fit to be with other people again. His skin condition is only a rash; it is not contagious. After the person washes his clothes, the priest will allow him to be with other people again.

ULB:

⁵ On the seventh day, the priest must examine him to see if in his opinion the disease is not any worse, and if it has not spread in the skin. If it has not, then the priest must isolate him seven days more. ⁶ The priest will examine him again on the seventh day to see if the disease is better and has not spread farther in the skin. If it has not, then the priest will pronounce him clean. It is a rash. He must wash his clothes, and then he is clean.

translationNotes**the priest must examine him**

Here “him” refers to the person with the skin disease.

if it has not spread in the skin

This means if the skin disease has not increased in size or moved to other parts of the body.

seventh day

“Seventh” is the ordinal number for 7. AT: “7th day” (See: [Ordinal Numbers](#))

seven days

“7 days” (See: [Numbers](#))

the priest will pronounce him clean ... he is clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

rash

This is an area of the skin that is irritated, but the rash will not spread to other people.

translationWords

- [priest, priests, priesthood](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:7-8**UDB:**

⁷ But if the sore spreads after the priest has examined him, the person must go to the priest again.
⁸ The priest will examine him; if the sore has spread to more of the skin, it is a contagious skin disease, and the priest will declare that the person is not fit to be with other people.

ULB:

⁷ But if the rash has spread in the skin after he has shown himself to the priest for his cleansing, he must then show himself to the priest again. ⁸ The priest will examine him to see if the rash has spread farther in the skin. If it has spread, then the priest must pronounce him unclean. It is an infectious disease.

translationNotes**he ... himself**

This refers to the person with the skin disease.

the priest must pronounce him unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

infectious disease

See how you translated these words in [Leviticus 13:3](#).

translationWords

- [priest, priests, priesthood](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:9-11**UDB:**

⁹ When anyone has a contagious skin disease, someone must bring him to the priest. ¹⁰ The priest must examine him. If there is a white swelling in the skin that has caused the hair there to become white, and if the flesh in that area is painful, ¹¹ then it is a permanent skin disease; the priest will declare that the person is not fit to be with other people. The priest does not need to keep that person away from others for seven days in order to examine him again, because he already knows that the person is unfit to be with others.

ULB:

⁹ When an infectious skin disease is in someone, then he must be brought to the priest. ¹⁰ The priest will examine him to see if there is a white swelling in the skin, if the hair has turned white, or if there is raw flesh in the swelling. ¹¹ If there is, then it is a chronic skin disease, and the priest must pronounce him unclean. He will not isolate him, because he is already unclean.

translationNotes**he must be brought to the priest**

The priests determined if a disease was spreading. This can be translated in active form. AT: “someone must bring him to the priest” or “he must go to the priest” (See: [Active or Passive](#))

if there is raw flesh in the swelling

Here “raw flesh” could refer to open sores on the skin or it could refer to new skin that has grown, but the area around it is still diseased. Either one indicates that the skin disease is not healing properly.

chronic skin disease

This is a disease that continues or reoccurs over a long period of time.

the priest must pronounce him unclean ... he is already unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)

- [flesh](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:12-14

UDB:

¹² If the disease spreads all over someone's body, and the priest examines that person and sees that it is covering his skin from his head to his feet, ¹³ and it has caused all his skin to become white which will indicate that the disease has ended, the priest will declare that the person does not have to stay away from other people. ¹⁴ But if the person has open sores, he has a contagious skin disease.

ULB:

¹² If the disease breaks out widely in the skin and covers all the skin of the person with the disease from his head to his feet, as far as it appears to the priest, ¹³ then the priest must examine him to see if the disease has covered all his body. If it has, then the priest must pronounce the person who has the disease as clean. If it has all turned white, then he is clean. ¹⁴ But if raw flesh appears on him, he will be unclean.

translationNotes

General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

the priest must pronounce the person ... clean ... he will be unclean

The man whom other people may touch is spoken of as if he were physically clean and the man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:15-17**UDB:**

¹⁵ When the priest sees that, he must declare that the person has a contagious skin disease and is unfit to be with other people. ¹⁶ But if the person's flesh changes and becomes white, he must go to the priest again. ¹⁷ The priest must examine him again, and if the sores have become white, the priest will declare that this person is now fit to be with other people again.

ULB:

¹⁵ The priest must look at the raw flesh and pronounce him unclean because the raw flesh is unclean. It is an infectious disease. ¹⁶ But if the raw flesh turns white again, then the person must go to the priest. ¹⁷ The priest will examine him to see if the flesh has turned white. If it has then the priest will pronounce that person to be clean.

translationNotes**The priest must ... pronounce him unclean because the raw flesh is unclean**

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

pronounce him unclean

Here "him" refers to the person with the skin disease.

raw flesh

See how you translated these words in [Leviticus 13:10](#).

infectious disease

See how you translated these words in [Leviticus 13:3](#).

the priest will pronounce that person to be clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [unclean](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:18-20**UDB:**

¹⁸ When someone had a boil on his skin and it has now healed, ¹⁹ but in the place where the boil was, there is now a white swelling or a bright spot, he must go to the priest. ²⁰ The priest must examine it. If it seems to be deeper than the surface of the skin, and if the hair in that spot has become white, it is a contagious skin disease that has appeared where the boil had been. And the priest must declare that the person is unfit to be with other people.

ULB:

¹⁸ When a person has a boil on the skin and it has healed, ¹⁹ and in place of the boil there is white swelling or a bright spot, reddish-white, then it must be shown to the priest. ²⁰ The priest will examine it to see if it appears deeper under the skin, and if the hair there has turned white. If so, then the priest must pronounce him unclean. It is an infectious disease, if it has developed in the place where the boil was.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

a boil

a painful area on the skin that is infected

then it must be shown to the priest

This can be translated in active form. AT: “then he must show it to the priest” (See: [Active or Passive](#))

the priest must pronounce him unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

translationWords

- [heal, cure](#)
- [priest, priests, priesthood](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:21-23**UDB:**

²¹ But when the priest examines it, if he finds no white hair in that spot, and if he finds that it is only on the surface of the skin and has become less bright, then the priest must keep him away from other people for seven days. ²² But if it is spreading, it is contagious, and the priest must declare that the person is unfit to be with other people. ²³ But if that spot is unchanged and has not spread, it is only a scar from the boil, and the priest will declare that the person is fit to be with other people again.

ULB:

²¹ But if the priest examines it and sees that there is no white hair in it, and that it is not under the skin but has faded, then the priest must isolate him for seven days. ²² If it spreads widely in the skin, then the priest must pronounce him unclean. It is an infectious disease. ²³ But if the bright spot stays in its place and has not spread, then it is the scar of the boil, and the priest must pronounce him clean.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

examines it

Here “it” refers to the white swelling or bright spot on the skin.

the priest must pronounce him unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

the priest must pronounce him clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [unclean](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:24-25

UDB:

²⁴ When someone has a burn on his skin and a bright or white spot appears, and the flesh in that area is painful, ²⁵ the priest must examine the spot. If the hair in that spot has turned white and it seems to be deeper than just the surface of the skin, it is a contagious skin disease that has appeared where the burn was, and the priest must declare that the person is unfit to be with other people.

ULB:

²⁴ When the skin has a burn and the raw flesh of the burn has become a reddish-white or white spot, ²⁵ then the priest will examine it to see if the hair in that spot has turned white, and if it appears to be deeper than the skin. If it has, then it is an infectious disease. It has broken out in the burn, and the priest must pronounce him unclean. It is an infectious disease.

translationNotes

General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

infectious disease

See how you translated these words in [Leviticus 13:3](#).

the priest must pronounce him unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:26-28**UDB:**

²⁶ But if the priest examines it and sees that there is no white hair in that spot and it is only on the surface of the skin, and that the spot has faded, the priest must keep the person away from other people for seven days. ²⁷ After seven days, the priest will examine him again. If the sore is spreading, it is a contagious skin disease, and the priest will declare that the person is unfit to be with other people. ²⁸ However, if the spot is not changed and has not spread but has faded, then it is only a scar from the burn; the priest must declare that the person is fit to be with other people.

ULB:

²⁶ But if the priest examines it and finds that there is no white hair in the spot, and it is not under the skin but has faded, then the priest must isolate him for seven days. ²⁷ Then the priest must examine him on the seventh day. If it has spread widely in the skin, then the priest must pronounce him unclean. It is an infectious disease. ²⁸ If the spot stays in its place and has not spread in the skin but has faded, then it is a swelling from the burn, and the priest must pronounce him clean, for it is nothing more than the scar of the burn.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

examines it

Here “it” refers to the burn on the person’s skin.

the priest must pronounce him unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

infectious disease

See how you translated these words in [Leviticus 13:3](#).

the priest must pronounce him clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [unclean](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:29-30**UDB:**

²⁹ If a man or a woman has a sore on the head or chin, ³⁰ the priest must examine that person. If the sore seems to be deeper than just on the surface of the skin, and if the hair in that spot has thinned out and has become yellowish, then it is a contagious skin disease that causes itching. In that case, the priest must declare that the person is unfit to be with other people.

ULB:

²⁹ If a man or woman has an infectious disease on the head or chin, ³⁰ then the priest must examine the person for an infectious disease to see if it appears to be deeper than the skin, and if there is yellow, thin hair in it. If there is, then the priest must pronounce him unclean. It is an itch, an infectious disease on the head or the chin.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

the priest must pronounce him unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:31

UDB:

³¹ But when the priest examines that kind of sore, if it seems to be only on the surface of the skin and there is no healthy hair in it, the priest will keep the person away from other people for seven days.

ULB:

³¹ If the priest examines the itching disease and sees that it is not under the skin, and if there is no black hair in it, then the priest will isolate the person with the itching disease for seven days.

translationNotes

General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

translationWords

- [priest, priests, priesthood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:32-33**UDB:**

³² On the seventh day, the priest must examine the sore again. If it has not spread and if there is no yellow hair in that spot, and if it appears to be only on the surface of the skin, ³³ the person must shave the hair near the sore but not the hair on the sore. And the priest will keep the person away from other people for seven more days.

ULB:

³² On the seventh day the priest will examine the disease to see if it has spread. If there is no yellow hair, and if the disease appears to be only skin deep, ³³ then he must be shaved, but the diseased area must not be shaved, and the priest must isolate the person with the itching disease for seven more days.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

then he must be shaved, but the diseased area must not be shaved

This can be translated in active form. AT: “the person must shave the hair near the sore but not the hair on the sore” (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:34**UDB:**

³⁴ On the seventh day, the priest must examine that spot again. If it has not spread and it appears to be only on the surface of the skin, the priest will declare that the person is fit to be with people again. The person must wash his clothes, and then he join with other people.

ULB:

³⁴ On the seventh day the priest will examine the disease to see if it has stopped spreading in the skin. If it appears to be no deeper than the skin, then the priest must pronounce him clean. The person must wash his clothes, and then he will be clean.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.”

the disease

Here “the disease” refers to the disease on the person’s head or chin.

the priest must pronounce him clean ... he will be clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:35-37**UDB:**

³⁵ But if the sore later spreads, ³⁶ the priest must examine him again. If the itch has spread, the priest does not need to look for yellow hair, because it is clear that the person has a contagious skin disease. ³⁷ However, if the priest thinks that the spot has not changed, and if healthy hair is growing in that area, it is clear that the itch has healed, and the priest will declare that the person is fit to be with other people again.

ULB:

³⁵ But if the itching disease has spread widely in the skin after the priest said he was clean, ³⁶ then the priest must examine him again. If the disease has spread in the skin, the priest does not need to seek for yellow hair. The person is unclean. ³⁷ But if in the priest's view the itching disease has stopped spreading and black hair has grown in the area, then the disease has healed. He is clean, and the priest must pronounce him clean.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

after the priest said he was clean ... He is clean, and the priest must pronounce him clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

The person is unclean

The man whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [unclean](#)
- [heal, cure](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:38-39**UDB:**

³⁸ When a man or a woman has white spots on the skin, ³⁹ the priest should examine them. But if the spots are dull white, it is only a rash, and the priest will declare that the person is fit to be with other people.

ULB:

³⁸ If a man or a woman has white spots on the skin, ³⁹ then the priest must examine the person to see if the spots are a dull white, which is only a rash that has broken out in the skin. He is clean.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

a dull white

“a faded white”

rash

See how you translated this word in [Leviticus 13:6](#).

He is clean

Here “He” refers to both men and women in general. AT: “That person is clean” (See: [When Masculine Words Include Women](#))

He is clean

The person whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:40-41**UDB:**

⁴⁰ If a man loses all his hair and becomes bald, he does not need to stay away from other people. ⁴¹ The same is true if he has lost his hair at the front of his scalp and his forehead has become bald.

ULB:

⁴⁰ If a man's hair has fallen out of his head, he is bald, but he is clean. ⁴¹ If his hair has fallen out of the front part of his head, and if his forehead is bald, he is clean.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

he is clean

The person whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

translationWords

- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:42-44**UDB:**

⁴² But if he gets a bright sore on his bald head or on his forehead, then he has a contagious skin disease. ⁴³ The priest must examine him. If the swollen sore is a bright spot like a spot on someone who has a contagious skin disease, ⁴⁴ the priest will declare that the man has a contagious skin disease and is not fit to be with other people.

ULB:

⁴² But if there is a reddish-white sore on his bald head or forehead, it is an infectious disease that has broken out. ⁴³ Then the priest must examine him to see if the swelling of the diseased area on his bald head or forehead is reddish-white, like the appearance of an infectious disease in the skin. ⁴⁴ If it is, then he has an infectious disease and he is unclean. The priest must surely pronounce him unclean because of his disease on his head.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

infectious disease

See how you translated these words in [Leviticus 13:3](#).

he is unclean ... pronounce him unclean

The person whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:45-46**UDB:**

⁴⁵ Anyone who has a contagious skin disease must wear torn clothes and not comb his hair. When he is near other people, he must cover the lower part of his face and call out, 'Do not come near me! I have a contagious skin disease!' ⁴⁶ He is not allowed to be with other people as long as he has the disease. He must live alone, outside the camp."

ULB:

⁴⁵ The person who has an infectious disease must wear torn clothes, his hair must hang loosely, and he must cover his face up to his nose and call out, 'Unclean, unclean.' ⁴⁶ All the days that he has the infectious disease he will be unclean. Because he is unclean with a disease that can spread, he must live alone. He must live outside the camp.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

outside the camp

The camp is the area where the majority of Israelites lived. The unclean person was not permitted to live among them because his disease may spread to others.

Unclean, unclean

The person whom other people must not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

translationWords

- [unclean](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:47-49**UDB:**

⁴⁷⁻⁴⁸ "Sometimes a person's clothing gets mildew on it. It may be clothing that is woven from wool or made from linen or from leather, or it may be another item that has leather in it. ⁴⁹ If the contaminated part is greenish or reddish, there is spreading mildew, and the owner must show it to a priest.

ULB:

⁴⁷ A garment that is contaminated with mildew, whether it is a wool or linen garment, ⁴⁸ or anything woven or knitted from wool or linen, or leather or anything made with leather— ⁴⁹ if there is a greenish or reddish contamination in the garment, the leather, the woven or knitted material, or anything made of leather, then it is a mildew that spreads; it must be shown to the priest.

translationNotes**A garment that is contaminated with mildew**

"A garment that has mildew on it" or "A garment that mildews"

contaminated

to become impure because something harmful has been added to it

mildew

a fungus, often white in color, that grows on things that are damp or moist

or anything woven or knitted

This can be translated in active form. AT: "or anything that someone has woven or knitted" (See: [Active or Passive](#))

if there is a greenish or reddish contamination in the garment

"if there is greenish or reddish mildew in the garment"

anything made with leather

This can be translated in active form. AT: "anything that someone made from leather" (See: [Active or Passive](#))

it must be shown to the priest

This can be translated in active form. AT: “the owner must show it to a priest” (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:50-52**UDB:**

⁵⁰ The priest must examine it and then put it in a separate place by itself for seven days. ⁵¹ On the seventh day he must examine it again. If the mildew has spread, it is clear that it is mildew that destroys what it is on, and the clothing or item must not be used again. ⁵² The owner must completely burn the item that has the mildew in it, whatever kind of item it is.

ULB:

⁵⁰ The priest must examine the item for mildew; he must isolate anything that has mildew for seven days. ⁵¹ He must examine the mildew again on the seventh day. If it has spread in the garment or anything woven or knitted from wool or linen material, or leather or anything in which leather is used, then it is harmful mildew, and the item is unclean. ⁵² He must burn the garment, or anything woven or knitted from wool or linen material, or leather or anything made with leather, anything in which the harmful mildew is found, for it can lead to disease. The item must be completely burned up.

translationNotes**seven days**

“7 days” (See: [Numbers](#))

seventh day

“Seventh” is the ordinal number for 7. AT: “7th day” (See: [Ordinal Numbers](#))

anything in which leather is used

This can be translated in active form. AT: “anything in which a person uses leather” (See: [Active or Passive](#))

anything in which the harmful mildew is found

This can be translated in active form. AT: “anything on which he found the harmful mildew” (See: [Active or Passive](#))

the item is unclean

Something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean. (See: [Metaphor](#))

it can lead to disease

The harmful mildew could cause disease in a person who comes in contact with the item.

The item must be completely burned up

This can be translated in active form. AT: “He must burn the item completely” (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:53-55**UDB:**

⁵³ But when the priest examines it, if the mildew has not spread, ⁵⁴ he must tell the person who owns it to wash it. Then he must put it in a separate place for another seven days. ⁵⁵ After seven days, the priest must examine it again. If the color of the mildew has not changed, even though it has not spread, that item must not be used again. It does not matter if the mildew is on the inside of the item or on the outside. It must be burned.

ULB:

⁵³ If the priest examines the item and sees that the mildew has not spread in the garment or material woven or knitted from wool or linen, or leather goods, ⁵⁴ then he will command them to wash the item in which the mildew was found, and he must isolate it for seven more days. ⁵⁵ Then the priest will examine the item after the mildewed item was washed. If the mildew has not changed its color, even though it has not spread, it is unclean. You must burn the item, no matter where the mildew has contaminated it.

translationNotes**then he will command them**

“then the priest will command the owners” Here the priest is telling the people what to do with household items that were possibly infected.

in which the mildew was found

This can be translated in active form. AT: “in which they found the mildew” (See: [Active or Passive](#))

after the mildewed item was washed

This can be translated in active form. AT: “after they washed the mildewed item” (See: [Active or Passive](#))

it is unclean

Something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean. (See: [Metaphor](#))

You must burn the item

Here “you” does not refer to the priest specifically. It just means someone must burn the object.

translationWords

- [priest, priests, priesthood](#)
- [command, commands, commanded, commandment, commandments](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:56-58**UDB:**

⁵⁶ But when the priest examines it after it has been washed, if the mildew has faded, he must tear out the part that had the mildew in it. ⁵⁷ If the mildew reappears on that item, it is clear that it is spreading, and the owner must burn the entire item. ⁵⁸ But after the clothing is washed and the mildew disappears, the owner must wash it again, and then he may use it again.

ULB:

⁵⁶ If the priest examines the item, and if the mildew has faded after it was washed, then he must tear out the contaminated part from the garment or from the leather, or from the woven or knitted material. ⁵⁷ If the mildew still appears in the garment, either in the woven or knitted material, or in anything made of leather, it is spreading. You must burn any item that has the mildew. ⁵⁸ The garment or anything woven or knitted from wool or linen material, or leather or anything made with leather—if you wash the item and the mildew is gone, then the item must be washed a second time, and it will be clean.

translationNotes**after it was washed**

This can be translated in active form. AT: “after the owner washed it” (See: [Active or Passive](#))

You must burn

Here “you” does not refer to the priest specifically. It just means someone must burn the item.

if you wash the item

This can be translated in active form. AT: “if the owner washes it” (See: [Active or Passive](#))

then the item must be washed

This can be translated in active form. AT: “then the owner must wash it” (See: [Active or Passive](#))

it will be clean

Something that God has declared to be fit for people to touch is spoken of as if it were physically clean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 13:59**UDB:**

⁵⁹ These are the regulations concerning mildew on things made of wool or linen or leather, for deciding whether the owner may continue to use those things or not.”

ULB:

⁵⁹ This is the law about mildew in a garment of wool or linen, or anything woven or knitted from wool or linen material, or leather or anything made with leather, so that you may pronounce it clean or unclean.”

translationNotes**mildew in a garment ... made with leather**

See how you translated these words in [Leviticus 13:47-48](#).

so that you may pronounce it

“so that a priest may declare it”

clean or unclean

Something that God has declared to be fit for people to touch is spoken of as if it were physically clean and something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean. (See: [Metaphor](#))

translationWords

- [law, principle](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 13 General Notes](#)
- [Leviticus 13 translationQuestions](#)

Leviticus 14 General Notes

Structure and formatting

This chapter is a continuation of the material in the previous chapter.

Special concepts in this chapter

Skin disease and mildew

This chapter addresses the ways a priest was to decide if a person had a skin disease, which would make a person unclean. This was important because these diseases could have easily spread among the people in the ancient Near East. This was also true for the things which could have touched a person's skin. This chapter explains how the priest was to treat the person suffering with a skin disease. (See: [priest](#), [priests](#), [priesthood](#) and [unclean](#))

Links:

- [Leviticus 14:01 Notes](#)

Leviticus 14:1-2

UDB:

¹ Yahweh also said to Moses, ² "These are the regulations for anyone who has been healed of a contagious skin disease.

ULB:

¹ Yahweh spoke to Moses, saying, ² "This will be the law for the diseased person on the day of his cleansing. He must be brought to the priest.

translationNotes

General Information:

Yahweh tells Moses and Aaron what the people must do when someone is cleansed of a skin disease.

the day of his cleansing

This refers to the day on which the priest declares the person to be ritually clean.

He must be brought to the priest

This can be translated in active form. AT: "Someone must bring him to the priest" or "He must go to the priest" (See: [Active or Passive](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [law, principle](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [priest, priests, priesthood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:3-5**UDB:**

³ Other people must tell the priest about that person. The priest will go outside the camp and examine him. If the skin disease has been healed, ⁴ the priest will say that someone must bring two live birds that are acceptable to Yahweh, along with some cedar wood, some scarlet yarn, and some hyssop. ⁵ Then the priest will command that one of the birds be killed while it is being held over a clay pot containing water from a spring, that is, fresh water.

ULB:

³ The priest will go out of the camp to examine the person to see if the infectious skin disease is healed. ⁴ Then the priest will command that the one to be cleansed must take two live, clean birds, cedar wood, scarlet yarn, and hyssop. ⁵ The priest will command him to kill one of the birds over fresh water that is in a clay pot.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

infectious skin disease

See how you translated these words in [Leviticus 13:3](#).

the one to be cleansed

This can be translated in active form. AT: “the person he is cleansing” (See: [Active or Passive](#))

clean birds

Birds that God allowed the people to eat and offer as sacrifices are spoken of as if they were physically clean. (See: [Metaphor](#))

scarlet yarn

“red yarn”

hyssop

an herb with a pleasant smell that was used for medicine (See: [Translate Unknowns](#))

translationWords

- [priest, priests, priesthood](#)
- [heal, cure](#)
- [command, commands, commanded, commandment, commandments](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [life, live, lived, lives, living, alive](#)
- [cedar](#)
- [water, waters](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:6-7**UDB:**

⁶ Then the priest will dip the other bird, along with the cedar wood, the scarlet yarn and the hyssop, into that water, which now has blood from the bird that was killed. ⁷ Then he must sprinkle some of the water and blood on the person who was healed. He must sprinkle it on him seven times. Then he will declare that the person is permitted to be with other people again. And the priest will release the other bird and allow it to fly away.

ULB:

⁶ The priest will then take the live bird and the cedar wood, and the scarlet yarn and the hyssop, and he will dip all these things, including the live bird, in the blood of the bird that was killed over the fresh water. ⁷ Then the priest will sprinkle this water seven times onto the person who is to be cleansed from the disease, and then the priest will pronounce him to be clean. Then the priest will release the living bird into the open fields.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

the bird that was killed

This can be translated in active form. AT: “the bird that the person killed” (See: [Active or Passive](#))

the person who is to be cleansed

This can be translated in active form. AT: “the person he is cleansing” (See: [Active or Passive](#))

the priest will pronounce him to be clean

The person whom other people may touch and who is acceptable for God’s purposes is spoken of as if he were physically clean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [life, live, lived, lives, living, alive](#)
- [cedar](#)

- [blood](#)
- [water, waters](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:8-9**UDB:**

⁸ Then the person who was healed must wash his clothes, shave off all his hair, and bathe. After he does those things, he is allowed to return to the camp, but he must stay outside his tent for seven days. ⁹ On the seventh day, he must again shave off all his hair, including his beard and his eyebrows. Then he must again wash his clothes and bathe. After he does those things, he will be allowed to be with other people again.

ULB:

⁸ The person who is being cleansed will wash his clothes, shave off all his hair, and bathe himself in water, and then he will be clean. After that he must come into the camp, but he will live outside his tent for seven days. ⁹ On the seventh day he must shave all his hair off his head, and he must also shave off his beard and eyebrows. He must shave off all his hair, and he must wash his clothes and bathe himself in water; then he will be clean.

translationNotes**General Information:**

Yahweh tells Moses and Aaron what the people must do when someone is cleansed of a skin disease.

The person who is being cleansed

This can be translated in active form. AT: “The person whom the priest is cleansing” (See: [Active or Passive](#))

then he will be clean

The person whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

translationWords

- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [tent](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:10-11**UDB:**

¹⁰ The next day that person must bring two male lambs and one female lamb; the female lamb must be one year old, and the animals must have no defects. He must also bring about six and one-half liters of a fine flour offering, mixed with olive oil, to be an offering, and about one-third liter of olive oil. ¹¹ The priest who declared that the person's skin disease has ended must bring that person and his offerings to Yahweh at the entrance to the sacred tent.

ULB:

¹⁰ On the eighth day he must take two male lambs without blemish, one female lamb a year old without blemish, and three-tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil. ¹¹ The priest who cleanses him will stand the person who is to be cleansed, along with those things, before Yahweh at the entrance to the tent of meeting.

translationNotes**he must take**

Here "he" refers to the man who was cleansed.

ephah

One ephah is 22 liters. (See: [Biblical Volume](#))

log

One log is 0.31 liters. (See: [Biblical Volume](#))

the person who is to be cleansed

This can be translated in active form. AT: "the person he is cleansing" (See: [Active or Passive](#))

translationWords

- [lamb, Lamb of God](#)
- [blemish](#)
- [oil](#)
- [grain](#)
- [sacrifice, offering](#)
- [priest, priests, priesthood](#)

- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [Yahweh](#)
- [tent of meeting](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:12-13

UDB:

¹² Then the priest must take one of the male lambs and lift it high, along with the olive oil, to show that he is giving this to Yahweh as a guilt offering—because the sick person was not able to give to Yahweh the things that he was required to give him. ¹³ Then the priest must slaughter the lamb in the special place where the priests kill the other sacrifices as well. Like the offering to enable people to be forgiven, God considers this guilt offering to be very special, and so the meat from it belongs to the priest.

ULB:

¹² The priest will take one of the male lambs and offer it as a guilt offering, together with the log of oil; he will wave them for a wave offering before Yahweh. ¹³ He must kill the male lamb in the place where they kill the sin offerings and the burnt offerings, in the area of the tabernacle, for the sin offering belongs to the priest, as does the guilt offering, because it is most holy.

translationNotes

log

One log is 0.31 liters. (See: [Biblical Volume](#))

in the area of the tabernacle

This phrase clarifies the previous phrase and further defines where the priest was to kill the lamb.

translationWords

- [priest, priests, priesthood](#)
- [lamb, Lamb of God](#)
- [guilt offering](#)
- [oil](#)
- [Yahweh](#)
- [sin offering](#)
- [burnt offering, offering by fire](#)
- [tabernacle](#)
- [holy, holiness](#)

Links:

- [Introduction to Leviticus](#)

- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:14-16**UDB:**

¹⁴ The priest must take some of that animal's blood and put it on person's right earlobe, on his right thumb, and on his right big toe. ¹⁵ Then the priest must take some of the olive oil and pour it into the palm of his own left hand. ¹⁶ Then he must dip his right forefinger into that oil and sprinkle it in front of Yahweh seven times.

ULB:

¹⁴ The priest will take some of the blood of the guilt offering and put it on the tip of the right ear of the person who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. ¹⁵ Then the priest will take oil from the log and pour it into the palm of his own left hand, ¹⁶ and dip his right finger in the oil that is in his left hand, and sprinkle some of the oil with his finger seven times before Yahweh.

translationNotes**the person who is to be cleansed**

This can be translated in active form. AT: "the person he is cleansing" (See: [Active or Passive](#))

log

One log is 0.31 liters. (See: [Biblical Volume](#))

sprinkle some of the oil ... before Yahweh

"sprinkle some of the oil ... in Yahweh's presence." There is no indication of what the priest sprinkled the oil on.

translationWords

- [priest, priests, priesthood](#)
- [blood](#)
- [guilt offering](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [oil](#)
- [Yahweh](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:17-18**UDB:**

¹⁷ Next, the priest must put some of that oil in his hand on the person's right earlobe, on his right thumb, and on his right big toe. He must put the oil in those three places, exactly where he has already put the blood. ¹⁸ The priest must put what is left of the oil in his hand onto the person's head; this will show that Yahweh has forgiven that person's sins.

ULB:

¹⁷ The priest will put the rest of the oil in his hand on the tip of the right ear of the person to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. He must put this oil on top of the blood from the guilt offering. ¹⁸ As for the rest of the oil that is in the priest's hand, he will put it on the head of the person who is to be cleansed, and the priest will make atonement for him before Yahweh.

translationNotes**the rest of the oil in his hand**

“the rest of the oil that is in his hand”

the person to be cleansed

This can be translated in active form. AT: “the person whom he is cleansing” (See: [Active or Passive](#))

before Yahweh

“in Yahweh's presence”

translationWords

- [priest, priests, priesthood](#)
- [oil](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [blood](#)
- [guilt offering](#)
- [atonement, atone, atones, atoned](#)
- [Yahweh](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:19-20**UDB:**

¹⁹ Then the priest must slaughter the female lamb that the person brought; this will be the offering for the person's sins, so that Yahweh will forgive him. After that, the priest will slaughter the second male lamb and burn it whole on the altar. ²⁰ He will also burn on the altar the offering made from flour, along with the whole burnt offering. Then the person will be acceptable in the camp; he will be allowed to be with the other people.

ULB:

¹⁹ Then the priest will offer the sin offering and make atonement for him who is to be cleansed because of his uncleanness, and afterward he will kill the burnt offering. ²⁰ Then the priest will offer the burnt offering and the grain offering on the altar. The priest will make atonement for the person, and then he will be clean.

translationNotes**him who is to be cleansed**

This can be translated in active form. AT: "the person he is cleansing" (See: [Active or Passive](#))

he will be clean

The person whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [sin offering](#)
- [atonement, atone, atones, atoned](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [unclean](#)
- [burnt offering, offering by fire](#)
- [grain offering](#)
- [altar, altars](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)

- **Leviticus 14 translationQuestions**

Leviticus 14:21-23

UDB:

²¹ But if the person has gotten well is poor and cannot afford to bring all those animals, he must bring to the priest one male lamb for the priest to lift it up and offer it to Yahweh. This will be a sacrifice because the sick person was not able to give to Yahweh the things that he was required to give him. He must also bring about two liters of flour offering mixed with about one-third liter of olive oil; this will be an offering made from flour. He must also bring about one-third liter of olive oil. ²² He must also bring doves or two pigeons, one for Yahweh to as to offer for his sins, and one for the priest to burn completely on the altar.

²³ On that same day, the eighth day, that person must take those things to the priest at the entrance to the sacred tent, to offer them to Yahweh.

ULB:

²¹ However, if the person is poor and cannot afford these sacrifices, then he may take one male lamb as a guilt offering to be waved, to make atonement for himself, and one-tenth of an ephah of fine flour mixed with oil as a grain offering, and a log of oil, ²² together with two doves or two young pigeons, such as he is able to get; one bird will be a sin offering and the other a burnt offering. ²³ On the eighth day he must bring them for his cleansing to the priest, to the entrance to the tent of meeting, before Yahweh.

translationNotes

General Information:

Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

cannot afford

“does not have enough money to buy”

to be waved ... for himself

This can be translated in active form. AT: “that the priest will wave ... for him” (See: [Active or Passive](#))

one-tenth of an ephah

One-tenth of an ephah is 22 liters. (See: [Biblical Volume](#))

log

One log is 0.31 liters. (See: [Biblical Volume](#))

translationWords

- sacrifice, offering
- lamb, Lamb of God
- guilt offering
- raise, raises, raised, rise, risen, arise, arose
- Yahweh
- atonement, atone, atones, atoned
- oil
- grain offering
- dove, pigeon
- sin offering
- burnt offering, offering by fire
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes
- priest, priests, priesthood
- tent of meeting

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:24-25**UDB:**

²⁴ Then the priest will take the lamb for the guilt offering and the olive oil, and he will raise them up as an offering to Yahweh and present them to him. ²⁵ Then the priest will slaughter that lamb and catch some of the blood in a bowl. He will take some of the blood and put it onto the person's right earlobe, his right thumb, and his right big toe.

ULB:

²⁴ The priest will take the lamb for an offering, and he will take with it the log of olive oil, and he will lift them high as he presents them to Yahweh. ²⁵ He will kill the lamb for the guilt offering, and he will take some of the blood of the guilt offering and put it on the tip of the right ear of the one who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.

translationNotes**log**

One log is 0.31 liters. (See: [Biblical Volume](#))

the one who is to be cleansed

This can be translated in active form. AT: "the one he is cleansing" (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)
- [lamb, Lamb of God](#)
- [guilt offering](#)
- [oil](#)
- [sacrifice, offering](#)
- [Yahweh](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:26-27**UDB:**

²⁶ Then the priest must take some of the olive oil and pour it into the palm of his own left hand. ²⁷ Then he must dip his right forefinger into that oil and sprinkle it in front of Yahweh seven times.

ULB:

²⁶ Then the priest will pour some of the oil into the palm of his own left hand, ²⁷ and he will sprinkle with his right finger some of the oil that is in his left hand seven times before Yahweh.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

sprinkle ... some of the oil ... before Yahweh

“sprinkle ... some of the oil ... in Yahweh’s presence.” There is no indication of what the priest sprinkled the oil on.

translationWords

- [priest, priests, priesthood](#)
- [oil](#)
- [Yahweh](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:28-29**UDB:**

²⁸ He must put some of the oil in his palm on exactly the same places where he put the blood. ²⁹ He must put the rest of the oil that is in his hand on the head of the person whose has gotten well. This will show that Yahweh has forgiven that person's sins.

ULB:

²⁸ The priest will then put some of the oil that is in his hand on the tip of the right ear of the one who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, the same places where he put the blood of the guilt offering. ²⁹ He will put the rest of the oil that is in his hand on the head of the one who is to be cleansed, to make atonement for him before Yahweh.

translationNotes**the one who is to be cleansed**

This can be translated in active form. AT: "the one he is cleansing" (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)
- [oil](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [blood](#)
- [guilt offering](#)
- [atonement, atone, atones, atoned](#)
- [Yahweh](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:30-32**UDB:**

³⁰ Then the priest must sacrifice the doves or young pigeons, whichever kind that person has brought. ³¹ One will be a sin offering and the other will be completely burned on the altar, along with the offering made from flour. By doing that, the priest will atone for that person's sins.

³² These are the regulations for anyone who has a contagious skin disease and who is poor and cannot afford the usual offerings, in order that he can be with people again."

ULB:

³⁰ He must offer one of the doves or young pigeons, such as the person has been able to get— ³¹ one as a sin offering and the other as a burnt offering, along with the grain offering. Then the priest will make atonement for the one who is to be cleansed before Yahweh. ³² This is the law for a person in whom there is an infectious skin disease, who is not able to afford the standard offerings for his cleansing."

translationNotes**He must offer**

"The priest must offer"

the one who is to be cleansed

This can be translated in active form. AT: "the one he is cleansing" (See: [Active or Passive](#))

infectious skin disease

See how you translated these words in [Leviticus 13:3](#).

who is not able to afford

Translate this so it is clear that the person does not have enough money to purchase a standard offering. AT: "who does not have enough money to buy" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [dove, pigeon](#)
- [sin offering](#)
- [burnt offering, offering by fire](#)

- grain offering
- priest, priests, priesthood
- atonement, atone, atones, atoned
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes
- Yahweh
- law, principle
- sacrifice, offering

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:33-35**UDB:**

³³ Yahweh also said to Aaron and Moses, ³⁴ "I am about to give you the land of Canaan to belong to your people permanently. When you enter that land, there will be times when I cause mildew to appear inside one of your houses. ³⁵ If that happens, the owner of that house must go to the priest and tell him, 'There is something in my house that looks like mildew.'

ULB:

³³ Yahweh spoke to Moses and to Aaron, saying, ³⁴ "When you have come into the land of Canaan which I gave to you as a possession, and if I put mildew that spreads in a house in the land of your possession, ³⁵ then he who owns the house must come and tell the priest. He must say, 'There seems to me to be something like mildew in my house.'

translationNotes**When you have come**

Here "you" refers to the people of Israel. (See: [Forms of You](#))

mildew

See how you translated this word in [Leviticus 13:47](#).

in the land of your possession

The word "possession" can be translated as a verb. AT: "in the land that you possess" (See: [Abstract Nouns](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [Aaron](#)
- [Canaan, Canaanite](#)
- [possess, possession](#)
- [priest, priests, priesthood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:36-38**UDB:**

³⁶ Then the priest will say to him, ‘Take everything out of the house before I enter it to examine the mildew. If you do not do that, I will declare that everything in the house is contaminated.’ ³⁷ After the owner takes everything outside of his house, the priest will go in and inspect the house. If the mildew has caused greenish or reddish spots on the walls that seem to be deeper than only on the surface of the walls, ³⁸ the priest will go outside of the house and lock it up for seven days.

ULB:

³⁶ Then the priest will command that they empty the house before he goes in to see the evidence of mildew, so that nothing in the house will be made unclean. Afterward the priest must go in to see the house. ³⁷ He must examine the mildew to see if it is in the house walls, and to see whether it appears greenish or reddish in the depressions in the wall’s surface. ³⁸ If the house does have mildew, then the priest will go out of the house and shut the door to the house for seven days.

translationNotes**so that nothing in the house will be made unclean**

Once the priest declared the house to be unclean, everything in the house became unclean, as well. This can be translated in active form. AT: “so that he does not need to declare anything left in the house to be unclean” (See: [Active or Passive](#))

the house will be made unclean

The house that Yahweh has stated is unfit for people to touch or live in is spoken of as if it were physically unclean. (See: [Metaphor](#))

in the depressions in the wall’s surface

This means the priest is to determine whether mildew has gone deeper than just the surface of the walls.

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:39-40**UDB:**

³⁹ On the seventh day, he must go into the house and inspect it again. If the mildew on the walls has spread, ⁴⁰ the priest will tell someone to tear out all the stones in the walls that have mildew on them and throw in the dump outside the town.

ULB:

³⁹ Then the priest will return again on the seventh day and examine it to see if the mildew has spread in the walls of the house. ⁴⁰ If it has, then the priest will command that they take out the stones in which the mildew has been found and throw them into an unclean place outside the city.

translationNotes**in which the mildew has been found**

This can be translated in active form. AT: “in which they found the mildew” (See: [Active or Passive](#))

an unclean place

A place that is unfit for people to occupy or to be used for God’s purposes is spoken of as if it were physically unclean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:41-42**UDB:**

⁴¹ Then the owner must scrape all the walls inside the house, and everything that is scraped off must be thrown into a dump outside the town. ⁴² Then the owner must get new stones to replace the ones that had mildew on them, and take new clay and plaster to cover the stones in the walls of the house.

ULB:

⁴¹ He will require all the inside walls of the house to be scraped, and they must take the contaminated material that is scraped off outside the city and dump it into the unclean place. ⁴² They must take other stones and put them in the place of the stones that were removed, and they must use new clay to plaster the house.

translationNotes**He will require**

Here “He” refers to the priest.

all the inside walls of the house to be scraped

This can be translated in active form. AT: “that the owner scrapes all the inside walls” (See: [Active or Passive](#))

the contaminated material that is scraped off

This refers to the material with mildew on it. This can be translated in active form. AT: “the contaminated material that they scraped off” (See: [Active or Passive](#))

the unclean place

A place that is unfit for people to occupy or to be used for God’s purposes is spoken of as if it were physically unclean. (See: [Metaphor](#))

the stones that were removed

This can be translated in active form. AT: “the stones that they removed” (See: [Active or Passive](#))

they must use new clay to plaster the house

“they must cover the stones with new clay”

translationWords

- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:43-44**UDB:**

⁴³ If the mildew appears again in the house after that is done, ⁴⁴ the priest must go and examine the house again. If the mildew has spread inside the house, it will be clear that the mildew is the kind that destroys houses, and no one will be allowed to live in it.

ULB:

⁴³ If mildew comes again and breaks out in the house in which the stones have been taken away and the walls have been scraped and then replastered, ⁴⁴ then the priest must come in and examine the house to see if mildew has spread in the house. If it has, then it is harmful mildew, and the house is unclean.

translationNotes**in the house ... then replastered**

This can be translated in active form. AT: “in the house after the owner takes away the stones, scrapes the walls, and covers the new stones with clay” (See: [Active or Passive](#))

the house is unclean

A house that is unfit for people to occupy is spoken of as if it were physically unclean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:45-47**UDB:**

⁴⁵ It must be completely torn down—the stones, the timber and the plaster—and all those things must be thrown into a dump outside the town.

⁴⁶ Anyone who goes into that house while it is locked up will not be allowed to be with other people until sunset of that day. ⁴⁷ Anyone who sleeps in that house or eats in that house during that time must wash his clothes.

ULB:

⁴⁵ The house must be torn down. The stones, timber, and all the plaster in the house must be carried away out of the city to the unclean place. ⁴⁶ In addition, whoever goes into the house during the time it is closed up will be unclean until evening. ⁴⁷ Anyone who slept in the house must wash his clothes, and anyone who ate in the house must wash his clothes.

translationNotes**The house must be torn down**

This can be translated in active form. AT: “They must tear the house down” (See: [Active or Passive](#))

The stones, timber, and all the plaster in the house must be carried away

This can be translated in active form. AT: “They must carry away the stones, timber, and all the plaster in the house” (See: [Active or Passive](#))

whoever goes into the house ... will be unclean

A person whom other people may not touch and who is not acceptable for God’s purposes because he has entered the house is spoken of as if the person were physically unclean. (See: [Metaphor](#))

until evening

“until sunset”

translationWords

- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:48

UDB:

⁴⁸ But when the priest comes to examine the house after it has been plastered, if the mildew has not spread, he will declare that people may live in it, because the mildew is gone.

ULB:

⁴⁸ If the priest enters the house to examine it to see whether the mildew has spread in the house after the house was plastered, then, if the mildew is gone, he will pronounce the house clean.

translationNotes

the house was plastered

This can be translated in active form. AT: “the owner put new clay on the stones” (See: [Active or Passive](#))

he will pronounce the house clean

A place that is fit for people to occupy is spoken of as if it were physically clean. (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:49-51**UDB:**

⁴⁹ But before people are allowed to live in it, the priest must take two birds, some cedar wood, some red yarn, and some hyssop. ⁵⁰ He must kill one of the birds while holding it over a clay pot containing water taken from a spring. ⁵¹ Then he must take the cedar wood, the hyssop, the red bird, and dip them into the blood of the dead bird, and sprinkle some of that blood and water on the house seven times.

ULB:

⁴⁹ Then the priest must take two birds to cleanse the house, and cedar wood, and scarlet yarn, and hyssop. ⁵⁰ He will kill one of the birds over fresh water in a clay jar. ⁵¹ He will take the cedar wood, the hyssop, the scarlet yarn, and the live bird, and dip them in the blood of the killed bird, into the fresh water, and sprinkle the house seven times.

translationNotes**cedar wood, and scarlet yarn, and hyssop**

See how you translated these words in [Leviticus 14:4](#).

the blood of the killed bird

This can be translated in active form. AT: “the blood of the bird that he killed” (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [cedar](#)
- [water, waters](#)
- [life, live, lived, lives, living, alive](#)
- [blood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:52-53**UDB:**

⁵² By doing all those things he will enable the house to be fit for the owner to live in again. ⁵³ Then he must release the other bird and allow it to fly away. By doing that, he will finish the ritual for causing the house to be acceptable for people to live in it again.

ULB:

⁵² He will cleanse the house with the blood of the bird and with the fresh water, with the live bird, the cedar wood, the hyssop, and the scarlet yarn. ⁵³ But he will let the live bird go out of the city into the open fields. In this way he must make atonement for the house, and it will be clean.

translationNotes**He will cleanse the house**

“The priest will make the house ritually clean”

it will be clean

A house that is fit for people to occupy is spoken of as if it were physically clean. (See: [Metaphor](#))

translationWords

- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [atonement, atone, atones, atoned](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 14:54-57**UDB:**

⁵⁴ Those are the regulations for contagious diseases, for itching sores, ⁵⁵ for mildew on clothes or in a house, ⁵⁶ and for swellings, rashes, or bright spots on sores; ⁵⁷ these regulations will determine whether people will still be permitted to touch those things or not.”

ULB:

⁵⁴ This is the law for all types of infectious skin disease and things that cause such disease, and for an itch, ⁵⁵ and for mildew in clothing and in a house, ⁵⁶ for swelling, for a rash, and for a bright spot, ⁵⁷ to determine when any of these cases is unclean or when it is clean. This is the law for infectious skin diseases and mildew.”

translationNotes**infectious skin disease**

See how you translated these words in [Leviticus 13:3](#).

mildew

See how you translated this word in [Leviticus 13:47](#).

rash

See how you translated this word in [Leviticus 13:6](#).

unclean or ... clean

People and items that other people may not touch are spoken of as if they were physically unclean, and those which people may touch are spoken of as if they were physically clean. (See: [Metaphor](#))

translationWords

- [law, principle](#)
- [unclean](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 14 General Notes](#)
- [Leviticus 14 translationQuestions](#)

Leviticus 15 General Notes

Special concepts in this chapter

Bodily fluid

This chapter discusses fluids that come out of the body. These fluids caused a person to be unclean because of their potential to cause diseases. (See: [unclean](#))

Cleanliness

While these rules about cleanliness are intended to benefit the Israelites and promote their health, they also were about making Israel into a separate and holy nation, different from the rest of the world. (See: [holy](#), [holiness](#))

Links:

- [Leviticus 15:01 Notes](#)

Leviticus 15:1-3**UDB:**

¹ Yahweh also said to Moses and Aaron, ² "Tell this to the Israelites: When an unusual, infected fluid comes out of a man's private parts, no one should touch that man. ³ Whether that fluid is blocked or continues to drip, no one should touch him.

ULB:

¹ Yahweh spoke to Moses and to Aaron, saying, ² "Speak to the people of Israel, and say to them, 'When any man has an infected fluid that comes out of his body, he becomes unclean. ³ His uncleanness is due to this infected fluid. Whether his body flows with fluid or is stopped up, it is unclean.

translationNotes**comes out of his body**

This refers to the man's private parts. (See: [Euphemism](#))

he becomes unclean

The person whom other people may not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

it is unclean

"his body is unclean" or "he is unclean"

translationWords

- [Yahweh](#)
- [Moses](#)
- [Aaron](#)
- [Israel, Israelites](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 15:4-5**UDB:**

⁴ No one should touch any bed that such a man lies on, nor anything he sits on. ⁵ Anyone who touches that person's bed must wash his clothes and bathe, and allow no one to touch him until that evening.

ULB:

⁴ Every bed on which he lies will be unclean, and everything on which he sits will be unclean. ⁵ Whoever touches his bed must wash his clothes and bathe himself in water, and be unclean until evening.

translationNotes**unclean**

The bed or anything that the man sits on that other people must not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

Whoever touches his bed ... be unclean

The person whom other people may not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

until evening

“until sunset”

translationWords

- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 15:6-7**UDB:**

⁶ Anyone who sits on something that man has sat on must wash his clothes and bathe, and allow no one to touch him until that evening.

⁷ Anyone who touches such a man must wash his clothes and bathe, and allow no one to touch him until that evening.

ULB:

⁶ Anyone who sits on anything on which the man with the flow of infected fluid sat, that person must wash his clothes and bathe himself in water, and he will be unclean until evening. ⁷ Anyone who touches the body of the one who has a flow of infected fluid must wash his clothes and bathe himself in water, and be unclean until evening.

translationNotes**he will be unclean**

The person whom other people may not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

until evening

“until sunset”

who touches the body

“who touches any part of the body”

translationWords

- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 15:8-9**UDB:**

⁸ If such a man spits on someone else, that person must allow no one to touch him. He must wash his clothes, and he must allow no one to touch him until evening.

⁹ Everything that a man who has such a flow of fluid sits on while he is riding a horse or a donkey should not be touched.

ULB:

⁸ If the person who has such a flow of fluid spits on someone who is clean, then that person must wash his clothes and bathe himself in water, and he will be unclean until evening. ⁹ Any saddle which he who has a flow rides upon will be unclean.

translationNotes**someone who is clean**

The person whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

he will be unclean

The person whom other people may not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

saddle

A saddle is a leather seat that a person puts on the back of a horse in order to ride it.

Any saddle ... will be unclean

Something that Yahweh has stated is unfit to touch is spoken of as if it were physically unclean. (See: [Metaphor](#))

translationWords

- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 15:10-12**UDB:**

¹⁰ Anyone who touches a seat or saddle that he was sitting on also should allow no one to touch him until that evening. And anyone who picks up those things must wash his clothes and bathe, and no one should touch him until that evening. ¹¹ If the person with the flow of fluid wishes to touch someone else, he must first rinse his hands in water; if he touches anyone without doing that first, the one he touched must wash his clothes and bathe, and allow no one to touch him until that evening.

¹² If such a man touches a clay pot, someone must break it. Anything made from wood that he touches—someone must rinse it in water.

ULB:

¹⁰ Whoever touches anything that was under that person will be unclean until evening, and anyone who carries those things must wash his clothes and bathe himself in water; he will be unclean until evening. ¹¹ Whomever he who has such a flow touches without first having rinsed his hands in water, the person who was touched must wash his clothes and bathe himself in water, and he will be unclean until evening. ¹² Any clay pot that the one with such a flow of fluid touches must be broken, and every container of wood must be rinsed in water.

translationNotes**General Information:**

Yahweh continues telling Moses and Aaron what the people must do to avoid infection.

that person

This refers to the person with the infected fluid.

will be unclean

The person whom other people may not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

until evening

“until sunset”

Whomever he who has such a flow touches

“Whomever the person with the infected flow touches”

the person who was touched

This can be translated in active form. AT: “the person whom he touched” (See: [Active or Passive](#))

Any clay pot that the one with such a flow of fluid touches must be broken

This can be translated in active form. AT: “Someone must break any clay pot that the one with such a flow of fluid touches” (See: [Active or Passive](#))

every container of wood must be rinsed in water

This can be translated in active form. AT: “someone must rinse every wooden container in water” (See: [Active or Passive](#))

translationWords

- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 15:13-15**UDB:**

¹³ If such a man gets well from his flow of fluid, he must wait for seven days. Then he must wash his clothes and bathe in water from a spring or stream. Then he will be able to be with others.

¹⁴ On the eighth day, he must take two doves or two pigeons and come in front of Yahweh at the entrance of the sacred tent, and give them to the priest. ¹⁵ The priest will sacrifice them. One bird will be an offering for the man's sin, and the priest will completely burn the other one on the altar. Then the man will be pure again and acceptable to Yahweh.

ULB:

¹³ When he who has a flow is cleansed from his flow, then he must count for himself seven days for his cleansing; then he must wash his clothes and bathe his body in running water. Then he will be clean. ¹⁴ On the eighth day he must take two doves or two young pigeons and come before Yahweh at the entrance to the tent of meeting; there he must give the birds to the priest. ¹⁵ The priest must offer them, one as a sin offering and the other as a burnt offering, and the priest must make atonement for him before Yahweh for his flow.

translationNotes**is cleansed from his flow**

The man recovering from his sickness is spoken of as if he becomes physically clean. This can be stated in active form. AT: "recovers from his flow" (See: [Metaphor](#) and [Active or Passive](#))

Then he will be clean

The man whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

translationWords

- [dove, pigeon](#)
- [Yahweh](#)
- [tent of meeting](#)
- [priest, priests, priesthood](#)
- [sin offering](#)
- [burnt offering, offering by fire](#)
- [atonement, atone, atones, atoned](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 15:16-18**UDB:**

¹⁶ When semen accidentally flows from a man's private parts, he must bathe his whole body, and no one may touch him until that evening. ¹⁷ Any clothing or leather that has semen on it must be washed, and no one may touch it until that evening. ¹⁸ When a man has slept with a woman and gives her semen, both of them must bathe, and no one may touch them until that evening.

ULB:

¹⁶ If any man has an emission of semen, then he must bathe his whole body in water; he will be unclean until evening. ¹⁷ Every garment or leather on which there is semen must be washed with water; it will be unclean until evening. ¹⁸ If a woman and a man sleep together and there is a transfer of semen to her, they must both bathe themselves in water; they will be unclean until evening.

translationNotes**unclean until evening**

People and objects that other people must not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

until evening

“until sunset”

Every garment ... must be washed with water

This can be translated in active form. AT: “Someone must wash with water every garment or leather on which there is semen” (See: [Active or Passive](#))

translationWords

- [seed, semen](#)
- [sleep with, have relations with, lovemaking](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 15:19-20**UDB:**

¹⁹ When a woman has her menstrual period, no one may touch her for seven days. If anyone touches her during that time, no one may touch the person who touched her until that evening. ²⁰ No one may touch anything that she lies on or sits on during that time.

ULB:

¹⁹ When a woman menstruates, her impurity will continue for seven days, and whoever touches her will be unclean until evening. ²⁰ Everything she lies on during her period will be unclean; everything that she sits on will also be unclean.

translationNotes**menstruates ... her period**

Both of these refer to the time when blood flows from a woman's womb.

her impurity will continue

“she will continue to be impure”

will be unclean

People and objects that other people must not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

translationWords

- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 15:21-22**UDB:**

²¹ Anyone who touches her bed must wash his clothes and bathe, and no one may touch that person until that evening. ²²⁻²³ Anyone who touches something that she has been sitting on, a bed or anything else, must wash his clothes, and no one may touch that person until that evening.

ULB:

²¹ Whoever touches her bed must wash his clothes and bathe himself in water; that person will be unclean until evening. ²² Whoever touches anything that she sits on must wash his clothes and bathe himself in water; that person will be unclean until evening. ²³ Whether it is on the bed or on anything on which she sits, if he touches it, that person will be unclean until evening.

translationNotes**her bed**

This refers to the woman who is menstruating.

that person will be unclean

The person whom other people may not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

until evening

“until sunset”

translationWords

- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 15:24**UDB:**

²⁴ If a man sleeps with a woman during that time and some of her menstrual blood touches him, no one may touch him for seven days, and no one may touch the bed that he has lain on.

ULB:

²⁴ If any man sleeps with her, and if her impure flow touches him, he will be unclean for seven days. Every bed on which he lies will be unclean.

translationNotes**her impure flow**

“her unclean flow” or “the blood from her womb”

will be unclean

People and objects that other people must not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

translationWords

- [sleep with, have relations with, lovemaking](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 15:25-27**UDB:**

²⁵ If a woman has a flow of blood for many days, a flow that is not her normal menstrual flow of blood, or if her flow of blood continues after her menstrual flow ends, no one may touch her until it stops. ²⁶ And no one may touch the bed that she lies on or anything that she sits on while that flow of blood continues, just as during her normal menstrual period. ²⁷ Anyone who touches those things must not touch anyone else. He must wash his clothes and bathe, and he may not touch anyone else until that evening.

ULB:

²⁵ If a woman has a flow of blood for many days that is not in the time of her menstruation, or if she has a flow beyond the time of her menstruation, during all the days of the flow of her uncleanness, she will be as if she were in the days of her period. She is unclean. ²⁶ Every bed on which she lies all during her flow of blood will be to her just like the bed on which she lies during her menstruation, and everything on which she sits will be unclean, just like the uncleanness of her menstruation. ²⁷ Whoever touches any of those things will be unclean; he must wash his clothes and bathe himself in water, and he will be unclean until evening.

translationNotes**she will be as if she were in the days of her period**

This means that if the woman bleeds from her womb at any time other than her regular menstruation time, she is still unclean just like during her menstruation.

She is unclean ... Whoever touches ... will be unclean

People whom other people may not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

everything on which she sits will be unclean

Objects that other people must not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

translationWords

- [blood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 15:28-30**UDB:**

²⁸ If the woman is healed of her flow of blood, she must wait seven days before she touches anyone. ²⁹ On the eighth day, she must take doves or young pigeons to the priest at the entrance to the sacred tent. ³⁰ The priest must sacrifice one of them as an offering for her sins, and he must completely burn the other one on the altar. Then she will be pure again and acceptable to Yahweh.

ULB:

²⁸ But if she is cleansed from her flow of blood, then she will count for herself seven days, and after that she will be clean. ²⁹ On the eighth day she will take to her two doves or two young pigeons and bring them to the priest at the entrance to the tent of meeting. ³⁰ The priest will offer one bird as a sin offering and the other as a burnt offering, and he will make atonement for her before Yahweh for her unclean flow of blood.

translationNotes**But if she**

The word “she” refers to the woman who is menstruating.

is cleansed from her flow of blood

The woman recovering from her bleeding is spoken of as if she becomes physically clean. This can be stated in active form. AT: “recovers from her flow of blood” (See: [Metaphor](#) and [Active or Passive](#))

she will be clean

The woman whom other people may touch is spoken of as if she were physically clean. (See: [Metaphor](#))

she will take to her

“she will take for herself”

her unclean flow of blood

“her flow of blood that makes her unclean”

translationWords

- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes
- dove, pigeon
- priest, priests, priesthood
- tent of meeting
- sin offering
- burnt offering, offering by fire
- atonement, atone, atones, atoned
- Yahweh
- unclean

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 15:31**UDB:**

³¹ You must do these things in order that the people, at the times when they are unacceptable to me, do not defile my sacred tent, where I live among them. For if they do defile it, they will die.

ULB:

³¹ This is how you must separate the people of Israel from their uncleanness, so they will not die due to their uncleanness, by defiling my tabernacle, where I live among them.

translationNotes**This is how you must separate the people of Israel from their uncleanness**

Yahweh speaks of preventing the people from becoming unclean as if it were keeping the people at a safe distance from uncleanness. The abstract noun “uncleanness” can be stated as “unclean.” AT: “This is how you must prevent the people of Israel from becoming unclean” (See: [Metaphor](#) and [Abstract Nouns](#))

their uncleanness

People whom other people may not touch and who are not acceptable for God’s purposes are spoken of as if they were physically unclean. (See: [Metaphor](#))

translationWords

- [Israel, Israelites](#)
- [death, die, dead](#)
- [defile, be defiled](#)
- [tabernacle](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 15:32-33**UDB:**

³² Those are the regulations for a man who has a discharge from his body, or who has an emission of semen, when that happens he is unclean; ³³ and for any woman during her menstrual period, and for any man who sleeps with a woman during her menstrual period.”

ULB:

³² These are the regulations for anyone who has a flow of fluid, for any man whose semen goes out of him and makes him unclean, ³³ for any woman who has a menstrual period, for anyone with a flow of fluid, whether male or female, and for any man who sleeps with an unclean woman.”

translationNotes**These are the regulations**

“These are the things that must be done”

makes him unclean ... an unclean woman

People whom other people may not touch are spoken of as if they were physically unclean. (See: [Metaphor](#))

who has a menstrual period

“who is menstruating” or “who is bleeding from her womb”

translationWords

- [seed, semen](#)
- [sleep with, have relations with, lovemaking](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 15 General Notes](#)
- [Leviticus 15 translationQuestions](#)

Leviticus 16 General Notes

Special concepts in this chapter

Holiness

Because Yahweh is holy, he can only be approached in a certain way. This could only happen on a specific day, by a specific person, and only after they offered the proper sacrifice to make themselves clean. (See: [holy](#), [holiness](#) and [clean](#), [cleans](#), [cleaned](#), [cleanse](#), [cleansed](#), [cleansing](#), [wash](#), [washing](#), [washed](#), [washes](#))

Day of Atonement

This chapter gives rules for what the high priest had to do on the Day of Atonement. This was the most important day in Judaism. This is when he interceded for the sins of the people of Israel. (See: [high priest](#), [atonement](#), [atone](#), [atones](#), [atoned](#) and [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Leviticus 16:01 Notes](#)

Leviticus 16:1-2

UDB:

¹ After the two sons of Aaron died because they burned incense to Yahweh in a manner that was contrary to what he had commanded, Yahweh spoke to Moses. ² He said to him, "Tell your brother Aaron not to go into the very holy place, which is inside the inmost curtain, where the sacred chest and its lid are, and where I am present in the cloud that is over it. If Aaron goes in that room when it is not the proper time, he will die!

ULB:

¹ Yahweh spoke to Moses—this was after the death of Aaron's two sons, when they had gone near to Yahweh and then died. ² Yahweh said to Moses, "Speak to Aaron your brother and tell him not to come at just any time into the most holy place inside the curtain, before the atonement lid that is on the ark. If he does, he will die, because I appear in the cloud over the atonement lid.

translationNotes

Aaron's two sons

This refers to Nadab and Abihu. They died because they brought fire to Yahweh that he did not approve. (See: [Leviticus 10:1-2](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [death, die, dead](#)
- [Aaron](#)
- [holy place](#)
- [curtain](#)
- [atonement lid](#)
- [ark of the covenant, ark of Yahweh](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:3-5**UDB:**

³ When Aaron enters the very holy place in the sacred tent, he must bring a bull that will be killed to become an offering for sins, and a ram to be killed to be an offering that the priests will burn whole on the altar. ⁴ Then Aaron must bathe his whole body and put on the linen underwear and the linen tunic. He must tie the linen sash around his waist and wrap the turban around his head. These are his sacred garments. ⁵ The Israelite people must then bring to him two male goats to be killed as an offering for sin, and a ram to be killed and burned whole on the altar.

ULB:

³ So here is how Aaron must come into the most holy place. He must enter with a young bull as a sin offering, and a ram as a burnt offering. ⁴ He must put on the holy linen tunic, and he must put the linen undergarments on himself, and he must wear the linen sash and linen turban. These are the holy garments. He must bathe his body in water and then dress himself with these clothes. ⁵ He must take from the assembly of the people of Israel two male goats as a sin offering and one ram as a burnt offering.

translationNotes**So here is how**

“This is how”

undergarments

“underwear.” This is clothing worn next to the skin under the outer clothes.

sash

a piece of cloth that ties around the waist or chest

turban

This is a head covering made from wrapped strips of cloth.

from the assembly

“from the congregation”

translationWords

- cow, calf, bull, cattle
- sin offering
- sheep, ram, ewe
- burnt offering, offering by fire
- holy, holiness
- tunic
- assembly, assemble
- people group, peoples, the people, a people
- Israel, Israelites
- goat, kid

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:6-7**UDB:**

⁶ Aaron must offer the bull to me to be a sacrifice in order that I will forgive his sins and his family's sins. ⁷ Then he must bring the two male goats to me at the entrance to the sacred tent.

ULB:

⁶ Then Aaron must present the bull as the sin offering, which will be for himself, to make atonement for himself and his family. ⁷ Then he must take the two goats and set them before Yahweh at the entrance to the tent of meeting.

translationNotes**the sin offering, which will be for himself**

“the sin offering for himself”

translationWords

- [atonement, atone, atones, atoned](#)
- [tent of meeting](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:8-10**UDB:**

⁸ He must cast lots to determine which goat will be sacrificed to me and which will be the goat that he will set free. ⁹ Aaron must bring to me the goat that was chosen to be sacrificed. It will be an offering for the people's sins. ¹⁰ Aaron must also bring to me the other goat. But it is not to be killed. It will be freed while it is still alive. When Aaron sends it into the wilderness, I will forgive the people's sins.

ULB:

⁸ Then Aaron must cast lots for the two goats, one lot for Yahweh, and the other lot for the scapegoat. ⁹ Aaron must then present the goat on which the lot fell for Yahweh, and offer that goat as a sin offering. ¹⁰ But the goat on which the lot fell for the scapegoat must be brought alive before Yahweh, to make atonement by sending him away as a scapegoat into the wilderness.

translationNotes**the scapegoat**

“the goat that is sent away.” Aaron was to have someone set the goat free in the wilderness.

on which the lot fell

“which the lot designated”

But the goat ... must be brought alive before Yahweh

This can be stated in active form. AT: “But Aaron must bring the goat ... alive before Yahweh” (See: [Active or Passive](#))

translationWords

- lots, casting lots
- life, live, lived, lives, living, alive
- send, send out, sent
- desert, wilderness

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:11**UDB:**

¹¹ Then Aaron must bring the young bull to me, for it to be an offering for himself and for his family. He must slaughter that bull to be an offering for their sins, and he must drain the blood into a basin.

ULB:

¹¹ Then Aaron must present the bull for the sin offering, which will be for himself. He must make atonement for himself and for his family, so he must kill the bull as a sin offering for himself.

translationNotes**General Information:**

Yahweh continues telling Moses what Aaron must do on the Day of Atonement.

he must kill the bull

Aaron would catch the blood of the bull in a bowl so he could later sprinkle it on the atonement lid. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Aaron](#)
- [cow, calf, bull, cattle](#)
- [sin offering](#)
- [atonement, atone, atones, atoned](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:12-13

UDB:

¹² Then he must take some burning coals from the bronze altar and put them into the incense burner. Then he must fill his hands with fragrant, finely ground incense. Then he must take the incense and the incense burner inside the curtain into the very holy place, in the sacred tent. ¹³ In the presence of Yahweh, he must put the incense on the burning coals. And a cloud of burning incense will rise up over the lid of the sacred chest. If he obeys these instructions, he will not die when he presents these offerings to Yahweh.

ULB:

¹² Aaron must take a censer full of coals of fire from off the altar before Yahweh, with his hands full of finely ground sweet incense, and bring these things inside the curtain. ¹³ There he must put the incense on the fire before Yahweh so that the cloud from the incense may cover the atonement lid over the covenant decrees. He must do this so he will not die.

translationNotes

censer

a container for fire and incense, used by the priests

sweet incense

“sweet-smelling incense.” This refers to the smell and not to the taste of the incense.

translationWords

- altar, altars
- incense
- curtain
- atonement lid
- ark of the covenant, ark of Yahweh

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:14**UDB:**

¹⁴ Then Aaron must dip his finger into the basin and sprinkle some blood on the lid of the sacred chest, and also sprinkle some blood seven times against the front of the chest.

ULB:

¹⁴ Then he must take some of the blood of the bull and sprinkle it with his finger on the front of the atonement lid. He must sprinkle some of the blood with his finger seven times before the atonement lid.

translationNotes**the blood of the bull**

This is the blood Aaron caught with a bowl in [Leviticus 16:11](#).

sprinkle it with his finger

He used his finger to splash the blood.

on the front of the atonement lid

He put the blood on the top part of the lid. He also put it on the side of the lid that was towards him as he entered the most holy place.

before the atonement lid

Possible meanings are 1) “below the atonement lid onto the chest” or 2) “onto the ground in front of the atonement lid.”

translationWords

- [blood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:15-16**UDB:**

¹⁵ Aaron must then go outside the sacred tent and slaughter the goat, for it to be an offering for the sins of the people. Then he must bring its blood into the very holy place behind the curtain. There he must sprinkle some of that blood on the lid of the sacred chest and against the front of the chest, as he did with the bull's blood. ¹⁶ By doing that, he will purify the very holy place. And he must sprinkle more of the blood on the sacred tent, because I am present where the tent is, in the midst of the camp of the Israelite people, who have become unacceptable to me because of their sins.

ULB:

¹⁵ Then he must kill the goat for the sin offering that is for the people and bring its blood inside the curtain. There he must do with the blood as he did with the blood of the bull: He must sprinkle it on the atonement lid and then before the atonement lid. ¹⁶ He must make atonement for the holy place because of the unclean actions of the people of Israel, and because of their rebellion and all their sins. He must also do this for the tent of meeting, where Yahweh lives among them, in the presence of their unclean actions.

translationNotes**General Information:**

Yahweh continues telling Moses what Aaron must do on the Day of Atonement.

He must sprinkle it on the atonement lid and then before the atonement lid

Aaron sprinkled the blood in the same manner that he did with the bull's blood. See how you translated the previous instructions in [Leviticus 16:14](#).

He must make atonement for the holy place because of the unclean actions of the people of Israel

The sins of the people of Israel made the holy place unclean.

unclean actions ... rebellion ... sins

These words mean basically the same thing. They emphasize that the people have committed all kinds of sins.

unclean actions

Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physically unclean actions. (See: [Metaphor](#))

in the presence of their unclean actions

The phrase “their unclean actions” represents the people who commit sinful actions. AT: “in the presence of people who commit sinful actions” (See: [Metonymy](#))

translationWords

- [curtain](#)
- [unclean](#)
- [rebel, rebellious, rebellion](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:17-19**UDB:**

¹⁷ When Aaron goes into the very holy place in the sacred tent to purify it, no one else is permitted to enter the other part of the sacred tent. Only after Aaron has performed rituals to enable me to forgive him and his family, and all the Israelite people, is any priest permitted to enter the sacred tent.

¹⁸ Then Aaron must go outside the tent to purify my altar. He must do this by smearing some of the blood from the bull and some of the blood from the goat on each of the projections at the corners of the altar. ¹⁹ Then Aaron must dip his finger into the basin of blood and sprinkle some of the blood over the altar seven times. By doing that, he will separate the altar from the Israelites' deeds that are unacceptable to me. The altar will be set apart for me.

ULB:

¹⁷ No one must be in the tent of meeting when Aaron enters it to make atonement in the most holy place, and until he comes out and has finished making atonement for himself and for his family, and for all the assembly of Israel. ¹⁸ He must go out to the altar that is before Yahweh and make atonement for it, and he must take some of the bull's blood and some of the goat's blood and put it on the horns of the altar all around. ¹⁹ He must sprinkle some of the blood on it with his finger seven times to cleanse it and set it apart to Yahweh, away from the unclean actions of the people of Israel.

translationNotes**He must go out to the altar that is before Yahweh**

This is the altar of sacrifice just inside the courtyard of the tabernacle.

make atonement for it

Like the holy place and tent of meeting, the altar is unclean because of the sins of the people.

horns of the altar

“the projections at the corners of the altar.” This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in [Leviticus 4:7](#).

to cleanse it

The altar being fit to be used for God's purposes is spoken of as if it were physically clean. (See: [Metaphor](#))

set it apart to Yahweh, away from the unclean actions of the people of Israel

The altar being dedicated to Yahweh is spoken of as if it were physically separated from the sins of the people. (See: [Metaphor](#))

the unclean actions

Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physically unclean actions. (See: [Metaphor](#))

translationWords

- [Aaron](#)
- [atonement, atone, atones, atoned](#)
- [holy place](#)
- [assembly, assemble](#)
- [altar, altars](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [set apart](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:20-22**UDB:**

²⁰ When Aaron has finished purifying the very holy place inside the sacred tent and all of the sacred tent and the altar, he must bring the goat that was chosen to be set free. ²¹ He must put both of his hands on the goat's head and confess all the sins of the Israelite people. By doing that, he will put the guilt of their sins on the goat's head. Then he must give the goat to a man who is chosen, and that man will send the goat out into the wilderness. ²² I will view the goat as carrying away into the wilderness the guilt for all the sins that the people have committed.

ULB:

²⁰ When he has finished atoning for the most holy place, the tent of meeting, and the altar, he must present the live goat. ²¹ Aaron must lay both his hands on the head of the live goat and confess over him all the wickedness of the people of Israel, all their rebellion, and all their sins. Then he must put that sinfulness on the head of the goat and send the goat away in the care of a man who is ready to lead the goat into the wilderness. ²² The goat must carry on himself all the people's wickedness to a solitary place. There in the wilderness, the man must let the goat go free.

translationNotes**he must present the live goat**

This goat is called the scapegoat in verse [Leviticus 16:10](#).

confess over him

“confess over the goat”

he must put that sinfulness on the head of the goat

Aaron's actions here were a symbolic transfer of the people's sin to the goat as a sign that the goat would bear the punishment for their guilt. (See: [Symbolic Action](#))

wickedness ... rebellion ... sins

These all mean basically the same thing. Aaron is confessing every kind of sin that the people committed.

translationWords

- [atonement, atone, atones, atoned](#)

- [holy place](#)
- [tent of meeting](#)
- [altar, altars](#)
- [goat, kid](#)
- [confess, confessed, confesses, confession](#)
- [evil, wicked, wickedness](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:23-24**UDB:**

²³ When Aaron leaves the very holy place and goes into the other part of the sacred tent, he must take off the linen clothes that he had put on; he must leave those special clothes there. ²⁴ Then he must bathe in a sacred place, put on his regular clothes, and sacrifice the animals that he will burn whole on the altar, for his own sins and for the sins of the Israelite people. Then Yahweh will forgive their sins.

ULB:

²³ Then Aaron must go back into the tent of meeting and take off the linen garments that he had put on before going into the most holy place, and he must leave those garments there. ²⁴ He must bathe his body in water in a holy place, and put on his normal garments; then he must go out and offer his burnt offering and the burnt offering for the people, and in this way make atonement for himself and for the people.

translationNotes**take off the linen garments**

These were the special garments Aaron wore only when he entered the most holy place.

He must bathe his body in water in a holy place

Here “holy place” does not refer to the tent of meeting. This was a different place set aside for him to bathe himself.

put on his normal garments

These are the clothes that Aaron wore for his ordinary duties.

translationWords

- [people group, peoples, the people, a people](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:25-26**UDB:**

²⁵ He must also burn on the altar all the fat of the two animals that were sacrificed.

²⁶ After the man who was to lead the goat into the wilderness has done that and set it free, then he must return, wash his clothes, and bathe himself. Then he may enter the camp again.

ULB:

²⁵ He must burn the fat of the sin offering on the altar. ²⁶ The man who let the scapegoat go free must wash his clothes and bathe his body in water; after that, he may come back into the camp.

translationNotes**He must burn**

“Aaron must burn”

The man who let the scapegoat go free must wash his clothes and bathe his body in water

The man was unclean because of his contact with the scapegoat, which carried the sin of the people.

scapegoat

“the goat that is sent away.” See how you translated this in [Leviticus 16:8](#).

translationWords

- [sin offering](#)
- [free, freedom, liberty](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:27-28**UDB:**

²⁷ The carcasses of the bull and the goat that were slaughtered as an offering for the people's sins, to make atonement for them, must be carried outside the camp and burned. The hides of these animals, their inner organs, and their dung must be burned. ²⁸ The man who burns those things must then wash his clothes and bathe before he comes back into the camp.

ULB:

²⁷ The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, must be carried outside the camp. There they must burn their hides, flesh, and dung. ²⁸ The man who burns those parts must wash his clothes and bathe his body in water; after that, he may come back into the camp.

translationNotes**whose blood was brought**

This can be translated in active form. AT: "whose blood Aaron brought" (See: [Active or Passive](#))

must be carried

This can be translated in active form. AT: "someone must carry" (See: [Active or Passive](#))

their hides

"their skins." Here "their" refers to the bull and the goat.

translationWords

- [cow, calf, bull, cattle](#)
- [blood](#)
- [flesh](#)
- [dung, manure](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:29-31**UDB:**

²⁹ On the tenth day of the seventh month, on the day that I have appointed, you all must fast and not do any work. This is a rule that you must always obey—all you native born Israelites and all the foreigners living among you. ³⁰ On that day, Aaron will perform rituals to enable me to forgive you all, and then I will free you all from the guilt of all your sins. ³¹ That will be a day for you to rest and not do any work, like the Sabbath days, and you must fast all that day. That is a permanent command for you all to obey.

ULB:

²⁹ It will always be a statute for you that in the seventh month, on the tenth day of the month, you must humble yourselves and do no work, whether the native born or a foreigner who is living among you. ³⁰ This is because on this day atonement will be made for you, to cleanse you from all your sins so you will be clean before Yahweh. ³¹ It is a solemn Sabbath of rest for you, and you must humble yourselves and do no work. This will always be a statute among you.

translationNotes**for you**

The word “you” is plural and refers to the people of Israel. (See: [Forms of You](#))

in the seventh month, on the tenth day of the month

This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on the western calendar. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

atonement will be made for you

This can be translated in active form. AT: “Aaron will make atonement for you” (See: [Active or Passive](#))

to cleanse you ... so you will be clean

People who are acceptable for God’s purposes are spoken of as if they were physically clean. (See: [Metaphor](#))

It is a solemn Sabbath of rest for you

This is not the same as the Sabbath they observed every week on the seventh day. This was a special Sabbath on the Day of Atonement.

translationWords

- statute, statutes
- day
- works, deeds, work, acts
- foreigner, foreign, alien
- atonement, atone, atones, atoned
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes
- Sabbath
- rest

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:32-33**UDB:**

³² The priest who is anointed with olive oil and set apart from others to serve Yahweh, he will offer a sacrifice, put on linen clothes that are set apart for the honor of God, ³³ and offer sacrifices. He will do this to purify the very holy place, all of the sacred tent, the altar, the priests, and all the Israelites, as Aaron did.

ULB:

³² The high priest, the one who will be anointed and ordained to be high priest in his father's place, he must make this atonement and put on the linen garments, that is, the holy garments. ³³ He must make atonement for the most holy place; he must make atonement for the tent of meeting and for the altar, and he must make atonement for the priests and for all the people of the assembly.

translationNotes**the one who will be anointed and ordained**

This can be translated in active form. AT: "the one they will anoint and ordain" (See: [Active or Passive](#))

in his father's place

When the high priest died, one of his sons would replace him.

the holy garments

These are special clothes the high priest must wear when he enters the most holy place.

for all the people of the assembly

"for all the people of Israel"

translationWords

- [high priest](#)
- [anoint, anointed, anointing](#)
- [ordain](#)
- [holy place](#)
- [tent of meeting](#)
- [altar, altars](#)

- [priest, priests, priesthood](#)
- [assembly, assemble](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 16:34**UDB:**

³⁴ This will be a permanent command for you to obey once every year, to enable me to forgive you Israelite people for the sins that you have committed.”

Moses obeyed all the instructions that Yahweh had given to him.

ULB:

³⁴ This will always be a statute for you, to make atonement for the people of Israel because of all their sins, once in every year.” This was done as Yahweh commanded Moses.

translationNotes**General Information:**

Yahweh finishes telling Moses what the people must do on the Day of Atonement.

This was done as Yahweh commanded Moses

This can be translated in active form. AT: “And Moses did as Yahweh commanded” or “And Aaron did as Yahweh commanded Moses” (See: [Active or Passive](#))

translationWords

- [statute, statutes](#)
- [atonement, atone, atones, atoned](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [command, commands, commanded, commandment, commandments](#)
- [Moses](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16 translationQuestions](#)

Leviticus 17 General Notes

Special concepts in this chapter

Sacrifices

Sacrifices could only be offered by the priests at the temple. Any other sacrifice was strictly prohibited. This was probably intended to ensure that the people were only offering sacrifices to Yahweh and not to another god. (See: [priest](#), [priests](#), [priesthood](#) and [god](#), [gods](#), [goddess](#))

Other possible translation difficulties in this chapter

“The life of each creature is its blood”

It is unclear why the life is described as being in the blood. It is possible that diseases were more common in the blood and this is why it was prohibited. Blood is also necessary for life to continue in a creature. (See: [life](#), [live](#), [lived](#), [lives](#), [living](#), [alive](#) and [blood](#))

Links:

- [Leviticus 17:01 Notes](#)

Leviticus 17:1-4**UDB:**

¹ Yahweh also said to Moses, ² "Speak to Aaron and his sons and to all the other Israelites. Tell them that I am giving them the following commands: ³ If you sacrifice an ox, a lamb, or a goat, you must bring it to the priest at the entrance to the area of the sacred tent, so that he may present it to me there. ⁴ If you slaughter it anywhere else as a sacrifice, whether in the camp or outside of it, you will be guilty of shedding its blood in an unacceptable place. If you do that, you will no longer be allowed to be with Yahweh's people.

ULB:

¹ Yahweh spoke to Moses, saying, ² "Speak to Aaron and to his sons, and to all the people of Israel. Tell them what Yahweh has commanded: ³ Any man from Israel who kills an ox, lamb, or goat in the camp, or who kills it outside the camp, in order to sacrifice it— ⁴ if he does not bring it to the entrance of the tent of meeting to offer it as a sacrifice to Yahweh before his tabernacle, that man is guilty of bloodshed. He has shed blood, and that man must be cut off from among his people.

translationNotes**before his tabernacle**

"before Yahweh's tabernacle"

that man must be cut off from among his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20](#). AT: "that person may no longer live among his people" or "you must separate that person from his people" (See: [Metaphor](#) and [Active or Passive](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [Aaron](#)
- [son, sons](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [command, commands, commanded, commandment, commandments](#)
- [ox, oxen](#)
- [lamb, Lamb of God](#)

- [goat, kid](#)
- [sacrifice, offering](#)
- [tent of meeting](#)
- [tabernacle](#)
- [guilt, guilty](#)
- [bloodshed](#)
- [cut off](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 17 General Notes](#)
- [Leviticus 17 translationQuestions](#)

Leviticus 17:5-6**UDB:**

⁵ Yahweh is telling you to do this so that you will no longer offer sacrifices in the open fields; instead, you must offer them to him in the proper manner: By taking them to the priest at the entrance to the area of the sacred tent, to be offerings to promise friendship with him. ⁶ After the priest slaughters the animal, he must sprinkle some of its blood against the altar at the entrance to the sacred tent, and burn its fat for an aroma that is pleasing to Yahweh.

ULB:

⁵ The purpose of this command is so that the people of Israel will bring their sacrifices to Yahweh at the entrance to the tent of meeting, to the priest to be sacrificed as fellowship offerings to Yahweh, instead of offering sacrifices in an open field. ⁶ The priest will sprinkle the blood on Yahweh's altar at the entrance to the tent of meeting; he will burn the fat for it to produce a sweet aroma for Yahweh.

translationNotes**to the priest to be sacrificed**

This can be translated in active form. AT: "to the priest so he may sacrifice them" (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)
- [fellowship offering](#)
- [altar, altars](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 17 General Notes](#)
- [Leviticus 17 translationQuestions](#)

Leviticus 17:7**UDB:**

⁷ You people must no longer give sacrifices to the images that resemble goats. You people must obey this command for all time.”

ULB:

⁷ The people must no longer offer their sacrifices to goat idols, for which they act as prostitutes. This will be a permanent statute for them throughout their people’s generations.’

translationNotes**for which they act as prostitutes**

The people being unfaithful to Yahweh by worshiping false gods is spoken of as if they were acting like a man who betrays his wife by committing adultery. AT: “for which they are unfaithful to Yahweh” (See: [Metaphor](#))

a permanent statute for them throughout their people’s generations

See how you translated this phrase in [Leviticus 3:17](#).

translationWords

- [idol, idolatrous](#)
- [prostitute, harlot, whore](#)
- [statute, statutes](#)
- [generation](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 17 General Notes](#)
- [Leviticus 17 translationQuestions](#)

Leviticus 17:8-9

UDB:

⁸ Yahweh also said this to Moses: "Tell Aaron and his sons to tell the people that if any Israelite or any foreigner living among them brings an offering for a priest to burn whole on the altar, or if he brings any other sacrifice, ⁹ but if he does not bring it to the entrance of the sacred tent area as be a sacrifice to me, that person will no longer be allowed to be with my people.

ULB:

⁸ You must say to them, 'Any man of Israel, or any foreigner who lives among them, who offers a burnt offering or sacrifice ⁹ and does not bring it to the entrance of the tent of meeting in order to sacrifice it to Yahweh, that man must be cut off from his people.

translationNotes

that man must be cut off from his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20](#). AT: "that person may no longer live among his people" or "you must separate that person from his people" (See: [Metaphor](#) and [Active or Passive](#))

translationWords

- [foreigner, foreign, alien](#)
- [burnt offering, offering by fire](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 17 General Notes](#)
- [Leviticus 17 translationQuestions](#)

Leviticus 17:10-11**UDB:**

¹⁰ I will reject any Israelite or any foreigner who is living among you who consumes the blood of any animal, and he will no longer be allowed to associate with my people. ¹¹ That is because the life of every animal is in its blood. I have declared that it is blood that is to be offered on the altar, so that I will forgive people their sins.

ULB:

¹⁰ If any person of the house of Israel, or any foreigner who lives among them consumes any blood, I will set my face against that person who consumes blood and I will cut him off from among his people. ¹¹ For the life of an animal is in its blood. I have given its blood to you to make atonement on the altar for your lives, because it is the blood that makes atonement, for it is the blood that atones for the life.

translationNotes**I will set my face against that person**

This idiom means he “firmly decided.” AT: “I have made up my mind to oppose that person” (See: [Idiom](#))

will set my face against

“will stare angrily at”

I will cut him off from among his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. AT: “I will not permit that person to live among his people any longer” or “I will separate that person from his people” (See: [Metaphor](#))

For the life of an animal is in its blood ... that atones for the life

This means God uses the blood to atone for the sins of the people because the blood is life. The people should not consume the blood because it has this special purpose.

translationWords

- [blood](#)
- [face](#)

- [life, live, lived, lives, living, alive](#)
- [atonement, atone, atones, atoned](#)
- [altar, altars](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 17 General Notes](#)
- [Leviticus 17 translationQuestions](#)

Leviticus 17:12-13**UDB:**

¹² That is why I say that neither you Israelites, nor any foreigner living among you, may consume any blood.

¹³ If any of you Israelites or any foreigner who is living among you goes hunting and kills an animal or bird that I allow you to eat, you must drain out its blood onto the ground and cover it with earth.

ULB:

¹² Therefore I said to the people of Israel that no one among you must eat blood, neither may any foreigner who lives among you eat blood. ¹³ Anyone of the people of Israel, or any of the foreigners who live among them, who hunts and kills an animal or bird that may be eaten, that person must pour out its blood and cover the blood with earth.

translationNotes**I said**

Here “I” refers to Yahweh.

no one among you must eat blood

“no one among you may eat meat with blood in it”

that may be eaten

This can be translated in active form. AT: “that I have said they may eat” (See: [Active or Passive](#))

cover the blood with earth

“cover the blood with dirt”

translationWords

- [foreigner, foreign, alien](#)
- [earth, earthly](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 17 General Notes](#)
- [Leviticus 17 translationQuestions](#)

Leviticus 17:14**UDB:**

¹⁴ This is because the life of every creature is in its blood. That is why I have said to you Israelites that anyone who consumes blood from an animal must no longer be allowed to associate with my people.

ULB:

¹⁴ For the life of each creature is its blood. That is why I said to the people of Israel, “You must not eat the blood of any creature, for the life of every living creature is its blood. Whoever eats it must be cut off.”

translationNotes**the life of each creature is its blood**

This means that the blood is enables the creature to be alive. The full meaning of this statement can be made clear. AT: “each creature is able to live because of its blood” (See: [Assumed Knowledge and Implicit Information](#))

Whoever eats it must be cut off

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. AT: “Whoever eats blood may no longer live among his people” or “You must separate from his people anyone who eats blood” (See: [Metaphor](#) and [Active or Passive](#))

translationWords

- [creature](#)
- [cut off](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 17 General Notes](#)
- [Leviticus 17 translationQuestions](#)

Leviticus 17:15-16**UDB:**

¹⁵ If any of you Israelites or any foreigner who is living among you eats any meat from an animal that died or that was killed by wild animals, you must wash your clothes and bathe. Then you must not touch anyone else until that evening. ¹⁶ If you do not obey this rule, I will certainly punish you.”

ULB:

¹⁵ Every person who eats an animal that has died or that has been torn by wild animals, whether that person is native born or a foreigner living among you, he must wash his clothes and bathe himself in water, and he will be unclean until the evening. Then he will be clean. ¹⁶ But if he does not wash his clothes or bathe his body, then he must carry his guilt.”

translationNotes**General Information:**

Yahweh continues speaking.

that has been torn by wild animals

An animal being killed by wild animals is spoken of as if the wild animals tore the animal to pieces. This can be translated in active form. AT: “that wild animals have killed” (See: [Metaphor](#) and [Active or Passive](#))

is native born

“is an Israelite”

he will be unclean ... Then he will be clean

The person whom other people may not touch is spoken of as if he were physically unclean and the person whom other people may touch is spoken of as if he were physically clean. (See: [Metaphor](#))

until the evening

“until sunset”

then he must carry his guilt

A person’s guilt is spoken of as if it were a physical object that the person carries. Here the word “guilt” represents the punishment for that guilt. AT: “then he is responsible for his own guilt” or “then I will punish him for his sin” (See: [Metaphor](#) and [Metonymy](#))

translationWords

- [death, die, dead](#)
- [unclean](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 17 General Notes](#)
- [Leviticus 17 translationQuestions](#)

Leviticus 18 General Notes

Special concepts in this chapter

Sexual morality

This chapter gives certain standards for sexual morality.

Links:

- **Leviticus 18:01 Notes**

Leviticus 18:4-5**UDB:**

⁴ You must obey all of my laws; you must do everything that I, Yahweh your God, am commanding you. ⁵ If you obey all my decrees and laws, you will continue to remain alive for a long time. I, Yahweh, am promising you this. Here are some of my laws.

ULB:

⁴ My laws are what you must do, and my commandments are what you must keep, so that you walk in them, because I am Yahweh your God. ⁵ Therefore you must keep my decrees and my laws. If a person obeys them, he will live because of them. I am Yahweh.

translationNotes**My laws are what you must do, and my commandments are what you must keep**

These two phrases mean basically the same thing and emphasize that the people must obey everything that Yahweh has commanded them to do. You can translate this parallelism into one statement that conveys the requirement to keep all of Yahweh's commands. AT: "You must obey all of my laws and commandments" (See: [Parallelism](#))

so that you walk in them

Obedying Yahweh's commandments is spoken of as if the commandments were a path on which the person walks. AT: "so that you conduct your behavior according to them" (See: [Metaphor](#))

translationWords

- [law, law of Moses, God's law, law of Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [walk, walks, walked, walking](#)
- [decree](#)
- [obey, obedient, obedience](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 18 General Notes](#)
- [Leviticus 18 translationQuestions](#)

Leviticus 18:6-8**UDB:**

⁶ Do not sleep with any of your close relatives. It is I, Yahweh, who am commanding that.

⁷ Do not disgrace your father by sleeping with your mother. Do not disgrace your mother in this manner.

⁸ Do not sleep with any of your father's other wives, because that would disgrace your father.

ULB:

⁶ No one must sleep with any close relative to uncover his nakedness. I am Yahweh. ⁷ Do not dishonor your father by sleeping with your mother. She is your mother! You must not dishonor her. ⁸ Do not sleep with any of your father's wives; you must not dishonor your father like that.

translationNotes**your father's wives**

Sometimes men had more than one wife. God did not allow a son to sleep with any woman married to his father.

translationWords

- [sleep with, have relations with, lovemaking](#)
- [dishonor, dishonorable](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 18 General Notes](#)
- [Leviticus 18 translationQuestions](#)

Leviticus 18:9-11**UDB:**

⁹ Do not sleep with either your full sister or half-sister. It does not matter whether she was born and raised in your house or somewhere else.

¹⁰ Do not sleep with your granddaughter, because that would disgrace you.

¹¹ Do not sleep with your half-sister, one whose father is also your father; she is your sister.

ULB:

⁹ Do not sleep with any sister of yours, whether she is the daughter of your father or the daughter of your mother, whether she was raised at your home or distant from you. You must not sleep with your sisters. ¹⁰ Do not sleep with your son's daughter or with your daughter's daughter. That would be your own shame. ¹¹ Do not sleep with your father's wife's daughter, who was born of your father. She is your sister, and you must not sleep with her.

translationNotes**whether she is the daughter of your father or the daughter of your mother**

This means a man cannot sleep with his sister if they have the same parents or even if she has a different mother or father.

whether she was raised at your home or distant from you

This can be translated in active form. AT: "whether she grew up at your home or far away from you" (See: [Active or Passive](#))

Do not sleep with your father's wife's daughter

Possible meanings are 1) "Do not sleep with your half-sister" or 2) "Do not sleep with your stepsister." Here the man does not have the same father or mother as the woman. They became brother and sister when their parents married.

translationWords

- [sleep with, have relations with, lovemaking](#)
- [raise, raises, raised, rise, risen, arise, arose](#)
- [shame, shameful, ashamed](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 18 General Notes](#)
- [Leviticus 18 translationQuestions](#)

Leviticus 18:12-14**UDB:**

¹² Do not sleep with your father's sister, because she is your father's close relative.

¹³ Do not sleep with your mother's sister, because she is your mother's close relative.

¹⁴ Do not disgrace your father's brother by sleeping with his wife, because she is your aunt.

ULB:

¹² Do not sleep with your father's sister. She is a close relative to your father. ¹³ Do not sleep with your mother's sister. She is a close relative to your mother. ¹⁴ Do not dishonor the brother of your father by sleeping with his wife. Do not go near her for that purpose; she is your aunt.

translationNotes**Do not go near her for that purpose**

“Do not go to her in order to sleep with her”

translationWords

- [sleep with, have relations with, lovemaking](#)
- [dishonor, dishonorable](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 18 General Notes](#)
- [Leviticus 18 translationQuestions](#)

Leviticus 18:15-16**UDB:**

¹⁵ Do not sleep with your daughter-in-law, because she is your son's wife.

¹⁶ Do not sleep with your brother's wife, because that would disgrace your brother.

ULB:

¹⁵ Do not sleep with your daughter-in-law. She is your son's wife; do not sleep with her. ¹⁶ Do not sleep with your brother's wife; do not dishonor him in this way.

translationNotes**do not sleep with her**

Yahweh repeats this in order to emphasize the command. (See: [Parallelism](#))

translationWords

- [sleep with, have relations with, lovemaking](#)
- [dishonor, dishonorable](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 18 General Notes](#)
- [Leviticus 18 translationQuestions](#)

Leviticus 18:19-20**UDB:**

¹⁹ Do not sleep with any woman while she is having her menstrual period.

²⁰ Do not defile yourself by sleeping with someone else's wife.

ULB:

¹⁹ Do not sleep with a woman during her menstruation. She is unclean during that time. ²⁰ Do not sleep with your neighbor's wife and defile yourself with her in this way.

translationNotes**menstruation**

This is the period of time when a woman bleeds from her womb.

She is unclean

The woman whom other people may not touch is spoken of as if he were physically unclean. (See: [Metaphor](#))

your neighbor's wife

“any man's wife”

translationWords

- [unclean](#)
- [neighbor](#)
- [defile, be defiled](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 18 General Notes](#)
- [Leviticus 18 translationQuestions](#)

Leviticus 18:21**UDB:**

²¹ Do not give any of your children to be burned to be as a sacrifice to the god Molech, because that would dishonor me, Yahweh, your God.

ULB:

²¹ You must not give any of your children to put them into the fire, so that you sacrifice them to Molech, because you must not profane the name of your God. I am Yahweh.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must not do that would defile them.

You must not give any of your children to put them into the fire

The phrase “to pass through the fire” means to burn something with fire as a sacrifice. AT: “You must not burn your children alive” (See: [Idiom](#))

you must not profane the name of your God

Here the word “profane” means to dishonor. The word “name” represents God himself. AT: “you must not dishonor your God” (See: [Metonymy](#))

translationWords

- [children, child](#)
- [fire](#)
- [sacrifice, offering](#)
- [Molech, Moloch](#)
- [profane](#)
- [name, names, named](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 18 General Notes](#)
- [Leviticus 18 translationQuestions](#)

Leviticus 18:22-23**UDB:**

²² No man should sleep with another man. That is detestable.

²³ No one, man or woman, should defile himself by sleeping with an animal. That is a perverse action.

ULB:

²² Do not sleep with other men as with a woman. This would be wicked. ²³ Do not sleep with any animal and defile yourself with it. No woman must consider sleeping with any animal. This would be perversion.

translationNotes**This would be perversion**

Here “perversion” refers to a violation of the natural order of things as Yahweh intended them to be.

translationWords

- [sleep with, have relations with, lovemaking](#)
- [evil, wicked, wickedness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 18 General Notes](#)
- [Leviticus 18 translationQuestions](#)

Leviticus 18:24-25**UDB:**

²⁴ Do not defile yourselves in any of these ways, because doing these things is how the people of the nations became unacceptable to me, the people groups that I will drive out as you advance into the land that I am giving you. ²⁵ They even caused the land to become defiled, so I punished them for their sins, and it was as though the land had vomited out the people who lived there.

ULB:

²⁴ Do not defile yourselves in any of these ways, for in all these ways the nations are defiled, the nations that I will drive out from before you. ²⁵ The land became defiled, so I punished their sin, and the land vomited out its inhabitants.

translationNotes**the nations are defiled**

This refers to the people groups already living in Canaan. Translate this so the term “nations” is clarified as people. AT: “the people of the nations defiled themselves” (See: [Metonymy](#))

The land became defiled

“The people defiled the land”

the land vomited out its inhabitants

Yahweh forcibly removing the people from the land is spoken of as if the land were a person who vomited the people out. AT: “I forcibly removed the people from the land, like a person vomits up food” (See: [Metaphor](#) and [Personification](#))

translationWords

- [defile, be defiled](#)
- [nation](#)
- [cast out, drive out, throw out](#)
- [punish, punishment](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 18 General Notes](#)
- [Leviticus 18 translationQuestions](#)

Leviticus 18:26-28**UDB:**

²⁶ But you must all obey my laws and decrees. This includes both you people who were born here and the foreigners who live among you. ²⁷ As for all those detestable things, before you came, the people who lived in this land did them, and they defiled the land. ²⁸ So if you also defile the land, I will get rid of you as I got rid of the people of those nations that were here before you came.

ULB:

²⁶ You, therefore, must keep my commandments and decrees, and you must not do any of these detestable things, neither the native-born Israelite nor the foreigner who lives among you. ²⁷ For this is the wickedness that the people in the land have committed, those who lived here before you, and now the land is defiled. ²⁸ Therefore be careful so that the land does not vomit you up also after you have defiled it, as it vomited out the people who were before you.

translationNotes**any of these detestable things**

“any of these disgusting things”

this is the wickedness

This refers to “these detestable things.”

Therefore be careful

“Therefore be careful to obey me”

so that the land does not vomit you up ... as it vomited out the people

Yahweh forcibly removing the people from the land is spoken of as if the land were a person who vomited the people out. See how you translated this metaphor in [Leviticus 18:25](#). AT: “so that I do forcibly remove you from the land ... as I forcibly removed the people” (See: [Metaphor](#) and [Personification](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [decree](#)
- [foreigner, foreign, alien](#)
- [defile, be defiled](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 18 General Notes](#)
- [Leviticus 18 translationQuestions](#)

Leviticus 18:29-30**UDB:**

²⁹ You must not allow people who do any of those detestable things to associate with you, who are my people. ³⁰ Obey all that I command you to do, and do not defile yourselves by following any of the disgusting habits of the people who were there before you came. I, Yahweh your God, am the one who is commanding these things.”

ULB:

²⁹ Whoever does any of these detestable things, the persons who do such things will be cut off from among their people. ³⁰ Therefore you must keep my command not to practice any of these detestable customs which were practiced here before you, so that you do not defile yourselves by them. I am Yahweh your God.”

translationNotes**General Information:**

Yahweh finishes telling Moses what the people must not do.

the persons ... will be cut off from among their people

People being excluded from the community is spoken of as if they had been cut off from their people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. AT: “the persons ... may no longer live among their people” or “you must separate the persons ... from their people” (See: [Metaphor](#) and [Active or Passive](#))

which were practiced here before you

This can be translated in active form. AT: “which the people did here before you came” (See: [Active or Passive](#))

by them

Here “them” refers to the detestable customs.

translationWords

- [detestable, detest](#)
- [cut off](#)
- [command, commands, commanded, commandment, commandments](#)

- [Yahweh](#)
- [God](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 18 General Notes](#)
- [Leviticus 18 translationQuestions](#)

Leviticus 19 General Notes

Special concepts in this chapter

Obeying Yahweh

Being holy meant obeying Yahweh in all matters of a person's life. It is not limited to offering correct sacrifices. The law helped to establish righteousness in a person's life, as well as justice in Israel. In Israel, these concepts are closely related. (See: [holy](#), [holiness](#), [righteous](#), [righteousness](#) and [just](#), [justice](#), [justly](#))

Links:

- [Leviticus 19:01 Notes](#)

Leviticus 19:1-4**UDB:**

¹ Yahweh also said to Moses, ² "Speak to all the people of Israel and tell them this: 'You must be holy, because Yahweh your God is holy, and he wants you to be like him.

³ Each of you must respect your father and your mother. And you must honor the Sabbath days. It is Yahweh, your God, who is commanding you to do these things.

⁴ Do not worship idols, which are worth nothing, or make metal statues of gods for yourselves. Yahweh is your God; it is he who is telling you this. He is the only one you must worship.

ULB:

¹ Yahweh spoke to Moses, saying, ² "Speak to all the assembly of the people of Israel and say to them, 'You must be holy, for I Yahweh your God am holy. ³ Everyone must respect his mother and his father, and you must keep my Sabbaths. I am Yahweh your God. ⁴ Do not turn to worthless idols, nor make for yourselves gods out of metal. I am Yahweh your God.

translationNotes**keep my Sabbaths**

"observe my Sabbaths" or "respect my day of rest"

Do not turn to worthless idols

Worshiping idols is spoken of as if it were physically turning towards them. AT: "Do not begin to worship worthless idols" (See: [Metaphor](#))

translationWords

- Yahweh
- Moses
- assembly, assemble
- people group, peoples, the people, a people
- Israel, Israelites
- holy, holiness
- God
- Sabbath
- turn, turn away, turn back
- worthy, worth, unworthy, worthless
- idol, idolatrous
- god, gods, goddess

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 19:5-8**UDB:**

⁵ Yahweh also says this: 'When you bring an offering to promise friendship with me, offer it in a way that I will accept. ⁶ The meat should be eaten on the day that you sacrifice it, but you may eat some of it on the next day. However, you must burn anything that remains until the third day. ⁷ For any of it to be eaten on the third day is very displeasing to me, and I will not accept that offering. ⁸ I will punish anyone who eats it after the second day, because he will have not respected what I say is holy. And that person must no longer be allowed to associate with my people.

ULB:

⁵ When you offer a sacrifice of fellowship offerings to Yahweh, you must offer it that you may be accepted. ⁶ It must be eaten the same day you offer it, or on the next day. If anything remains until the third day, it must be burned up with fire. ⁷ If it is eaten at all on the third day, it is unclean meat; it must not be accepted, ⁸ and everyone who eats it must carry his own guilt because he has defiled what is holy to Yahweh, and that person must be cut off from his people.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

you must offer it that you may be accepted

This can be translated in active form. Possible meanings are 1) Yahweh will accept the person offering the sacrifice. AT: "you must offer it properly so that I will accept you" or 2) Yahweh will accept the sacrifice from the person. AT: "you must offer it properly so that I will accept your sacrifice" (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

It must be eaten

This can be translated in active form. AT: "You must eat it" (See: [Active or Passive](#))

it must be burned

This can be translated in active form. AT: "you must burn it" (See: [Active or Passive](#))

If it is eaten at all

This can be translated in active form. AT: "If you eat any of it" (See: [Active or Passive](#))

It must not be accepted

To eat the offering after the designated time is against God and increases the guilt the offering was to cover. This can be translated in active form. AT: “You may not accept it for eating” (See: [Active or Passive](#))

everyone ... must carry his own guilt

A person’s guilt is spoken of as if it were a physical object that the person carries. Here the word “guilt” represents the punishment for that guilt. AT: “everyone ... is responsible for his own guilt” or “Yahweh will punish everyone ... for his sin” (See: [Metaphor](#) and [Metonymy](#))

That person must be cut off from his people

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20](#). AT: “that person may no longer live among his people” or “you must separate that person from his people” (See: [Metaphor](#) and [Active or Passive](#))

translationWords

- [sacrifice, offering](#)
- [fellowship offering](#)
- [defile, be defiled](#)
- [guilt, guilty](#)
- [holy, holiness](#)
- [cut off](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 19:9-10**UDB:**

⁹ When you harvest your grain, leave the grain standing at the edges of the field and in the corners. Do not pick up the sheaves that have fallen to the ground. ¹⁰ And when you harvest your grapes, do not go back a second time to try to harvest some more, and do not pick up the grapes that have fallen on the ground. Leave those things for the poor people and for foreigners who are living among you. I, Yahweh your God, am commanding you those things.

ULB:

⁹ When you reap the harvest of your land, you must not completely reap the corners of your field, neither will you gather all the produce of your harvest. ¹⁰ You must not gather every grape from your vineyard, nor gather the grapes that have fallen on the ground in your vineyard. You must leave them for the poor and for the foreigner. I am Yahweh your God.

translationNotes

When you reap the harvest of your land, you must not completely reap the corners of your field

“When you gather your crops, do not gather all the way to the edges of your fields”

neither will you gather all the produce of your harvest

This refers to the practice of going back over the fields a second time to gather any produce that remained after the first time. The full meaning of this statement can be made explicit. AT: “and do not go back and pick up all that you left behind” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [reap, reaper](#)
- [harvest](#)
- [grape](#)
- [vineyard](#)
- [foreigner, foreign, alien](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 19:11-12**UDB:**

¹¹ Do not steal anything.

Do not tell lies.

Do not deceive each other.

¹² Do not call upon me to punish you if you say something that you know is false. If you do this, you will dishonor me. Do not forget that I am Yahweh, your God.

ULB:

¹¹ Do not steal.

Do not lie.

Do not deceive each other.

¹² Do not swear by my name falsely and profane the name of your God. I am Yahweh.

translationNotes**Do not swear by my name falsely**

“Do not use my name to swear about something that is not true”

translationWords

- [deceive, deceit, deception, deceptive](#)
- [oath, swear, swear by](#)
- [profane](#)
- [name, names, named](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 19:13-14**UDB:**

¹³ Do not cheat anyone or steal from anyone.

If you have agreed to pay your workers at the end of the day, do what you have promised. Do not keep those wages until the next day.

¹⁴ Do not curse deaf people, and do not put things in the path of blind people to cause them to stumble. I, Yahweh, am commanding this.

ULB:

¹³ Do not oppress your neighbor or rob him. The wages of a hired servant must not stay with you all night until the morning.

¹⁴ Do not curse the deaf or put a stumbling block before the blind. Instead, you must fear your God. I am Yahweh.

translationNotes**Do not oppress your neighbor or rob him**

Here “neighbor” means “anyone.” The meaning of this can be made explicit. AT: “Do not hurt or rob anyone” (See: [Assumed Knowledge and Implicit Information](#))

The wages of a hired servant must not stay with you all night until the morning

Yahweh commands the employer to pay his servant promptly when his work is done that day. The full meaning of this statement can be made clear. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- oppress, oppression, oppressor
- neighbor
- servant, slave, slavery
- curse, cursed, curses, cursing
- stumbling block, stone of stumbling
- fear, fears, afraid

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 19:15-16**UDB:**

¹⁵ Always judge people fairly. Do not do special favors for either poor people or rich people.

¹⁶ Do not spread false rumors about other people.

Do not remain silent in court if your testimony would keep an innocent person being executed. I, Yahweh, am commanding this.

ULB:

¹⁵ Do not cause judgment to be false. You must not show favoritism to someone because he is poor, and you must not show favoritism to someone because he is important. Instead, judge your neighbor righteously.

¹⁶ Do not walk around spreading false gossip among your people, but seek to protect your neighbor's life. I am Yahweh.

translationNotes**Do not cause judgment to be false**

This double negative is used for emphasis. It can be expressed in a positive way. AT: "Always judge rightly" (See: [Litotes](#))

You must not show favoritism to someone because he is poor, and you must not show favoritism to someone because he is important

The words "poor" and "important" are two extremes, which together mean "anyone." You can translate this to clarify the terms. AT: "You must not show favoritism to anyone based on how much money they have" (See: [Merism](#))

judge your neighbor righteously

"judge everyone according to what is right"

Do not walk around spreading false gossip

"Do not go around gossiping to other people"

translationWords

- judge, judges, judgment, judgments
- favor, favors, favorable, favoritism
- righteous, righteousness
- walk, walks, walked, walking
- gossip
- people group, peoples, the people, a people
- neighbor
- life, live, lived, lives, living, alive

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 19:17-18**UDB:**

¹⁷ Do not hate anyone. Instead, honestly rebuke others who ought to be rebuked, in order that you also will not be guilty.

¹⁸ Do not try to get revenge against someone or be angry with someone for a long time. Instead, love other people like you love yourself. I, Yahweh your God, am commanding this.

ULB:

¹⁷ Do not hate your brother in your heart. You must honestly rebuke your neighbor so as not to share in sin because of him.

¹⁸ Do not take vengeance or hold any grudge against any of your people, but instead love your neighbor as yourself. I am Yahweh.

translationNotes**Do not hate your brother in your heart**

Continually hating a person is spoken of as if it were hating a person in the heart. AT: “Do not continually hate your brother” (See: [Metaphor](#))

You must honestly rebuke your neighbor

“You must correct a person who is sinning”

translationWords

- [brother, brothers](#)
- [heart, hearts](#)
- [rebuke](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [avenge, revenge, vengeance](#)
- [love, loves, loving, loved](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 19:19**UDB:**

¹⁹ Obey my laws.

Do not allow two different kinds of animals to mate with each other.

Do not plant two different kinds of seed in the same field.

Do not wear clothing made from two different kinds of material.

ULB:

¹⁹ You must keep my commands.

Do not try to breed your animals with different kinds of other animals.

Do not mix two different kinds of seeds when planting your field.

Do not wear clothing made of two kinds of material mixed together.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

clothing made of two kinds of material mixed together

This can be translated in active form. AT: "clothing that someone made from two kinds of material"
(See: [Active or Passive](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [kind, kinds](#)
- [seed, semen](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 19:20-22**UDB:**

²⁰ If a man sleeps with a slave woman who has been promised to marry some other man, but if she has not been bought by that man and is still a slave, these two people must be punished. But because she was still a slave, she and the man who slept with her must not be executed. ²¹ However, that man must bring a ram to be slaughtered at the entrance of the sacred tent area, to be an offering in order that he no longer be guilty for his sin. ²² The priest will offer that ram to me. Then I will forgive that man for the sin which he committed.

ULB:

²⁰ Whoever sleeps with a slave girl who is promised to a husband, but who has not been ransomed or given her freedom, they must be punished. They must not be put to death because she was not free.

²¹ A man must bring his guilt offering to Yahweh to the entrance to the tent of meeting—a ram as a guilt offering. ²² Then the priest will make atonement for him with the ram for the guilt offering before Yahweh, for the sin that he has committed. Then the sin which he has committed will be forgiven.

translationNotes**who is promised to a husband**

This can be translated in active form. AT: “who is engaged to marry another man” (See: [Active or Passive](#))

but who has not been ransomed or given her freedom

This can be translated in active form. AT: “but whom her future husband has not ransomed or given her freedom” (See: [Active or Passive](#))

they must be punished

This can be translated in active form. AT: “you must punish the slave girl and the man who slept with her” (See: [Active or Passive](#))

They must not be put to death

This can be translated in active form. AT: “You must not kill them” (See: [Active or Passive](#))

A man must bring his guilt offering to Yahweh to the entrance to the tent of meeting—a ram as a guilt offering

“A man must bring a ram as a guilt offering to Yahweh to the entrance of the tent of meeting”

the sin which he has committed will be forgiven

This can be translated in active form. AT: “Yahweh will forgive the sin which he has committed”
(See: [Active or Passive](#))

translationWords

- [sleep with, have relations with, lovemaking](#)
- [ransom, ransomed](#)
- [free, freedom, liberty](#)
- [punish, punishment](#)
- [death, die, dead](#)
- [tent of meeting](#)
- [sheep, ram, ewe](#)
- [priest, priests, priesthood](#)
- [atonement, atone, atones, atoned](#)
- [forgive, forgives, forgiven, forgiveness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 19:23-25**UDB:**

²³ When you enter the land that I have promised to give to you, and when you plant various kinds of fruit trees, you must not eat any of their fruit for three years. ²⁴ In the fourth year you must set aside all of their fruit to belong to me; you must set it apart as holy, an offering to give me praise. ²⁵ But in the fifth year, you will be permitted to eat their fruit. If you do that, your trees will produce much fruit. I, Yahweh your God, am promising that.

ULB:

²³ When you come into the land and have planted all kinds of trees for food, then you must regard the fruit they produce as forbidden to be eaten. The fruit must be forbidden to you for three years. It must not be eaten. ²⁴ But in the fourth year all the fruit will be holy, an offering of praise to Yahweh. ²⁵ In the fifth you may eat the fruit, having waited so that the trees might produce more. I am Yahweh your God.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

then you must regard the fruit they produce as forbidden to be eaten ... It must not be eaten

Yahweh repeats the prohibition in order to emphasize it and to clarify that it is in force for the first three years that the tree bears fruit. Translate this to clarify the period of time the trees must be left alone. AT: “then you must not eat the fruit of the trees for the first three years” (See: [Parallelism](#))

you must regard the fruit they produce as forbidden to be eaten

This can be translated in active form. AT: “you must regard the fruit they produce as something that I have forbidden you to eat” (See: [Active or Passive](#))

The fruit must be forbidden to you

This can be translated in active form. AT: “I have forbidden the fruit to you” (See: [Active or Passive](#))

It must not be eaten

This can be translated in active form. AT: “You must not eat it” (See: [Active or Passive](#))

translationWords

- [fruit, fruitful](#)
- [holy, holiness](#)
- [sacrifice, offering](#)
- [praise](#)
- [Yahweh](#)
- [God](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 19:29-30**UDB:**

²⁹ Do not disgrace your daughters by forcing them to become prostitutes. If you cause them to become prostitutes, soon the land will be filled with prostitutes and all other kinds of people's wicked behavior.

³⁰ Honor my Sabbath days and revere my sacred tent, because I am Yahweh.

ULB:

²⁹ Do not disgrace your daughter by making her a prostitute, or the nation will fall to prostitution and the land will become full of wickedness.

³⁰ You must keep my Sabbaths and honor the sanctuary of my tabernacle. I am Yahweh.

translationNotes**the nation will fall to prostitution and the land will become full of wickedness**

Here the words "nation" and "land" represent the people who live there. Many people practicing prostitution and other wicked deeds is spoken of as if they have fallen into or become full of those things. AT: "the people will begin to practice prostitution and many wicked things" (See: [Metonymy](#) and [Metaphor](#))

translationWords

- prostitute, harlot, whore
- nation
- evil, wicked, wickedness
- Sabbath
- honor, honors, to honor
- sanctuary
- tabernacle

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 19:31**UDB:**

³¹ Do not seek advice from those who try to get the spirits of dead people give them advice. If you do that, I will no longer accept you. I am Yahweh your God.

ULB:

³¹ Do not turn to those who talk with the dead or with spirits. Do not seek them out, or they will defile you. I am Yahweh your God.

translationNotes**the dead or with spirits**

Possible meanings are 1) that “the dead” and “spirits” are two different things or 2) that this is a doublet that means “the spirits of dead people.” (See: [Doublet](#))

Do not seek them out, or they will defile you

“Do not seek those people out. If you do, they will defile you”

translationWords

- [turn, turn away, turn back](#)
- [death, die, dead](#)
- [defile, be defiled](#)
- [Yahweh](#)
- [God](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 19:32**UDB:**

³² Stand up when old people enter the room, and show that you respect them. You must also honor me, your God; that is who I am.

ULB:

³² You must rise before the gray-headed person and honor the presence of an old man. You must fear your God. I am Yahweh.

translationNotes**You must rise**

Standing up in front of someone is a sign of respect. (See: [Symbolic Action](#))

the gray-headed person

This refers to a person whose hair has turned gray from age, or “an old person.”

translationWords

- [honor, honors, to honor](#)
- [fear, fears, afraid](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 19:35-37**UDB:**

³⁵ When you are measuring things, to see how long they are or how much they weigh or how many there are, ³⁶ use correct measuring sticks and scales and weights on the scales and measuring baskets and other measuring containers. I am Yahweh, your God, who brought you out of Egypt.

³⁷ Obey carefully all my laws and decrees. It is I, Yahweh, who am commanding you these things.”

ULB:

³⁵ Do not use false measures when measuring length, weight, or quantity. ³⁶ You must use just scales, just weights, a just ephah, and a just hin. I am Yahweh your God, who brought you out of the land of Egypt. ³⁷ You must obey all my decrees and all my laws, and do them. I am Yahweh.”

translationNotes**Do not use false measures**

This prohibits the practice of intentionally using instruments that give inaccurate readings when measuring things.

ephah

This was a measurement for grain. (See: [Biblical Volume](#))

hin

This was a measurement for liquids. (See: [Biblical Volume](#))

must obey ... and do them

These phrases mean the same thing and emphasize the command for obedience. (See: [Doublet](#))

translationWords

- just, justice, justly
- Yahweh
- God
- obey, obedient, obedience
- decree
- law, principle

Links:

- [Introduction to Leviticus](#)
- [Leviticus 19 General Notes](#)
- [Leviticus 19 translationQuestions](#)

Leviticus 20 General Notes

Structure and formatting

Punishments for serious sins

This chapter compiles a list of serious sins. The most serious sins are punished by death. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#) and [death](#), [die](#), [dead](#))

Important figures of speech in this chapter

Euphemism

“To see someone’s nakedness” means to live as husband and wife. (See: [Euphemism](#))

Metaphor

The phrase “you must carry your own guilt” is a metaphor. It is unknown what this means, but it is possible it indicates a penalty of death.

Links:

- [Leviticus 20:01 Notes](#)

Leviticus 20:1-2**UDB:**

¹ Yahweh also said this to Moses: ² "Tell the Israelite people, 'Any Israelite or any foreigner who is living in Israel who sacrifices any of his children as an offering to the idol Molech must die. The people of the town must kill him by throwing stones at him.

ULB:

¹ Yahweh spoke to Moses, saying, ² "Say to the people of Israel, 'Anyone among the people of Israel, or any foreigner who lives in Israel who gives any of his children to Molech, must certainly be put to death. The people in the land must stone him with stones.

translationNotes**gives any of his children to Molech**

Those who worshiped Molech sacrificed their children to him by means of fire. The full meaning of this statement can be made explicit. AT: "kills any of his children as a sacrifice to Molech" (See: [Assumed Knowledge and Implicit Information](#))

must certainly be put to death. The people in the land must stone him with stones

This can be translated in active form. AT: "the people in the land must stone him to death" (See: [Active or Passive](#))

translationWords

- Yahweh
- Moses
- people group, peoples, the people, a people
- Israel, Israelites
- foreigner, foreign, alien
- life, live, lived, lives, living, alive
- children, child
- Molech, Moloch
- death, die, dead
- stone, stones, stoning

Links:

- [Introduction to Leviticus](#)

- [Leviticus 20 General Notes](#)
- [Leviticus 20 translationQuestions](#)

Leviticus 20:3-5**UDB:**

³ I will reject such people and cause them to no longer be with my people. ⁴ If the people of that man's town ignore it when he kills any of his children to offer him to Molech, and if they do not execute that person, ⁵ I myself will punish that person and his clan. I will command that he must no longer be with my people. And I will do the same thing to any others who are unfaithful to me and who worship Molech.

ULB:

³ I also will set my face against that man and will cut him off from among his people because he has given his child to Molech, so as to defile my holy place and profane my holy name. ⁴ If the people of the land close their eyes to that man when he gives any of his children to Molech, if they do not put him to death, ⁵ then I myself will set my face against that man and his clan, and I will cut him off and everyone else who prostitutes himself in order to play the harlot with Molech.

translationNotes**I also will set my face against that man**

This idiom means he “firmly decided.” AT: “I have made up my mind to oppose that man” (See: [Idiom](#))

will set my face against

“will stare angrily at”

he has given his child

“he has sacrificed his child”

so as to defile my holy place and profane my holy name

“and by doing that, he has defiled my holy place and profaned my holy name”

profane my holy name

God's name represents God and his reputation. AT: “dishonor my reputation” or “dishonor me” (See: [Metonymy](#) and [Metaphor](#))

close their eyes to

The phrase “to close their eyes” implies they “cannot see.” This speaks of ignoring something as not seeing. AT: “disregard” or “ignore” (See: [Metonymy](#))

who prostitutes himself in order to play the harlot with Molech

This phrase compares those who are unfaithful to Yahweh to prostitutes. AT: “who is unfaithful to Yahweh” (See: [Metaphor](#))

translationWords

- [face](#)
- [cut off](#)
- [people group, peoples, the people, a people](#)
- [Molech, Moloch](#)
- [defile, be defiled](#)
- [holy place](#)
- [profane](#)
- [holy, holiness](#)
- [name, names, named](#)
- [death, die, dead](#)
- [clan](#)
- [prostitute, harlot, whore](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 20 General Notes](#)
- [Leviticus 20 translationQuestions](#)

Leviticus 20:6-7**UDB:**

⁶ I will reject those who go to those who consult the spirits of dead people, or who go to fortune tellers who ask spirits to advise them. I will reject such people; they will no longer be with my own people.

⁷ Set yourselves apart for my honor, so that you may belong to me, because I am Yahweh your God.

ULB:

⁶ The person who turns to those who talk with the dead, or to those who talk with spirits so as to prostitute themselves with them, I will set my face against that person; I will cut him off from among his people. ⁷ Therefore consecrate yourselves and be holy, because I am Yahweh your God. ^[1]

20:7 ^[1]Several modern versions have: ... *because I, Yahweh your God, am holy*

translationNotes**so as to prostitute themselves with them**

This phrase compares the unfaithful people to prostitutes. AT: “by doing that, they seek advice from the spirits rather than from me” (See: [Metaphor](#))

I will set my face against that person

This idiom means he “firmly decided.” AT: “I have made up my mind that I will oppose that person” (See: [Idiom](#))

will set my face against

“will stare angrily at”

translationWords

- [turn, turn away, turn back](#)
- [death, die, dead](#)
- [spirit, spirits, spiritual](#)
- [prostitute, harlot, whore](#)

- face
- cut off
- people group, peoples, the people, a people
- consecrate, consecrated, consecration
- holy, holiness
- Yahweh
- God

Links:

- [Introduction to Leviticus](#)
- [Leviticus 20 General Notes](#)
- [Leviticus 20 translationQuestions](#)

Leviticus 20:8-9**UDB:**

⁸ Carefully obey everything that I have commanded you. I am Yahweh, the one who sets you apart from the other peoples so that I am honored.

⁹ If anyone curses his father or his mother, you must execute him. He himself will be responsible for his own death.

ULB:

⁸ You must keep my commands and carry them out. I am Yahweh who sets you apart as holy.

⁹ Everyone who curses his father or his mother must surely be put to death. He has cursed his father or his mother, so he is guilty and deserves to die.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

You must keep my commands and carry them out

The words “keep” and “carry out” mean basically the same thing. They are used together in order to emphasize that the people must obey God. (See: [Parallelism](#))

must surely be put to death

This can be translated in active form. AT: “you must surely put to death” (See: [Active or Passive](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [Yahweh](#)
- [set apart](#)
- [curse, cursed, curses, cursing](#)
- [ancestor, father, forefather](#)
- [death, die, dead](#)
- [guilt, guilty](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 20 General Notes](#)
- [Leviticus 20 translationQuestions](#)

Leviticus 20:10-12**UDB:**

¹⁰ If a man commits adultery with some other man's wife, then you must execute both of them, the man and the woman.

¹¹ If a man sleeps with one of his father's wives, he has dishonored his father. So you must execute both that man and woman; they will be responsible for their own deaths.

¹² If a man sleeps with his daughter-in-law, you must execute them both. They have exchanged good for evil; they both deserve to die.

ULB:

¹⁰ The man who commits adultery with another man's wife, that is, anyone who commits adultery with his neighbor's wife—the adulterer and the adulteress must both certainly be put to death.

¹¹ If a man lies with his father's wife, he uncovers his father's nakedness. Both the son and his father's wife must certainly be put to death. Their blood is upon them.

¹² If a man sleeps with his daughter-in-law, both of them must certainly be put to death. They have committed perversion. They are guilty and deserve to die.

translationNotes**The man who commits adultery with another man's wife, that is, anyone who commits adultery with his neighbor's wife**

The full meaning of this can be made explicit. AT: "The man who commits adultery with someone else's wife" (See: [Assumed Knowledge and Implicit Information](#))

certainly be put to death

This can be translated in active form. AT: "you must certainly put both of them to death" (See: [Active or Passive](#))

lies with his father's wife to sleep with her

This is a polite way of saying that he had sex with his father's wife. Some languages use more direct phrases such as "has sex with his father's wife." (See: [Euphemism](#))

They have committed perversion

Here God calls a man having sex with his son's wife a "perversion", a serious sin. See how you translated "perversion" in [Leviticus 18:23](#).

translationWords

- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- neighbor
- ancestor, father, forefather
- sleep with, have relations with, lovemaking
- guilt, guilty

Links:

- [Introduction to Leviticus](#)
- [Leviticus 20 General Notes](#)
- [Leviticus 20 translationQuestions](#)

Leviticus 20:13-14**UDB:**

¹³ If two men have slept together, they have done something detestable. You must execute them both; they will be responsible for their own deaths.

¹⁴ If a man marries both a woman and her mother, that is a wicked thing. You must burn all three of them to death, in order that no one among you continues to commit such an evil deed.

ULB:

¹³ If a man sleeps with another man, as with a woman, both of them have done something detestable. They must surely be put to death. They are guilty and deserve to die.

¹⁴ If a man marries a woman and also marries her mother, this is wickedness. They must be burned, both he and the women, so that there will be no wickedness among you.

translationNotes**a man sleeps with**

This is a polite way of saying that he had sex with another man. Some languages use more direct phrases such as “a man had sex with.” (See: [Euphemism](#))

as with a woman

The way he treats the man is the same way he would treat a woman. AT: “just like he would with a woman” (See: [Simile](#))

something detestable

“something shameful” or “something repulsive”

They must surely be put to death

This can be translated in active form. AT: “You must surely put them to death” (See: [Active or Passive](#))

They must be burned, both he and the women

This can be translated in active form. AT: “You must burn to death both the man and the women” (See: [Active or Passive](#))

translationWords

- [sleep with, have relations with, lovemaking](#)
- [evil, wicked, wickedness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 20 General Notes](#)
- [Leviticus 20 translationQuestions](#)

Leviticus 20:15-16**UDB:**

¹⁵ If a man sleeps with an animal, you must execute both him and that animal.

¹⁶ Similarly, if a woman sleeps with an animal, you must execute both her and that animal. They will be responsible for their own deaths.

ULB:

¹⁵ If a man sleeps with an animal, he must surely be put to death, and you must kill the animal.

¹⁶ If a woman approaches any animal to sleep with it, you must kill the woman and the animal. They must certainly be put to death. They are guilty and deserve to die.

translationNotes**he must surely be put to death**

This can be stated in active form. AT: “you must surely put him to death” (See: [Active or Passive](#))

you must kill the woman and the animal. They must certainly be put to death

Both clauses mean the same thing. They emphasize that the woman and animal must die. (See: [Parallelism](#))

They must certainly be put to death

This can be stated in active form. AT: “You must certainly put them to death” (See: [Active or Passive](#))

translationWords

- [sleep with, have relations with, lovemaking](#)
- [guilt, guilty](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 20 General Notes](#)
- [Leviticus 20 translationQuestions](#)

Leviticus 20:17-18**UDB:**

¹⁷ If a man sleeps with his sister, the daughter of either his mother or his father—if they have slept together, that is disgraceful. They will no longer be with my people. Because he has slept with his sister, he is guilty.

¹⁸ If a man sleeps with a woman during her menstrual period, they have both revealed her flowing blood, so neither of them must be with my people anymore.

ULB:

¹⁷ If a man sleeps with his sister, a daughter of his father or a daughter of his mother, and he uncovers her nakedness, and she sees his nakedness, it is a shameful thing. They must be cut off from the presence of their people, because he has slept with his sister. He must carry his guilt.

¹⁸ If a man sleeps with a woman during her menstrual period and has slept with her, he has uncovered the flow of her blood, the source of her blood. Both the man and woman must be cut off from among their people.

translationNotes**a man sleeps with**

This is a polite way of saying that he had sex with his sister. Some languages use more direct phrases such as “a man had sex with.” (See: [Euphemism](#))

a daughter of his father or a daughter of his mother

This means a man cannot sleep with his sister, even if she has a different mother or father. The full meaning of this statement can be made explicit. AT: “whether it is his full sister or half-sister” (See: [Assumed Knowledge and Implicit Information](#))

must be cut off from

A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this idea in [Leviticus 7:20](#). AT: “that person may no longer live among his people” or “you must separate that person from his people” (See: [Metaphor](#) and [Active or Passive](#))

He must carry his guilt

This phrase means the man is responsible for his sin. AT: “He is responsible for his sin” or “You must punish him” (See: [Idiom](#))

menstrual period

the time when a woman bleeds from her womb

he has uncovered the flow of her blood, the source of her blood

This phrase compares having sex with a woman during her menstrual period to removing the cover off of something that should remain hidden. The fact that this was a shameful thing to do can be stated clearly. AT: “he has done a shameful thing by by uncovering the flow of her blood” (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

Both the man and woman must be cut off

It can be stated clearly why this must be done. AT: “Because they have done this shameful thing, both the man and woman must be cut off” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [sleep with, have relations with, lovemaking](#)
- [sister](#)
- [ancestor, father, forefather](#)
- [shame, shameful, ashamed](#)
- [cut off](#)
- [people group, peoples, the people, a people](#)
- [guilt, guilty](#)
- [blood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 20 General Notes](#)
- [Leviticus 20 translationQuestions](#)

Leviticus 20:19-21**UDB:**

¹⁹ No man must sleep with the sister of either his father or his mother, because he would be disgracing someone who is a close relative. You must punish such a man, as well as the woman.

²⁰ If a man sleeps with his uncle's wife, he has dishonored his uncle. What for they have done, they must be responsible for their actions. And when they die, their children would be stripped of the rights to any inheritance they would have received from their parents.

²¹ If a man marries his brother's wife, it is a sin because he has dishonored his brother's marriage. The rights of inheritance would be stripped away from any children they would have received from from their parents.

ULB:

¹⁹ You must not sleep with your mother's sister, or with your father's sister, because you would disgrace your close relative. You must carry your own guilt.

²⁰ If a man sleeps with his aunt, he has dishonored his uncle. When they die, I will punish both of them, and when they die, I will take away any inheritance their children might receive from their parents.

²¹ If a man marries his brother's wife while his brother is still living, that is disgraceful. He has dishonored his brother, and I will take away from their children any property they may have inherited from their parents.

translationNotes**sleeps with**

This is a polite way of saying that he had sex with his aunt. Some languages use more direct phrases such as "had sex with." (See: [Euphemism](#))

You must carry your own guilt

The idiom "carry your own guilt" means "you are responsible for your own sin." AT: "You are responsible for your sin" or "I will punish you" (See: [Idiom](#))

I will take away any inheritance their children might receive from their parents

Many versions of the Bible translate this as "they will die childless."

translationWords

- [death, die, dead](#)
- [brother, brothers](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 20 General Notes](#)
- [Leviticus 20 translationQuestions](#)

Leviticus 20:22-23**UDB:**

²² Obey all my decrees and laws carefully, in order that you will not have to leave the land to which I am bringing you. ²³ Do not imitate the customs of the people of the land from which I am going to drive them out, as you advance into it. I hate them because they have done all those things.

ULB:

²² You must therefore keep all my statutes and all my decrees; you must obey them so that the land into which I am bringing you to live will not vomit you up.

²³ You must not walk in the customs of the nations that I will drive out before you, for they have done all these things, and I detest them.

translationNotes**the land into which I am bringing you to live will not vomit you up**

This phrase describes the land as a vomiting person who needs to reject bad food. Instead of rejecting bad food, the land rejects the people and removes them. See how you translated this metaphor in [Leviticus 18:25](#). AT: “the land to which I am bringing you will not reject you” (See: [Metaphor](#) and [Personification](#))

You must not walk in

Doing the actions of idol worshipers is spoken of as walking in their ways. AT: “you must not follow” (See: [Metaphor](#))

drive out

“remove”

translationWords

- [statute, statutes](#)
- [obey, obedient, obedience](#)
- [walk, walks, walked, walking](#)
- [nation](#)
- [cast out, drive out, throw out](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 20 General Notes](#)
- [Leviticus 20 translationQuestions](#)

Leviticus 20:24-25**UDB:**

²⁴ But I said to you, “You will take their land from them. I will give it to you to be yours, a land that is very fertile. I am Yahweh your God, who has set you apart from the people of other nations.”

²⁵ So you must distinguish between birds and animals that are unacceptable to me and those that are acceptable to me. Do not defile yourselves by eating birds or animals, or anything that crawls along on the ground, things that I have said are unacceptable for you.

ULB:

²⁴ I said to you, “You will inherit their land; I will give it to you to possess, a land flowing with milk and honey. I am Yahweh your God, who has separated you from the other peoples. ²⁵ You must therefore distinguish between the clean animals and the unclean, and between the unclean birds and the clean. You must not defile yourselves with unclean animals or birds or with any creature that crawls along the ground, which I have separated as unclean from you.

translationNotes**a land flowing with milk and honey**

The phrase “flowing with milk and honey” means “that is rich and productive with enough food for everyone.” AT: “a land that is excellent for cattle and farming” or “a productive land” (See: [Idiom](#))

translationWords

- [inherit, inheritance, heritage, heir](#)
- [possess, possession](#)
- [honey, honeycomb](#)
- [Yahweh](#)
- [God](#)
- [people group, peoples, the people, a people](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [unclean](#)
- [defile, be defiled](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 20 General Notes](#)
- [Leviticus 20 translationQuestions](#)

Leviticus 20:26**UDB:**

²⁶ You must live as a people who are set apart for my honor, because I, Yahweh, am also set apart and I do everything for my honor. I have taken you out of the other nations, because you are mine.

ULB:

²⁶ You must be holy, for I, Yahweh, am holy, and I have separated you from the other peoples, for you belong to me.

translationNotes**I have separated you**

“I have distinguished you” or “I have set you apart”

translationWords

- [holy, holiness](#)
- [people group, peoples, the people, a people](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 20 General Notes](#)
- [Leviticus 20 translationQuestions](#)

Leviticus 20:27**UDB:**

²⁷ You must execute any man or woman among you who consults the spirits of dead people or other spirits. Kill them by throwing stones at them; they will be responsible for their own deaths.”

ULB:

²⁷ A man or a woman who talks with the dead or who talks with spirits must certainly be put to death. The people must stone them with stones. They are guilty and deserve to die.”

translationNotes**talks with**

“attempts to communicate with”

must certainly be put to death

This can be stated in active form. AT: “they must certainly put to death” (See: [Active or Passive](#))

translationWords

- [death, die, dead](#)
- [spirit, spirits, spiritual](#)
- [people group, peoples, the people, a people](#)
- [stone, stones, stoning](#)
- [guilt, guilty](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 20 General Notes](#)
- [Leviticus 20 translationQuestions](#)

Leviticus 21 General Notes

Special concepts in this chapter

Priests must be holy

Priests must be separate from the rest of the world. Priests should not do anything that would be unclean. They also cannot be unclean because of a birth defect, and they must not marry an unclean woman. (See: [priest](#), [priests](#), [priesthood](#), [holy](#), [holiness](#) and [unclean](#))

Links:

- [Leviticus 21:01 Notes](#)

Leviticus 21:1-3**UDB:**

¹ Yahweh also said to Moses, "Speak to the priests, the sons of Aaron, and say to them, ² 'You priests must not cause yourselves to become unfit to do my work by touching any dead body. You are permitted to touch only the corpses of close relatives, such as your mother, father, son, daughter or your brother. ³ You may also touch the corpse of a sister if she is not married and has been living in your house, because she has no husband to bury her.

ULB:

¹ Yahweh said to Moses: "Speak to the priests, the sons of Aaron, and say to them, 'No one among you shall make himself unclean for those who die among his people, ² except for his closest relatives—his mother, his father, his son, his daughter, his brother, ³ or his virgin sister who is dependent on him, since she has no husband—for her he may make himself unclean.

translationNotes**make himself unclean**

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean. (See: [Metaphor](#))

among his people

"among the Israelites"

virgin

This can also be translated as "young woman"

translationWords

- [Yahweh](#)
- [Moses](#)
- [priest, priests, priesthood](#)
- [son, sons](#)
- [Aaron](#)
- [unclean](#)
- [death, die, dead](#)
- [people group, peoples, the people, a people](#)
- [virgin](#)
- [house](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 21 General Notes](#)
- [Leviticus 21 translationQuestions](#)

Leviticus 21:4-6**UDB:**

⁴ You priests must not cause yourselves to become unfit to do my work by touching the dead bodies of other relatives of yours.

⁵ You priests must not shave your heads or the edges of your beards; you must not cut your bodies to show that you are mourning for someone who has died. ⁶ You must act in ways that I, your God, consider to be suitable for you, my priests; you must not disgrace me. You are the ones who will present to me the offerings that you will burn. These offerings will be made to me from your food supplies. So you must act in ways that are suitable, because you honor me.

ULB:

⁴ But he must not make himself unclean for other relatives and so defile himself.

⁵ Priests must not shave their heads or shave off the corners of their beards, nor cut their bodies.

⁶ They must be holy to their God and not disgrace the name of their God, because the priests offer Yahweh's food offerings, the bread of their God. Therefore the priests must be holy.

translationNotes**corners**

“edges” or “any part”

They must be holy

“They must be set apart”

not disgrace the name of their God

This word “name” is used to represent Yahweh's character. AT: “not disgrace God's reputation” or “not disgrace their God” (See: [Metonymy](#))

the bread of their God

Here “bread” represents food in general. Yahweh does not actually eat these offerings. It is the sincerity of those offering the food that pleases God. (See: [Synecdoche](#))

translationWords

- [defile, be defiled](#)
- [God](#)
- [name, names, named](#)
- [sacrifice, offering](#)
- [fire](#)
- [bread](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 21 General Notes](#)
- [Leviticus 21 translationQuestions](#)

Leviticus 21:7-9**UDB:**

⁷ You priests must not marry women who have been prostitutes or who have been divorced from their husbands, because you priests are set apart for God. ⁸ You must remember that I have set you apart to worship me. It is as though you were offering food to me, your God. Regard yourselves as belonging to me, because I, Yahweh, am the one who made you to be priests, and I have nothing to do with any evil—I am holy.

⁹ If a priest's daughter becomes a prostitute, she disgraces her father, and you must burn her in a fire.

ULB:

⁷ They must not marry any woman who is a prostitute and who is defiled, and they must not marry a woman divorced from her husband, for they are separate for their God.

⁸ You will set him apart, for he is the one who offers bread to your God. He must be holy to you, because I, Yahweh who makes you holy, am holy.

⁹ Any daughter of any priest who defiles herself by becoming a prostitute disgraces her father. She must be burned.

translationNotes**They must not**

“The priests must not”

for they are separate

“for they are set apart”

You will set him apart

“You people must treat the priest as holy”

for he is the one who offers bread to your God

Here “bread” represents food in general. Yahweh does not actually eat these offerings. Translate this in a way that makes it clear that Yahweh does not actually eat the food. (See: [Synecdoche](#))

He must be holy to you

This can be stated in active form. AT: “You must regard him as holy” (See: [Active or Passive](#))

She must be burned

This can be stated in active form. AT: “You must burn her to death” (See: [Active or Passive](#))

translationWords

- [prostitute, harlot, whore](#)
- [divorce](#)
- [set apart](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 21 General Notes](#)
- [Leviticus 21 translationQuestions](#)

Leviticus 21:10-12**UDB:**

¹⁰ The high priest is the one among his relatives who has been appointed for that work by having his head anointed with olive oil. He is also the one who has been appointed to wear the garments that are made and set apart for the honor of Yahweh. He must not allow the hair on his head to remain uncombed, and he must not tear his clothes when he is mourning for someone. ¹¹ He must not enter any place where there is a corpse. He must not do that and cause himself to become unfit for his work, even if it is his father or his mother who has died. ¹² He must not leave the sacred tent to join those who are mourning, because he would cause himself to become unfit for his work and would also defile the sacred tent. He must not leave the sacred tent at that time, because by being anointed with olive oil he has been appointed to serve his God in the sacred tent. I, Yahweh, am the one who am commanding this.

ULB:

¹⁰ The one who is the high priest among his brothers, on whose head the anointing oil has been poured, and who has been consecrated to wear the special garments of the high priest, must not wear his hair loose or tear his clothes. ¹¹ He must not go anywhere that a dead body is present and defile himself, even for his father or his mother. ¹² The high priest must not leave the sanctuary area of the tabernacle or profane the sanctuary of his God, because he has been consecrated as high priest by the anointing oil of his God. I am Yahweh.

translationNotes**General Information:**

Yahweh continues telling Moses what the priests must do.

anointing oil

This is a reference to the anointing oil used in the ceremony consecrating a new the high priest. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

on whose head the anointing oil has been poured, and who has been consecrated

This can be stated in active form. AT: “on whose head they poured anointing oil and consecrated him” (See: [Active or Passive](#))

must not wear his hair loose or tear his clothes

Loose hair and torn clothes were signs of mourning. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

must not leave the sanctuary area

This does not mean the high priest could never leave. God did not allow him to leave in order to grieve over someone who died. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [high priest](#)
- [brother, brothers](#)
- [anoint, anointed, anointing](#)
- [oil](#)
- [profane](#)
- [consecrate, consecrated, consecration](#)
- [tabernacle](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 21 General Notes](#)
- [Leviticus 21 translationQuestions](#)

Leviticus 21:13-14**UDB:**

¹³ Women whom you priests marry must be virgins. ¹⁴⁻¹⁵ You priests must not marry widows or prostitutes or divorced women, because if you do that, and if you later have sons, they will not be acceptable to be priests among your people. You must marry only virgins from among your own people. I am Yahweh, who sets priests apart for my honor and for those who worship me.”

ULB:

¹³ The high priest must marry a virgin as his wife. ¹⁴ He must not marry a widow, a divorced woman, or a woman who is a prostitute. He will not marry these kinds of women. He may only marry a virgin from his own people, ¹⁵ so he will not defile his children among his people, for I am Yahweh, who makes him holy.”

translationNotes**from his own people**

“from among his own tribe, the tribe of Levi”

he will not defile his children among his people

By marrying an unholy or ungodly woman, the priest would have children unworthy to be priest. AT: “that he will not have unworthy children by marrying an ungodly woman” (See: [Idiom](#))

translationWords

- [virgin](#)
- [divorce](#)
- [prostitute, harlot, whore](#)
- [kind, kinds](#)
- [obey, obedient, obedience](#)
- [defile, be defiled](#)
- [children, child](#)
- [holy, holiness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 21 General Notes](#)
- [Leviticus 21 translationQuestions](#)

Leviticus 21:16-17**UDB:**

¹⁶ Yahweh also said to Moses, ¹⁷ "Say this to Aaron: 'For all future time, none of your descendants who has any defects on his body will be allowed to come near the altar to offer sacrifices to me which will be like my food.

ULB:

¹⁶ Yahweh spoke to Moses, saying, ¹⁷ "Speak to Aaron and tell him, 'Whoever of your descendants throughout their generations has a bodily defect, he must not approach to offer the food to his God.

translationNotes**he must not approach to offer the food to his God**

The full meaning of this statement can be made explicit. AT: "he must not come to burn the burnt offering of food on God's altar" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [Aaron](#)
- [descendant, descended from](#)
- [generation](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 21 General Notes](#)
- [Leviticus 21 translationQuestions](#)

Leviticus 21:18-21**UDB:**

¹⁸ No one who is blind or lame or deformed, or whose face is disfigured, ¹⁹ no man with a crippled foot or a crippled hand, ²⁰ no man who has a hunchback or an abnormally short person, no man whose eyes are defective, no man who has a skin disease or whose private parts have been damaged. ²¹ No descendant of Aaron, the first high priest, who has any defect is allowed to come to the altar to offer to me, his God, sacrifices that will be burned.

ULB:

¹⁸ Any man who has a bodily defect must not approach Yahweh, such as a blind man or a man who is unable to walk, one who is disfigured or deformed, ¹⁹ a man with a crippled hand or foot, ²⁰ a man who has a hump in his back or is abnormally thin or short, or a man with a defect in his eyes, or with a disease, sore, scabs, or whose testicles have been crushed. ²¹ No man among the descendants of Aaron the priest with a bodily defect may come near to perform the offerings made by fire for Yahweh. Such a man has a bodily defect; he must not come near to offer the bread of his God.

translationNotes**must not approach Yahweh**

A priest had to meet specific physical standards in order to approach Yahweh. This does not imply that physical defects were the result of immorality or that all people with physical defects are unable to approach Yahweh.

one who is disfigured or deformed

“one whose body or face is deformed”

to offer the bread of his God

Here “bread” represents food in general. AT: “to make burnt offering of food on God’s altar” (See: [Synecdoche](#))

translationWords

- [sacrifice, offering](#)
- [bread](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 21 General Notes](#)
- [Leviticus 21 translationQuestions](#)

Leviticus 21:22-24**UDB:**

²² Priests who have defects are permitted to eat the various kinds of holy food offered to me. ²³ But because of their defects, they must not go near the curtain in the sacred tent or near the altar, because if they did that, they would desecrate my sacred tent. I am Yahweh, the one who sets those places apart for myself and for my honor.”

²⁴ So Moses told this to Aaron and to his sons and to all the Israelite people.

ULB:

²² He may eat the food of his God, whether some of the most holy or some of the holy. ²³ However, he must not enter inside the curtain or come near the altar, because he has a bodily defect, so that he does not defile my holy place, for I am Yahweh, who makes them holy.” ²⁴ So Moses spoke these words to Aaron, to his sons, and to all the people of Israel.

translationNotes**He may**

Here “he” refers to the priest with the bodily defect.

eat the food of his God

“eat the food offering of his God.” Parts of the sacrifices belonged to the priests and could be eaten.

some of the most holy or some of the holy

This also refers to the food that was sacrificed. The full meaning of this statement can be made clear. AT: “some of the sacrifices offered in the most holy place or some of the sacrifices offered in the holy place” (See: [Assumed Knowledge and Implicit Information](#))

to his sons

“to Aaron’s sons”

translationWords

- [holy, holiness](#)
- [curtain](#)
- [altar, altars](#)
- [defile, be defiled](#)

- [holy place](#)
- [Yahweh](#)
- [holy, holiness](#)
- [Moses](#)
- [word, words](#)
- [Aaron](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 21 General Notes](#)
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Leviticus 22 General Notes

Structure and formatting

Holy things

Priests who are unclean must not touch any holy thing. The things in the temple and involved in sacrifices must remain clean. An unclean priest would cause anything he touched to become unclean. (See: [priest](#), [priests](#), [priesthood](#), [unclean](#) and [holy](#), [holiness](#))

Links:

- [Leviticus 22:01 Notes](#)

Leviticus 22:1-3**UDB:**

¹ Yahweh also said to Moses, ² "Explain to Aaron and his sons about when they should not touch or eat any food that the people have dedicated to me by giving it as a sacrifice. They must not dishonor me or my name. I am Yahweh.

³ Tell them that for all future time, if they or any of their descendants become unfit for any reason to do the work that priests must do, they must not go near anything the people of Israel have dedicated to me as an offering. Anyone who violates this rule will no longer be part of my people. I am Yahweh.

ULB:

¹ Yahweh spoke to Moses, saying, ² "Speak to Aaron and to his sons, tell them to keep away from the holy things of the people of Israel, which they set apart to me. They must not profane my holy name. I am Yahweh. ³ Say to them, 'If any of your descendants throughout your generations approaches the holy things that the people of Israel have set apart to Yahweh, while he is unclean, that person must be cut off from before me: I am Yahweh.

translationNotes**tell them to keep away from the holy things**

"tell them when they should keep away from the holy things." Yahweh is about to describe situations where a priest is unclean and not allowed to touch holy things.

profane my holy name

The word "profane" here means to dishonor. The word "name" represents Yahweh's character. AT: "dishonor my reputation" or "dishonor me" (See: [Metonymy](#))

throughout your generations

"from now on"

while he is unclean

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean. (See: [Metaphor](#))

that person must be cut off from before me

A priest no longer being able to serve Yahweh is spoken of as if that person had been cut off from Yahweh's presence, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. AT: "that person will no longer be able to serve as a priest" (See: [Metaphor](#) and [Active or Passive](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [Aaron](#)
- [son, sons](#)
- [holy, holiness](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [set apart](#)
- [profane](#)
- [name, names, named](#)
- [descendant, descended from](#)
- [generation](#)
- [unclean](#)
- [cut off](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 22 General Notes](#)
- [Leviticus 22 translationQuestions](#)

Leviticus 22:4-6**UDB:**

⁴ If any descendant of Aaron has a contagious skin disease or a discharge from his private parts, he is not allowed to eat any of the sacred offerings until he is cured. He will also be unfit for his work if he touches anything that has touched a corpse, or if he touches anyone who as an emission of semen, ⁵ or if he touches anything that crawls on the ground, or if he touches any person who causes him to be unfit for his work. ⁶ Any priest who touches anything unclean will be unclean until evening. He must not eat any of the holy things, unless he first washes his body with water.

ULB:

⁴ None of the descendants of Aaron who has an infectious skin disease, or an infection flowing from his body, may eat any of the sacrifices made to Yahweh until he is clean. Whoever touches anything unclean through contact with the dead, or by contact with a man who has a flow of semen, ⁵ or whoever touches any creeping animal that makes him unclean, or any person who makes him unclean, whatever kind of uncleanness it may be—⁶ then the priest who touches anything unclean will be unclean until evening. He must not eat any of the holy things, unless he has bathed his body in water.

translationNotes**infectious skin disease**

a disease on the skin easily spread from one person to another

an infection flowing from his body

“a bodily discharge”

from his body

This is a polite way of referring to a man’s private parts. See how you translated a similar phrase in [Leviticus 15:1](#). AT: “from his private parts” (See: [Euphemism](#))

until he is clean

A person who is acceptable for God’s purposes is spoken of as if the person were physically clean. (See: [Metaphor](#))

Whoever touches anything unclean

Something that Yahweh has said is unfit to touch or eat is spoken of as if it were physically unclean. (See: [Metaphor](#))

through contact with the dead

“by touching a dead body”

the sacrifices made to Yahweh

This can be stated in active form. AT: “the sacrifices that someone has offered to Yahweh” (See: [Active or Passive](#))

or whoever touches any creeping animal that makes him unclean, or any person who makes him unclean

This can be made explicit. AT: “or whoever is unclean from touching a creeping animal or from touching another unclean person” (See: [Assumed Knowledge and Implicit Information](#))

the priest ... will be unclean

A person who is not acceptable for God’s purposes is spoken of as if the person were physically unclean. (See: [Metaphor](#))

until evening

“until sunset”

translationWords

- [body, bodies](#)
- [sacrifice, offering](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [unclean](#)
- [death, die, dead](#)
- [seed, semen](#)
- [priest, priests, priesthood](#)
- [holy, holiness](#)
- [water, waters](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 22 General Notes](#)
- [Leviticus 22 translationQuestions](#)

Leviticus 22:7-9**UDB:**

⁷ After the sun sets, he may eat food from the sacred offerings, because they are now his food that is to be eaten. ⁸ But he must not eat anything that has died a natural death or that has been killed by wild animals, because if he did that, he would be unfit to work for me. I, Yahweh, am commanding those things.

⁹ The priests must obey my commandments; they must not despise them, or they will become guilty and die. I am Yahweh, the one who sets them apart for my honor.

ULB:

⁷ When the sun has set, he will then be clean. After sunset he may eat from the holy things, because they are his food. ⁸ He must not eat anything found dead or killed by wild animals, by which he would defile himself. I am Yahweh.

⁹ The priests must follow my instructions, or they will be guilty of sin and could die for profaning me. I am Yahweh who makes them holy.

translationNotes**he will then be clean**

“the priest will then be considered clean.” A person who is acceptable for God’s purposes is spoken of as if the person were physically clean. (See: [Metaphor](#))

found dead or killed by wild animals

This can be stated in active form. AT: “that someone found dead or that a wild animal has killed” (See: [Active or Passive](#))

translationWords

- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes
- holy, holiness
- defile, be defiled
- Yahweh
- guilt, guilty
- sin, sins, sinned, sinful, sinner, sinning
- profane
- holy, holiness

Links:

- [Introduction to Leviticus](#)
- [Leviticus 22 General Notes](#)
- [Leviticus 22 translationQuestions](#)

Leviticus 22:10-11**UDB:**

¹⁰ No one who does not belong to a priest's family is permitted to eat from the sacred offering. No one who is visiting the priest, or one that has been hired by the priest, none of them is permitted to eat it. ¹¹ But if a priest buys a slave, or if a slave is born in his house, that slave is permitted to eat such food.

ULB:

¹⁰ No one outside the priest's family, including guests of a priest or his hired servants, may eat anything that is holy. ¹¹ But if a priest buys any slave with his own money, that slave may eat from the things set apart to Yahweh. The priest's family members and slaves born in his house, they also may eat with him from those things.

translationNotes**General Information:**

Yahweh continues telling Moses what Aaron and his sons must do.

translationWords

- [priest, priests, priesthood](#)
- [family](#)
- [servant, slave, slavery](#)
- [holy, holiness](#)
- [Yahweh](#)
- [house](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 22 General Notes](#)
- [Leviticus 22 translationQuestions](#)

Leviticus 22:12-13**UDB:**

¹² If a priest's daughter marries a man who is not a priest, she is no longer permitted to eat the sacred foods that were given to Yahweh as gifts or offerings. ¹³ But suppose that a priest's daughter who has no children becomes a widow or becomes divorced, and suppose also that she returns to her father's house to live there as she did when she was young. In that case, she may eat the same food that her father eats. But no other person is permitted to eat any of it.

ULB:

¹² If a priest's daughter married someone who is not a priest, she may not eat any of the holy contribution offerings. ¹³ But if a priest's daughter is a widow, or divorced, and if she has no child, and if she returns to live in her father's house as in her youth, she may eat from her father's food. But no one who is not in the priestly family may eat from the priest's food.

translationNotes**the holy contribution offerings**

The word "contribution" can be translated with a verbal phrase. AT: "the holy offerings which people have contributed" (See: [Abstract Nouns](#))

translationWords

- [priest, priests, priesthood](#)
- [holy, holiness](#)
- [sacrifice, offering](#)
- [divorce](#)
- [life, live, lived, lives, living, alive](#)
- [house](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 22 General Notes](#)
- [Leviticus 22 translationQuestions](#)

Leviticus 22:14-16**UDB:**

¹⁴ If anyone who is not permitted to eat a sacred offering eats it without realizing that it is sacred, he must pay the priest for the food and add an extra one-fifth to it. ¹⁵ When the priests bring offerings to me, the sacred offerings that the Israelite people bring to them, they must not treat those offerings as though they were not special to me; ¹⁶ the people must not allow anyone who is not a priest to eat any of those offerings. If they did that, they would become guilty. I am Yahweh, the one who sets the Israelite people apart from other people and makes them holy for my honor.”

ULB:

¹⁴ If a man eats a holy food without knowing it, then he must repay the priest for it; he must add one-fifth to it and give it back to the priest.

¹⁵ The people of Israel must not dishonor the holy things that they have raised high and presented to Yahweh, ¹⁶ and cause themselves to carry the sin that would make them guilty of eating the holy food, for I am Yahweh who makes them holy.”

translationNotes**he must repay the priest for it; he must add one-fifth to it**

Possible meanings are 1) that the person had to replace the food that he had eaten with the same kind of food or 2) that the person had to pay money to the priest for the food that he had eaten.

one-fifth

This is one part out of five equal parts. (See: [Fractions](#))

must not dishonor the holy things

This can be stated in positive form. AT: “must treat the holy things with honor” (See: [Double Negatives](#))

that they have raised high and presented

The phrase “raised high” refers to a symbolic gesture of respect that represents offering something to Yahweh. It means basically the same thing as “presented.” AT: “that they have offered” (See: [Symbolic Action](#) and [Doublet](#))

cause themselves to carry the sin that would make them guilty

Sin is spoken of as if it were an object that people can carry. Possible meanings are 1) they would be responsible for the sin and so become guilty. AT: “they would be guilty for the sin that they committed” or 2) the word “sin” is a metonym for punishment for the sin that they committed. AT: “they would receive the punishment because they are guilty” (See: [Metaphor](#) and [Metonymy](#))

translationWords

- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [dishonor, dishonorable](#)
- [raise, raises, raised, rise, risen, arise, arose](#)
- [Yahweh](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [guilt, guilty](#)
- [holy, holiness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 22 General Notes](#)
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Leviticus 22:17-19**UDB:**

¹⁷ Yahweh also said to Moses, ¹⁸ "Speak to Aaron and his sons and to all the Israelite people and tell them that I say this to them, 'If any of you Israelites or foreigners who live in Israel brings to me an animal that will be completely burned on the altar, either as a result of a solemn promise that you made to me or to be an offering that is given voluntarily, ¹⁹ you must bring from your cattle or sheep or goats an animal that has no defects, in order that I may accept it.

ULB:

¹⁷ Yahweh spoke to Moses, saying, ¹⁸ "Speak to Aaron and his sons, and to all the people of Israel. Say to them, 'Any Israelite, or an alien living in Israel, when they present a sacrifice—whether it is to fulfill a vow, or whether it is a freewill offering, or they present to Yahweh a burnt offering, ¹⁹ if it is to be accepted, they must offer a male animal without blemish from the cattle, sheep, or goats.

translationNotes**an alien**

"a foreigner"

if it is to be accepted

This can be stated in active form. AT: "if Yahweh is to accept it" or "if I, Yahweh, am to accept it" (See: [Active or Passive](#))

translationWords

- Yahweh
- Moses
- Aaron
- sacrifice, offering
- fulfill, fulfilled
- vow, vows, vowed
- freewill offering
- burnt offering, offering by fire
- blemish
- cow, calf, bull, cattle
- sheep, ram, ewe
- goat, kid

Links:

- [Introduction to Leviticus](#)
- [Leviticus 22 General Notes](#)
- [Leviticus 22 translationQuestions](#)

Leviticus 22:20-21**UDB:**

²⁰ Do not bring any animals that have defects, because I will not accept them for you. ²¹ Similarly, when someone brings from his cattle or sheep or goats an offering to promise friendship with me, either to fulfill a promise that he made to me or to be a voluntary offering—for me to accept it, it must have no defects or blemishes.

ULB:

²⁰ But you must not offer whatever has a blemish. I will not accept it on your behalf.

²¹ Whoever offers a sacrifice of fellowship offerings from the herd or the flock to Yahweh to fulfill a vow, or as a freewill offering, it must be unblemished to be accepted. There must be no defect in the animal.

translationNotes**to be accepted**

This can be stated in active form. AT: “for me to accept it” or “for Yahweh to accept it” (See: [Active or Passive](#))

translationWords

- [sacrifice, offering](#)
- [fellowship offering](#)
- [flock, herd](#)
- [fulfill, fulfilled](#)
- [freewill offering](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 22 General Notes](#)
- [Leviticus 22 translationQuestions](#)

Leviticus 22:22-23**UDB:**

²² Do not offer to me animals that are blind or injured or maimed, or any animal that has warts or a festering sore. ²³ You may present to me to be a voluntary offering an ox or a sheep that is injured or stunted, but it will not be accepted to fulfill a promise made to me.

ULB:

²² You must not offer animals that are blind, disabled, or maimed, or that have warts, sores, or scabs. You must not offer these to Yahweh as a sacrifice by fire on the altar. ²³ You may present as a freewill offering an ox or a lamb that is deformed or small, but an offering like that will not be accepted for a vow.

translationNotes**disabled, or maimed**

These words refer to defects caused by accidents.

warts, sores, or scabs

These refer to types of skin diseases.

will not be accepted

This can be stated in active form. AT: "I will not accept" or "Yahweh will not accept" (See: [Active or Passive](#))

deformed or small

These words refer to defects the animal has from birth.

translationWords

- [sacrifice, offering](#)
- [fire](#)
- [altar, altars](#)
- [freewill offering](#)
- [ox, oxen](#)
- [lamb, Lamb of God](#)
- [vow, vows, vowed](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 22 General Notes](#)
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Leviticus 22:24-25**UDB:**

²⁴ You must not offer to me animals whose testicles are bruised, crushed, torn or cut. You must not present these kind of damaged animals as offerings to Yahweh anywhere in the land where you live, ²⁵ and you must not accept such animals that are sold to you by a foreigner. You must not offer them to me as food for me. Such animals will not be accepted by me, because they are deformed or have defects.”

ULB:

²⁴ Do not offer any animal to Yahweh that has bruised, crushed, torn, or cut testicles. Do not do this within your land. ²⁵ You must not present the bread of your God from the hand of a foreigner. Those animals are deformed and have defects in them, they will not be accepted for you.”

translationNotes**must not present the bread of your God**

Here “bread” represents food in general. God did not actually eat the sacrifices. Priests would offer the sacrifice on God’s altar, and they would eat some of the meat. AT: “must not present an animal as a food offering to your God” (See: [Synecdoche](#))

from the hand of a foreigner

The word “hand” represents the whole person. It is implied that Israelites could not use animals as a sacrifice to God if they bought it from a foreigner, because foreigners castrated their animals making them unacceptable to God. AT: “that a foreigner has given you, because they castrate their animals” (See: [Synecdoche](#) and [Assumed Knowledge and Implicit Information](#))

they will not be accepted for you

This can be stated in active form. AT: “Yahweh will not accept them from you” (See: [Active or Passive](#))

translationWords

- [Yahweh](#)
- [hand, right hand, to hand over](#)
- [God](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 22 General Notes](#)
- [Leviticus 22 translationQuestions](#)

Leviticus 22:26-27**UDB:**

²⁶ Yahweh also said to Moses, ²⁷ "When a calf or lamb or goat is born, it must remain with its mother for seven days. After that, it can be accepted to be an offering to me that will be burned.

ULB:

²⁶ Yahweh spoke to Moses and said, ²⁷ "When a calf or a sheep or a goat is born, it must remain seven days with its mother. Then from the eighth day on, it may be accepted as a sacrifice for an offering made by fire to Yahweh.

translationNotes**it may be accepted**

This can be stated in active form. AT: "you may accept it" (See: [Active or Passive](#))

for an offering made by fire

This can be stated in active form. AT: "for a burnt offering" (See: [Active or Passive](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [cow, calf, bull, cattle](#)
- [sheep, ram, ewe](#)
- [goat, kid](#)
- [burnt offering, offering by fire](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 22 General Notes](#)
- [Leviticus 22 translationQuestions](#)

Leviticus 22:28-30**UDB:**

²⁸ Do not slaughter a cow or a sheep and its newborn young on the same day.

²⁹ When you sacrifice an animal to thank me for what I have done, sacrifice it in a way that I will accept. ³⁰ The meat must be eaten on that day. Do not leave any of it until the next morning. I, Yahweh, am the one who is commanding this.

ULB:

²⁸ Do not kill a cow or ewe along with its young, both on the same day. ²⁹ When you sacrifice a thank offering to Yahweh, you must sacrifice it in an acceptable way. ³⁰ It must be eaten on the same day that it is sacrificed. You must leave none of it until the next morning. I am Yahweh.

translationNotes**It must be eaten**

This can be stated in active form. AT: "You must eat it" (See: [Active or Passive](#))

that it is sacrificed

This can be stated in active form. AT: "that you sacrificed it" (See: [Active or Passive](#))

translationWords

- [cow, calf, bull, cattle](#)
- [sheep, ram, ewe](#)
- [sacrifice, offering](#)
- [Yahweh](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 22 General Notes](#)
- [Leviticus 22 translationQuestions](#)

Leviticus 22:31-33**UDB:**

³¹ Obey all my commands. I, Yahweh, am commanding them. ³² Do not dishonor me by disobeying them. You Israelite people must acknowledge that I, Yahweh, am holy, and I am the one who causes you to be holy. ³³ And I am the one who brought you out of Egypt in order that I, Yahweh, will be your God.”

ULB:

³¹ So you must keep my commandments and carry them out. I am Yahweh.

³² You must not dishonor my holy name. I must be acknowledged as holy by the people of Israel. I am Yahweh who makes you holy, ³³ who brought you out of the land of Egypt to be your God: I am Yahweh.”

translationNotes**keep my commandments and carry them out**

The words “keep” and “carry out” mean the same thing. They emphasize that the people must obey God’s commands. AT: “obey my commandments” (See: [Doublet](#))

You must not dishonor my holy name

Here the word “name” represents Yahweh himself and his reputation. AT: “You must not dishonor me” or “You must not dishonor my holy reputation” (See: [Metonymy](#))

I must be acknowledged as holy by the people of Israel

This can be stated in active form. AT: “The people of Israel must acknowledge me as holy” (See: [Active or Passive](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [dishonor, dishonorable](#)
- [holy, holiness](#)
- [name, names, named](#)
- [acknowledge](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [holy, holiness](#)

- [Egypt, Egyptian](#)
- [God](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 22 General Notes](#)
- [Leviticus 22 translationQuestions](#)

Leviticus 23 General Notes

Structure and formatting

The feasts

The people should celebrate the Sabbath, the Passover, the Feast of First Fruits, the Feast of Weeks, the Feast of Trumpets, the Day of Atonement and the Feast of Booths. These feasts were important for the religious life of Israel. They were a part of proper worship of Yahweh and the identity of Israel. (See: [Sabbath](#), [Passover](#), [firstfruits](#) and [atonement](#), [atone](#), [atones](#), [atoned](#))

Links:

- [Leviticus 23:01 Notes](#)

Leviticus 23:1-2**UDB:**

¹ Yahweh said to Moses, ² "Tell the Israelites about the festivals for Yahweh, the days when you all must gather together in holy assemblies on set times each year, as festivals in which you worship me.

ULB:

¹ Yahweh spoke to Moses: ² "Speak to the people of Israel, and say to them, 'These are the appointed festivals for Yahweh, which you must proclaim as holy assemblies; they are my regular festivals.

translationNotes**the appointed festivals for Yahweh**

These were festivals that the Lord had appointed times for. The people were to worship him at these festivals. AT: "the festivals for Yahweh" or "Yahweh's festivals"

translationWords

- [Yahweh](#)
- [Moses](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [appoint, appoints, appointed](#)
- [festival](#)
- [proclaim, proclamation](#)
- [holy, holiness](#)
- [assembly, assemble](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:3

UDB:

³ You may work for six days each week, but on the seventh day you must not do any work. You must rest. It is a sacred day when you must gather together to worship me. Wherever you live, you must rest on that day.

ULB:

³ You may work for six days, but the seventh day is a Sabbath of complete rest, a holy assembly. You must do no work because it is a Sabbath for Yahweh in all the places where you live.

translationNotes

General Information:

Yahweh continues telling Moses what the people must do on special days and times.

the seventh day is a Sabbath of complete rest

This is something the people must do habitually. After every six days in which they can work, they must rest on the seventh day.

a holy assembly

The requirement that people assemble to worship God on that day is spoken of as if that day were the assembly. AT: “a holy day, when you must assemble together to worship me” (See: [Metonymy](#))

translationWords

- [works, deeds, work, acts](#)
- [Sabbath](#)
- [rest](#)
- [holy, holiness](#)
- [assembly, assemble](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:4-6**UDB:**

⁴ There are festivals that I am establishing for you. These will be sacred days when you must gather together to worship me. ⁵ The first festival is the Passover. That festival will begin at twilight on the appointed day each spring and end the following day. ⁶ The next day will begin the Festival of Bread with no Yeast. That festival will continue for seven days. During that time, the bread that you eat must be made without yeast.

ULB:

⁴ These are the appointed festivals of Yahweh, the holy assemblies that you must announce at their appointed times: ⁵ In the first month, on the fourteenth day of the month at twilight, is Yahweh's Passover. ⁶ On the fifteenth day of the same month is the Festival of Unleavened Bread for Yahweh. For seven days you must eat unleavened bread.

translationNotes**at their appointed times**

“at their proper times”

first month, on the fourteenth day of the month ... the fifteenth day of the same month

The first month of the Hebrew calendar marks when Yahweh brought the Israelites out of Egypt. The fourteenth day and fifteenth day are around the beginning of April on the Western calendar. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

at twilight

“at sunset”

translationWords

- [appoint, appoints, appointed](#)
- [assembly, assemble](#)
- [day](#)
- [Passover](#)
- [unleavened bread](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:7-8

UDB:

⁷ On the first day of that festival, all of you must stop your regular work and gather together to worship me. ⁸ On each of the seven days, you must present to me several animals as an offering to be completely burned on the altar. On the seventh day, all of you must again stop your regular work and gather to worship me.”

ULB:

⁷ The first day you must set apart to gather together; you will not do any of your regular work. ⁸ You will present a food offering to Yahweh for seven days. The seventh day is an assembly set apart to Yahweh, and on that day you must not do any regular work.”

translationNotes

The first day you must set apart to gather together

“You must set apart the first day to gather together” or “You must treat the first day as different and gather together”

will present a food offering

They would present it to Yahweh by burning it on the altar.

The seventh day is an assembly set apart to Yahweh

The requirement that people assemble on that day is spoken of as if that day were the assembly. Being set apart to Yahweh means that when they assemble, they must worship Yahweh. AT: “The seventh day is a day when you must assemble together to worship Yahweh” (See: [Metonymy](#))

translationWords

- [set apart](#)
- [works, deeds, work, acts](#)
- [Yahweh](#)
- [assembly, assemble](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:9-11**UDB:**

⁹ Yahweh also told Moses ¹⁰ to tell the Israelite people about other festivals. He said, "After you arrive in the land which I am giving to you, and when you harvest your crops for the first time there, bring to the priest some of the first grain that you harvest. ¹¹ On the day after the next Sabbath day, the priest will lift it up high to dedicate it to me, in order that I may accept it as your gift.

ULB:

⁹ Yahweh spoke to Moses, saying, ¹⁰ "Speak to the people of Israel and say to them, 'When you have come into the land that I will give you, and when you reap its harvest, then you must bring a sheaf of its firstfruits to the priest. ¹¹ He will raise the sheaf before Yahweh and present it to him, for it to be accepted on your behalf. It is on the day after the Sabbath that the priest will raise it and present it to me.

translationNotes**a sheaf of its firstfruits**

"the first sheaf" or "the first bundle of grain." A "sheaf" is a bunch of grain that a person has tied together.

for it to be accepted

This can be stated in active form. AT: "for Yahweh to accept it" or "and I will accept it" (See: [Active or Passive](#))

translationWords

- Yahweh
- Moses
- people group, peoples, the people, a people
- Israel, Israelites
- reap, reaper
- harvest
- firstfruits
- priest, priests, priesthood
- raise, raises, raised, rise, risen, arise, arose

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:12-14**UDB:**

¹² On that same day you must sacrifice to me a one year old male lamb that has no defects. You must burn it on the altar. ¹³ You must also burn a flour offering. That offering must consist of four and one-half liters of good flour, ground grain, mixed with olive oil. The smell of those things burning will be very pleasing to me. Along with that, you must also offer one liter of wine, which will be a liquid offering. ¹⁴ Do not eat any bread or any roasted or unroasted grain on that day until after you have brought those offerings to me, your God. You and all your descendants must always obey these commands, wherever you live.

ULB:

¹² On the day when you raise the sheaf and present it to me, you must offer a male lamb one year old and without blemish as a burnt offering to Yahweh. ¹³ The grain offering must be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to Yahweh, to produce a sweet aroma, and with it a drink offering of wine, a fourth of a hin. ¹⁴ You must eat no bread, nor roasted or fresh grain, until the same day you have brought this offering to your God. This will be a permanent statute throughout your people's generations, in every place that you live.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

two-tenths of an ephah

An ephah is 22 liters. AT: "four and a half liters" (See: [Biblical Volume](#))

a fourth of a hin

A hin is 3.7 liters. AT: "one liter" (See: [Biblical Volume](#))

nor roasted or fresh grain

"nor cooked or uncooked grain"

This will be a permanent statute throughout your people's generations

This means that they and their descendants must obey this command forever. See how you translated this in [Leviticus 3:17](#).

translationWords

- [lamb, Lamb of God](#)
- [blemish](#)
- [burnt offering, offering by fire](#)
- [grain offering](#)
- [tenth, tithe](#)
- [oil](#)
- [fire](#)
- [drink offering](#)
- [wine, wineskin, new wine](#)
- [bread](#)
- [statute, statutes](#)
- [generation](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:15-16**UDB:**

¹⁵ Count seven weeks and one day after the priest offers that bundle of grain to me. ¹⁶ Then on the day after the seventh Sabbath, each family must bring to me an offering from the new crop of grain.

ULB:

¹⁵ Beginning from the day after the Sabbath—that was the day you brought the sheaf of the wave offering—count seven full weeks. ¹⁶ You must count fifty days, which would be the day after the seventh Sabbath. Then you must present an offering of new grain to Yahweh.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

fifty days

“50 days” (See: [Numbers](#))

seventh

This is the ordinal for number seven. See: [Ordinal Numbers](#)

translationWords

- [Sabbath](#)
- [day](#)
- [week](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:17-18**UDB:**

¹⁷ From your homes, bring two loaves of bread to the priest. He will lift them up high to dedicate them as an offering to me. Those loaves must be baked from four and one-half liters of good flour that has yeast mixed with it. That bread will be an offering to me from the first wheat that you harvest each year. ¹⁸ Along with this bread, you must present to me seven one year old lambs with no defects, one young bull, and two rams. They must all be completely burned on the altar. All those offerings, with the flour offering and the wine offering, will be burned, and the smell of all those things burning will be very pleasing to me.

ULB:

¹⁷ You must bring out of your houses two loaves made from two-tenths of an ephah. They must be made from fine flour and baked with yeast; they will be a wave offering of the firstfruits to Yahweh. ¹⁸ You must present with the bread seven lambs one year old and without blemish, one young bull, and two rams. They must be a burnt offering to Yahweh, with their grain offering and their drink offerings, an offering made by fire and producing a sweet aroma for Yahweh.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

made from two-tenths of an ephah. They must be made from fine flour and baked with yeast

This can be stated in active form. AT: “that you have made from two-tenths of an ephah of flour and then baked with yeast” (See: [Active or Passive](#))

two-tenths of an ephah

This is approximately 4.5 liters. AT: “four and a half liters” (See: [Biblical Volume](#))

producing a sweet aroma for Yahweh

The Lord’s pleasure with the aroma represents his pleasure with the person who burns the offering. AT: “Yahweh will be pleased with you” or “that pleases the Yahweh” (See: [Metaphor](#))

translationWords

- [yeast, leaven](#)

- [firstfruits](#)
- [cow, calf, bull, cattle](#)
- [sheep, ram, ewe](#)
- [grain offering](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:19-21**UDB:**

¹⁹ Then you must also kill one male goat as an offering for your sins, and two one year old male lambs to be an offering for you to promise friendship with me. ²⁰ The priest will lift up these offerings high to dedicate them to me. He will also offer the loaves of bread that were baked from the first wheat that you harvest. Those offerings are special to me; but they are for the priest. ²¹ On that day, you must stop your regular work and gather to worship me. You and all your descendants must always obey these commands, wherever you live.

ULB:

¹⁹ You must offer one male goat for a sin offering, and two male lambs a year old for a sacrifice, as fellowship offerings. ²⁰ The priest must wave them together with the bread of the firstfruits before Yahweh, and present them to him as an offering with the two lambs. They will be holy offerings to Yahweh for the priest. ²¹ You must make a proclamation on that same day. There will be a holy assembly, and you must do no ordinary work. This will be a permanent statute throughout your people's generations in all the places where you live.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

translationWords

- goat, kid
- sin offering
- fellowship offering
- priest, priests, priesthood
- raise, raises, raised, rise, risen, arise, arose
- Yahweh
- bread
- holy, holiness
- proclaim, proclamation
- assembly, assemble
- works, deeds, work, acts
- statute, statutes
- people group, peoples, the people, a people
- generation
- life, live, lived, lives, living, alive

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:22**UDB:**

²² When you harvest the grain in your fields, do not harvest what is along the edges of the fields, and do not pick up the grain that the harvesters drop. Leave it for the poor people and for the foreigners who are living among you. Do not forget that it is I, Yahweh your God, who am commanding those things!”

ULB:

²² When you reap the harvest of your land, you must not completely reap the corners of your fields, and you must not gather the gleanings of your harvest. You must leave them for the poor and for the foreigner. I am Yahweh your God.”

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

When you reap the harvest of your land, you must not completely reap the corners of your fields

“When you gather your crops, do not gather them all the way to the edges of your fields”

translationWords

- [reap, reaper](#)
- [harvest](#)
- [glean, gleaning](#)
- [foreigner, foreign, alien](#)
- [Yahweh](#)
- [God](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:23-25**UDB:**

²³ Yahweh also told Moses ²⁴ to give these instructions to the Israelite people: "Each year in the seventh month, on the first day of that month, all of you must celebrate that day, on which you will completely rest. You must not do any work on that day. When the priests blow their trumpets loudly, you all must gather together as a holy assembly, to worship me. ²⁵ All of you must not do any regular work on that day. Instead, you must present offerings to me that will be burned on the altar."

ULB:

²³ Yahweh spoke to Moses, saying, ²⁴ "Speak to the people of Israel and say, 'In the seventh month, the first day of that month will be a solemn rest for you, a memorial with the blowing of trumpets, and a holy assembly. ²⁵ You must do no ordinary work, and you must offer a sacrifice made by fire to Yahweh.'"

translationNotes**the seventh month, the first day of that month**

This is the seventh month of the Hebrew calendar. The first day is near the middle of September on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

a solemn rest

a period of time that was only for worship and not for work

you must offer a sacrifice made by fire to Yahweh

This can be stated in active form. AT: "you must offer a sacrifice that you make by fire to Yahweh" or "you must burn an offering on the altar to Yahweh" (See: [Active or Passive](#))

translationWords

- [Moses](#)
- [day](#)
- [memorial, memorial offering](#)
- [trumpet](#)
- [holy, holiness](#)
- [assembly, assemble](#)
- [sacrifice, offering](#)
- [burnt offering, offering by fire](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:26-27

UDB:

²⁶ Yahweh also said to Moses, ²⁷ ”You must celebrate a day on which you request that I forgive you for the sins that you have committed. That day will be nine days after the festival when the priests blow the trumpets. On that day you must not eat. You must gather together to worship me and present offerings to me that will be burned on the altar.

ULB:

²⁶ Then Yahweh spoke to Moses, saying, ²⁷ ”Now the tenth day of this seventh month is the Day of Atonement. It is to be a holy assembly, and you must humble yourselves and present to Yahweh an offering by fire.

translationNotes

tenth day of this seventh month

This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the Day of Atonement

On this day each year the high priest made a sacrifice to Yahweh so that Yahweh would forgive all the sins of the people of Israel. AT: “the Day of Sacrifice for Forgiveness” (See: [Translate Unknowns](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [day](#)
- [atonement, atone, atones, atoned](#)
- [assembly, assemble](#)
- [holy, holiness](#)
- [sacrifice, offering](#)
- [burnt offering, offering by fire](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:28-29**UDB:**

²⁸ You must not do any work on that day, because it is the Day of Atonement, when the priests will offer sacrifices to me to atone for your sins. ²⁹ You must drive out from the people anyone who does not go without eating on that day.

ULB:

²⁸ You must do no work on that day because it is the Day of Atonement, to make atonement for yourselves before Yahweh your God. ²⁹ Whoever does not humble himself on that day must be cut off from his people.

translationNotes**Connecting Statement:**

Yahweh continues telling Moses what the people must do every year.

must be cut off from his people

Being excluded is spoken of as being cut off. See how you translated this idea in [Leviticus 7:20](#). AT: “must be excluded from his people” or “you must separate that person from his people” (See: [Metaphor](#) and [Active or Passive](#))

translationWords

- [works, deeds, work, acts](#)
- [cut off](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:30-32**UDB:**

³⁰ I will get rid of anyone who does any kind of work on that day. ³¹ You must not work at all! You and all your descendants must always obey these commands, wherever you live. ³² That day will be a day of complete rest for all of you, and on that day you must fast to show that you are sorry for having sinned. That day of rest and going without food will begin on the evening before the day in which you ask me to forgive you for your sins, and it will end on the evening of the following day.”

ULB:

³⁰ Whoever does any work on that day, I, Yahweh, will destroy him from among his people. ³¹ You must do no work of any kind on that day. This will be a permanent statute throughout your people’s generations in all the places where you live. ³² This day must be to you a Sabbath of solemn rest, and you must humble yourselves the ninth day of the month at the evening. From evening to evening you are to observe your Sabbath.”

translationNotes**Connecting Statement:**

Yahweh continues telling Moses what the people must do every year.

on that day

“on the Day of Atonement”

This will be a permanent statute throughout your people’s generations

This means that they and their descendants must obey this command forever. See how you translated a similar phrase in [Leviticus 3:17](#).

a Sabbath of solemn rest

This is not the same as the Sabbath they observed every week on the seventh day. This was a special Sabbath on the Day of Atonement.

you must humble yourselves

In this case humbling themselves implies that they would not eat any food. This can be stated clearly. AT: “you must humble yourselves and eat nothing” (See: [Assumed Knowledge and Implicit Information](#))

the ninth day of the month

This refers to the seventh month of the Hebrew calendar. The ninth day is near the end of September on Western calendars. This can be made explicit. AT: “the ninth day of the seventh month” (See: [Assumed Knowledge and Implicit Information](#))

From evening to evening

“From sunset to sunset on the next day”

translationWords

- [day](#)
- [people group, peoples, the people, a people](#)
- [statute, statutes](#)
- [generation](#)
- [life, live, lived, lives, living, alive](#)
- [Sabbath](#)
- [rest](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:33-34

UDB:

³³ Yahweh also said to Moses, ³⁴ "Tell the Israelite people that each year they must also celebrate the Festival of Shelters. That festival will begin five days after the Day of Atonement. This festival will last for seven days.

ULB:

³³ Yahweh spoke to Moses, saying, ³⁴ "Speak to the people of Israel, saying, 'On the fifteenth day of the seventh month will be the Festival of Shelters for Yahweh. It will last seven days.

translationNotes

fifteenth day of the seventh month

This is near the beginning of October on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

Festival of Shelters

This is a celebration during which the people of Israel lived in temporary shelters for seven days as a way to remember the time they spent living in the wilderness after they left Egypt. (See: [Translate Unknowns](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [Israel, Israelites](#)
- [day](#)
- [festival](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:35-36**UDB:**

³⁵ On the first day of that festival, the people must gather together to worship me, and they must not do any regular work. ³⁶ On each of the seven days of this festival, they must present to me an offering of animals that will be burned on the altar. On the eighth day, they must gather again as a holy assembly to worship me and present to me another animal that will be burned on the altar. That also will be a sacred gathering, and they must not work on that day, either.

ULB:

³⁵ On the first day there must be a holy assembly. You must do no ordinary work. ³⁶ For seven days you must offer a sacrifice made by fire to Yahweh. On the eighth day there must be a holy assembly, and you must make a sacrifice offered with fire to Yahweh. This is a solemn assembly, and you must not do any ordinary work.

translationNotes**General Information:**

Yahweh is giving instructions for the Festival of Shelters.

translationWords

- [holy, holiness](#)
- [assembly, assemble](#)
- [burnt offering, offering by fire](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:37-38**UDB:**

³⁷ To summarize, those are the festivals that I have appointed. Celebrate these festivals by gathering together to present to me all the various offerings that will be burned on the altar—animals that will be burned completely, and offerings of flour, offerings to promise friendship with me, and offerings of wine. Each offering must be brought on the day that I have indicated. ³⁸ You must celebrate these festivals in addition to worshipping me on the Sabbath days. And you must give me all those offerings in addition to the offerings that people personally decide to give, and in addition to the offerings that people make to accompany the solemn promises that they have made.

ULB:

³⁷ These are the appointed festivals for Yahweh, which you must proclaim as holy assemblies to offer sacrifice by fire to Yahweh, a burnt offering and a grain offering, sacrifices and drink offerings, each on its own day. ³⁸ These festivals will be in addition to the Sabbaths of Yahweh and your gifts, all your vows, and all your freewill offerings that you give to Yahweh.

translationNotes**Connecting Statement:**

Yahweh continues telling Moses what the people must do every year.

These are the appointed festivals

This refers to the festivals mentioned in 23:1-36.

translationWords

- [appoint, appoints, appointed](#)
- [proclaim, proclamation](#)
- [grain offering](#)
- [drink offering](#)
- [Sabbath](#)
- [gift, gifts](#)
- [vow, vows, vowed](#)
- [freewill offering](#)

Links:

- [Introduction to Leviticus](#)

- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:39**UDB:**

³⁹ Returning to my instructions about the Festival of Shelters, you must celebrate this festival after you have harvested all the crops. On the first day and on the last day of that festival, you must rest completely.

ULB:

³⁹ Regarding the Festival of Shelters, on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you must keep this festival of Yahweh for seven days. The first day will be a solemn rest, and the eighth day will also be a solemn rest.

translationNotes**Connecting Statement:**

Yahweh continues telling Moses what the people must do every year.

Festival of Shelters

This is a celebration during which the people of Israel lived in temporary shelters for seven days as a way to remember the time they spent living in the wilderness after they left Egypt. See how you translated it in [Leviticus 23:34](#).

fifteenth day of the seventh month

This is the seventh month of the Hebrew calendar. The fifteenth day is near the beginning of October on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

when you have gathered in the fruits

The word “fruits” here represents various kinds of crops. AT: “after you have gathered the crops” (See: [Synecdoche](#))

translationWords

- [day](#)
- [fruit, fruitful](#)
- [rest](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:40-41**UDB:**

⁴⁰ But on the first day, you are permitted to pick the best fruit from trees. You will also take branches from the palm trees, leafy branches from other trees, and willow trees near the stream, and make shelters to live in for that week. Then rejoice in my presence for those seven days. ⁴¹ You must celebrate this festival for seven days every year. You and all your descendants must always obey these commands, wherever you live. You must celebrate this festival in the seventh month.

ULB:

⁴⁰ On the first day you must take the best fruit from the trees, branches of palm trees, and leafy branches of thick trees, and willows from streams, and you will rejoice before Yahweh your God for seven days. ⁴¹ For seven days each year, you must celebrate this festival for Yahweh. This will be a permanent statute throughout your people's generations in all the places where you live. You must celebrate this festival in the seventh month.

translationNotes**General Information:**

Yahweh continues his instructions for the Festival of Shelters.

branches of palm trees ... willows from streams

Possible uses for these branches are 1) to make temporary shelters or 2) to wave them as part of their joyous celebration. Some translations state their use clearly; other translations leave it implicit. (See: [Assumed Knowledge and Implicit Information](#))

willows

trees with long, narrow leaves, which grow near water (See: [Translate Unknowns](#))

translationWords

- palm
- rejoice
- Yahweh
- God
- people group, peoples, the people, a people
- generation

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 23:42-44**UDB:**

⁴² During the seven days of that festival, all of you people who have been Israelites all of your lives must live in shelters. ⁴³ This festival will always remind your descendants that their ancestors lived in shelters for many years after I rescued them from Egypt. Do not forget that I, Yahweh your God, am the one who is commanding this.”

⁴⁴ So Moses gave to the Israelite people all these instructions concerning the festivals that Yahweh wanted them to celebrate each year.

ULB:

⁴² You must live in small shelters for seven days. All native-born Israelites must live in small shelters for seven days, ⁴³ so that your descendants, generation after generation, may learn how I made the people of Israel live in such shelters when I led them out of the land of Egypt. I am Yahweh your God.” ⁴⁴ In this way, Moses announced to the people of Israel the appointed festivals for Yahweh.

translationNotes**General Information:**

Yahweh continues his instructions for the Festival of Shelters.

your descendants, generation after generation, may learn

“Generation after generation” is an idiom that refers to each generation that lives after another. AT: “your descendants belonging to all future generations may learn” or “all your descendants may learn forever” (See: [Idiom](#))

translationWords

- [Israel, Israelites](#)
- [descendant, descended from](#)
- [generation](#)
- [Egypt, Egyptian](#)
- [Yahweh](#)
- [God](#)
- [appoint, appoints, appointed](#)
- [festival](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23 translationQuestions](#)

Leviticus 24 General Notes

Special concepts in this chapter

Cursing God

The punishment for someone who curses God is to have stones thrown at him until he is dead. This was acceptable in ancient Israel, but it is no longer considered acceptable. (See: [curse](#), [cursed](#), [curses](#), [cursing](#))

Links:

- [Leviticus 24:01 Notes](#)

Leviticus 24:1-2

UDB:

¹ Yahweh also said to Moses, ² "Command the Israelite people to constantly bring you clear oil made from pressed olives to burn in the lamps in the sacred tent, in order that those lamps will burn all the time.

ULB:

¹ Yahweh spoke to Moses, saying, ² "Command the people of Israel to bring you pure oil beaten from olives to be used in the lamp, that the light may burn continually.

translationNotes

General Information:

God gives Moses instructions about the things in the tent of meeting.

pure oil beaten from olives

"pure olive oil"

the lamp

This refers to the lamp or lamps in Yahweh's sacred tent. This can be stated clearly. AT: "the lamp in the tent of meeting" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- Yahweh
- Moses
- command, commands, commanded, commandment, commandments
- people group, peoples, the people, a people
- Israel, Israelites
- pure, purify, purification
- oil
- olive

Links:

- [Introduction to Leviticus](#)
- [Leviticus 24 General Notes](#)
- [Leviticus 24 translationQuestions](#)

Leviticus 24:3-4**UDB:**

³ Outside the curtain of the very holy place, Aaron must take care of the lamps in my presence continually, in order that they will burn all during the night. That regulation must be obeyed forever. ⁴ The priests must constantly take care of the lamps that burn in my presence.

ULB:

³ Outside the curtain before the covenant decrees in the tent of meeting, Aaron must continually, from evening to morning, keep the lamp lit before Yahweh. This will be a permanent statute throughout your people's generations. ⁴ The high priest must always keep the lamps lit before Yahweh, the lamps on the lampstand of pure gold.

translationNotes**Connecting Statement:**

God continues giving Moses instructions about the things in the tent of meeting.

Outside the curtain before the covenant decrees

The phrase “covenant decrees” represents either the tablets that the decrees were written on or the box that the tablets were put in. These were kept in the very holy place, which was the room behind the curtain in the tent of meeting. AT: “Outside the curtain that is in front of the tablets of the covenant decrees” or “Outside the curtain that is in front of the box of the covenant” (See: [Synecdoche](#))

curtain

This was a thick fabric hung as a wall. It was not like a light window curtain.

from evening to morning

“from sunset to sunrise” or “all night”

This will be a permanent statute throughout your people's generations

This means that they and their descendants must obey this command forever. See how you translated a similar phrase in [Leviticus 3:17](#).

translationWords

- [curtain](#)
- [tent of meeting](#)
- [Aaron](#)
- [statute, statutes](#)
- [generation](#)
- [high priest](#)
- [lampstand](#)
- [gold](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 24 General Notes](#)
- [Leviticus 24 translationQuestions](#)

Leviticus 24:5-6**UDB:**

⁵ Also, each week you must take some fine flour and bake twelve very big loaves of bread, using four and one-half liters of flour for each loaf. ⁶ Put the loaves in two rows, with six loaves in each row, on the table covered with pure gold, in my presence.

ULB:

⁵ You must take fine flour and bake twelve loaves with it. There must be two-tenths of an ephah in each loaf. ⁶ Then you must set them in two rows, six in a row, on the table of pure gold before Yahweh.

translationNotes**Connecting Statement:**

God continues giving Moses instructions about the things in the tent of meeting.

two-tenths of an ephah

This is about 4.5 liters. AT: “four and a half liters” (See: [Biblical Volume](#))

the table of pure gold before Yahweh

This table is in the holy place, which is before the most holy place.

Links:

- [Introduction to Leviticus](#)
- [Leviticus 24 General Notes](#)
- [Leviticus 24 translationQuestions](#)

Leviticus 24:7-9**UDB:**

⁷ Along each row, place on the gold table some pure incense to be burned as an offering to me instead of the bread. ⁸ The priests must put new loaves of bread on the table each Sabbath day, to signify the covenant that will never end, which I have made with you Israelites. ⁹ When the loaves are removed from the table, they will belong to Aaron and his sons. They must eat them in a place set aside for this purpose, because they are part of the offerings—the offerings that belong only to me—that are given to me by being burned.”

ULB:

⁷ You must put pure incense along each row of loaves as a representative offering. This incense will be burnt for Yahweh. ⁸ Every Sabbath day the high priest must regularly set out the bread before Yahweh on behalf of the people of Israel, as a sign of an everlasting covenant. ⁹ This offering will be for Aaron and his sons, and they are to eat it in a place that is holy, for it is a portion from the offerings to Yahweh made by fire.”

translationNotes**Connecting Statement:**

God continues giving Moses instructions about the things in the tent of meeting.

You must put pure incense along each row of loaves

The incense was probably next to the loaves, rather than directly on the loaves. AT: “You must put pure incense next to the loaves in each row” (See: [Assumed Knowledge and Implicit Information](#))

as a representative offering

What the incense would represent can be stated clearly. AT: “to represent the loaves as an offering” or “to be an offering that represents the loaves” (See: [Assumed Knowledge and Implicit Information](#))

This incense will be burnt for Yahweh

This can be stated in active form. AT: “You will burn the incense for Yahweh” (See: [Active or Passive](#))

This offering

“This bread that is offered”

for it is a portion from the offerings

“for they took it from the offerings”

the offerings to Yahweh made by fire

“the burnt offerings to Yahweh” or “the offerings that you burn to Yahweh”

translationWords

- [incense](#)
- [Sabbath](#)
- [bread](#)
- [sign, signs, proof, reminder](#)
- [everlasting, eternal, eternity](#)
- [covenant, covenants](#)
- [sacrifice, offering](#)
- [holy, holiness](#)
- [burnt offering, offering by fire](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 24 General Notes](#)
- [Leviticus 24 translationQuestions](#)

Leviticus 24:10-12**UDB:**

¹⁰⁻¹¹ There was a man whose mother's name was Shelomith. She was an Israelite whose father was Dibri from the tribe of Dan. Her son's father was from Egypt. One day this man and another Israelite man started to fight inside the camp. And while they were fighting, that man cursed Yahweh. ¹² So the Israelite people seized him and guarded him until they could find out what Yahweh would reveal to them what they should do to that man.

ULB:

¹⁰ Now it happened that the son of an Israelite woman, whose father was an Egyptian, went among the people of Israel. This son of the Israelite woman fought against an Israelite man in the camp. ¹¹ The son of the Israelite woman blasphemed the name of Yahweh and cursed God, so the people brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, from the tribe of Dan. ¹² They held him in custody until Yahweh himself should declare his will to them.

translationNotes**Now it happened**

This phrase marks a new section of the book.

blasphemed the name of Yahweh and cursed God

Both of these phrases mean basically the same thing. AT: "blasphemed Yahweh by cursing him" or "said terrible things about Yahweh" (See: [Parallelism](#))

Shelomith

This is the name of a woman. (See: [How to Translate Names](#))

Dibri

This is the name of a man. (See: [How to Translate Names](#))

translationWords

- [Egypt, Egyptian](#)
- [blasphemy, blaspheme, blasphemous, blasphemies](#)
- [name, names, named](#)
- [Yahweh](#)

- [curse, cursed, curses, cursing](#)
- [God](#)
- [Moses](#)
- [tribe](#)
- [Dan](#)
- [declare, declaration](#)
- [will of God](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 24 General Notes](#)
- [Leviticus 24 translationQuestions](#)

Leviticus 24:13-14**UDB:**

¹³ Then Yahweh said to Moses, ¹⁴ "Tie up and take outside the camp the man who has cursed me. There all those who heard what he said must put their hands on his head to indicate that he is guilty, and then all the people must kill him by throwing stones at him.

ULB:

¹³ Then Yahweh spoke to Moses, saying, ¹⁴ "Take the man who has cursed God outside the camp. All who heard him must lay their hands on his head, and then the entire assembly must stone him.

translationNotes**All who heard him must lay their hands on his head**

They were to put their hands on his head to show that he was the guilty one. (See: [Symbolic Action](#))

translationWords

- [assembly, assemble](#)
- [stone, stones, stoning](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 24 General Notes](#)
- [Leviticus 24 translationQuestions](#)

Leviticus 24:15-16**UDB:**

¹⁵ Tell the Israelites, 'If anyone curses me, he must endure the consequences. ¹⁶ So anyone who curses me must be executed. All the people must throw stones at him. It does not matter if he is a foreigner or an Israelite from birth. Anyone who curses me must be executed.

ULB:

¹⁵ You must explain to the people of Israel and say, 'Whoever curses his God must carry his own guilt. ¹⁶ He who blasphemes the name of Yahweh must surely be put to death. All the assembly must certainly stone him, whether he is a foreigner or a native-born Israelite. If anyone blasphemes the name of Yahweh, he must be put to death.

translationNotes**Connecting Statement:**

God continues telling Moses what they must do to the man who cursed God.

must carry his own guilt

Suffering for sin is spoken of if a person were to carry his guilt. AT: "must suffer for his sin" or "must be punished (See: [Metaphor](#))

must surely be put to death

This can be stated in active form. AT: "the people must surely put him to death" or "the people must surely kill him" (See: [Active or Passive](#))

translationWords

- [curse, cursed, curses, cursing](#)
- [guilt, guilty](#)
- [name, names, named](#)
- [death, die, dead](#)
- [assembly, assemble](#)
- [foreigner, foreign, alien](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 24 General Notes](#)
- [Leviticus 24 translationQuestions](#)

Leviticus 24:17-18**UDB:**

¹⁷ Also, if anyone murders another person, the people must execute him. ¹⁸ And anyone who kills another person's animal must give that person a live animal to replace the one that he killed.

ULB:

¹⁷ If anyone strikes down another human being, he must certainly be put to death. ¹⁸ If anyone strikes down someone's animal, he must pay it back, life for life.

translationNotes**Connecting Statement:**

God continues telling Moses what the people must do when someone does something bad.

he must certainly be put to death.

This can be stated in active form. AT: "You must certainly put to death anyone who kills another person" (See: [Active or Passive](#))

must pay it back

How he would pay it back can be stated clearly. AT: "must pay it back by giving him a live animal" (See: [Assumed Knowledge and Implicit Information](#))

life for life

This is an idiom that means that one life would replace the other. AT: "one life to replace the other life" or "to replace the one that he killed" (See: [Idiom](#))

translationWords

- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 24 General Notes](#)
- [Leviticus 24 translationQuestions](#)

Leviticus 24:19-21**UDB:**

¹⁹ And if one person injures another person, the injured person is allowed to injure the person who injured him in the same way. ²⁰ If someone breaks one of another person's bones, that person is allowed to break one of the bones of the person who injured him. If someone gouges out an eye of another person, that person is allowed to gouge out the eye of the person who injured him. If someone knocks out the tooth of another person, that person is allowed to knock out one of his teeth. What is done to the offender must be the same as what he did to the other person. ²¹ Whoever kills another person's animal must give that person a live animal to replace the one that he killed, but the people must execute anyone who murders another person.

ULB:

¹⁹ If anyone injures his neighbor, it must be done to him as he did to his neighbor: ²⁰ fracture for fracture, eye for eye, tooth for tooth. As he has caused an injury to a person, so must it also be done to him. ²¹ Anyone who kills an animal must pay it back, and anyone who kills a person must be put to death.

translationNotes**Connecting Statement:**

God continues telling Moses what the people must do when someone does something bad.

it must be done to him

This can be stated in active form. AT: "you must do to him" (See: [Active or Passive](#))

fracture for fracture, eye for eye, tooth for tooth

These phrases emphasize that a person should receive the same harm he did to someone else.

fracture for fracture

This refers to broken bones. AT: "broken bone for broken bone" or "If he breaks someone's bone, one of his bones must be broken" or "If he breaks someone's bone, they will break one of his bones" (See: [Idiom](#))

eye for eye

This refers to eyes being seriously injured or gouged out. AT: "If he destroys someone's eye, one of his bones must be destroyed" or "If he destroys someone's eye, they will destroy his eye" (See: [Idiom](#))

tooth for tooth

This refers to teeth being knocked out of the mouth. AT: “If he knocks out someone’s tooth, one of his teeth must be knocked out” or “If he knocks out someone’s tooth, they will knock out one of his teeth” (See: [Idiom](#))

anyone who kills a person must be put to death

This can be stated in active form. AT: “they must put to death anyone who kills a person” (See: [Active or Passive](#))

translationWords

- [neighbor](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 24 General Notes](#)
- [Leviticus 24 translationQuestions](#)

Leviticus 24:22-23**UDB:**

²² You Israelites and foreigners who live among must all have that same law. I, Yahweh your God, am the one who has commanded it.”

²³ Then Moses told the Israelites what they must do to the man who cursed Yahweh, so they took the man outside the camp and killed him by throwing stones at him. They did what Yahweh commanded Moses to tell them to do.

ULB:

²² You must have the same law for both the foreigner and the native-born Israelite, for I am Yahweh your God.” ²³ So Moses spoke to the people of Israel, and the people brought the man outside the camp, the one who had cursed Yahweh. They stoned him with stones. The people of Israel carried out the command of Yahweh to Moses.

translationNotes**carried out the command**

“obeyed the command”

translationWords

- law, principle
- foreigner, foreign, alien
- Israel, Israelites
- Yahweh
- God
- Moses
- curse, cursed, curses, cursing
- stone, stones, stoning
- command, commands, commanded, commandment, commandments

Links:

- [Introduction to Leviticus](#)
- [Leviticus 24 General Notes](#)
- [Leviticus 24 translationQuestions](#)

Leviticus 25 General Notes

Special concepts in this chapter

Over-farming

There is a provision made in this chapter to prevent over-farming of the land. If a land is farmed every year with the same crops, it will quickly become unable to grow anything.

Sabbath and Jubilee Years

Every seventh year, the land should not be planted. Every fiftieth year Israelite slaves must be freed and all land that has been bought returned to its original owners. This prevented people from getting trapped by their poverty.

Links:

- [Leviticus 25:01 Notes](#)

Leviticus 25:1-2

UDB:

¹ Yahweh said to Moses on Mount Sinai, ² "Tell the Israelites that Yahweh is giving these commands to them: When you enter the land that he is about to give you, every seventh year you must honor him by not planting any crops. You must allow the ground to rest.

ULB:

¹ Yahweh spoke to Moses on Mount Sinai, saying, ² "Speak to the people of Israel and say to them, 'When you come into the land that I give you, then the land must be made to keep a Sabbath for Yahweh.

translationNotes

the land must be made to keep a Sabbath for Yahweh

The land is spoken of as if it were a person that could obey the Sabbath by resting. Just as the people had to rest every seventh day, people were to honor God by not farming the land every seventh year. AT: "you must obey the Sabbath law by letting the land rest every seventh year for Yahweh" or "you must obey Yahweh's Sabbath by not farming the land every seventh year" (See: [Personification](#) and [Metaphor](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [Sinai, Mount Sinai](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [Sabbath](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:3-4**UDB:**

³ During six years, you are to plant crops in your fields, prune your grapevines, and harvest your crops. ⁴ But during the seventh year you must allow your fields to rest, in order to honor Yahweh. Do not plant seeds in your fields or prune your grapevines during the seventh year.

ULB:

³ You must plant your field for six years, and for six years you must prune your vineyard and gather the produce. ⁴ But in the seventh year, a Sabbath of solemn rest for the land must be observed, a Sabbath for Yahweh. You must not plant your field or prune your vineyard.

translationNotes**prune your vineyard**

To prune a vineyard is to cut the branches and vines to help the fruit grow better.

a Sabbath of solemn rest for the land must be observed

Not farming the land is spoken of as letting the land rest. This can be stated in active form. AT: “you must observe a Sabbath of solemn rest for the land” or “you must obey the Sabbath law by not farming the land every seventh year” (See: [Active or Passive](#) and [Metaphor](#))

translationWords

- [vineyard](#)
- [rest](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:5-7**UDB:**

⁵ In the seventh year, you must not bring workers together to harvest whatever grain has grown in your fields; you must not bring workers together to harvest whatever grapes have grown on the vines that you did not cut back. You must allow the land to rest for that one year. ⁶ But you are permitted to eat whatever crops have grown by themselves during that year. You and your male and female servants, and workers whom you have hired, and any foreigners who are living among you—you may all eat those things. ⁷ And your livestock and the wild animals in your land are permitted to eat them during that year as well.

ULB:

⁵ You must not conduct an organized harvest of whatever grows by itself, and you must not conduct an organized harvest of whatever grapes grow on your unpruned vines. This will be a year of solemn rest for the land. ⁶ Whatever the unworked land grows during the Sabbath year will be food for you. You, your male and female servants, your hired servants and the foreigners who live with you may gather food, ⁷ and your livestock and also wild animals may eat whatever the land produces.

translationNotes**You must not conduct ... who live with you may gather food**

In 25:5-6 Yahweh means he will not allow the owner of a field to organize his workers and harvest the land as he does the other six years. However, Yahweh will allow individuals to go through the fields to pick and eat the fruit they find.

your unpruned vines

This means that no one has taken care of the vines and cut them as they do during the other six years. This can be stated in active form. AT: “your vines that you do not prune” (See: [Active or Passive](#))

Whatever the unworked land grows

“whatever grows on the unworked land”

the unworked land

This means that no one has taken care of the gardens or farms as they do during the other six years. This can be stated in active form. AT: “your gardens that you do not tend” (See: [Active or Passive](#))

whatever the land produces

“whatever grows on the land”

translationWords

- harvest
- grape
- vine
- rest
- Sabbath
- servant, slave, slavery
- foreigner, foreign, alien
- life, live, lived, lives, living, alive
- livestock

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:8

UDB:

⁸⁻⁹ After every forty-nine years has ended, you must do this for the celebration of Jubilee. On the tenth day of the seventh month of the next year, blow trumpets throughout the country, to announce the Day of Atonement.

ULB:

⁸ You must count off seven Sabbaths of years, that is, seven times seven years, so that there will be seven Sabbaths of years, totaling forty-nine years. ⁹ Then you must blow a loud trumpet everywhere on the tenth day of the seventh month. On the Day of Atonement you must blow a trumpet throughout all your land.

translationNotes

General Information:

Yahweh continues telling Moses what the people must do.

there will be seven Sabbaths of years

“they will be seven sets of seven years”

forty-nine years

“49 years” (See: [Numbers](#))

the tenth day of the seventh month

This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the Day of Atonement

On this day each year the high priest would make a sacrifice to Yahweh so that Yahweh would forgive all the sins of the people of Israel. See how you translated this in [Leviticus 23:27](#).

translationWords

- [year](#)
- [trumpet](#)
- [day](#)
- [atonement, atone, atones, atoned](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:10**UDB:**

¹⁰ Set apart that year in order to honor Yahweh. You must proclaim everywhere, to all the people, that this year will be the time for giving the land back to the families that first owned it when Yahweh brought you into your land. It will also be the time for setting free any of Yahweh's people who are slaves.

ULB:

¹⁰ You must set apart the fiftieth year to Yahweh and proclaim liberty throughout the land to all its inhabitants. It will be a Jubilee for you, in which property and slaves must be returned to their families.

translationNotes**fiftieth year**

This is an ordinal number. AT: "year 50" (See: [Numbers](#))

a Jubilee for you

The Jubilee was a year when the Jews had to return land to its' original owners and set slaves free. AT: "a year of restoration for you" or "a year for you to return land and free slaves"

property and slaves must be returned

This can be stated in active form. AT: "you must return property and slaves" (See: [Active or Passive](#))

translationWords

- [set apart](#)
- [free, freedom, liberty](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:11-12

UDB:

¹¹ This year of Jubilee, the fiftieth year, will be a year in which you must rejoice and obey Yahweh's special instructions. During that year do not plant anything, and do not harvest in your usual manner the crops or grapes that have grown by themselves. ¹² It will be a year for you to rejoice in, the year of Jubilee. You will treat it as special, and eat only what has grown by itself.

ULB:

¹¹ The fiftieth year will be a Jubilee for you. You must not plant or conduct an organized harvest. Eat whatever grows by itself, and gather the grapes that grow on the unpruned vines. ¹² For it is a Jubilee, which will be holy for you. You must eat the produce that grows by itself out of the fields.

translationNotes

a Jubilee for you

“a year of restoration” or “a year for you to return the land.” It can be stated clearly who they were returning the land to. AT: “a year for you to return the land to me” (See: [Assumed Knowledge and Implicit Information](#))

You must eat the produce that grows by itself out of the fields

Yahweh did not allow the land owner to organize his workers and harvest the land as he did the other six years. However, he did allow individuals to go through the fields and eat what they find.

translationWords

- [harvest](#)
- [grape](#)
- [vine](#)
- [holy, holiness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:13-14**UDB:**

¹³ In that year of celebration, the year of Jubilee, and everyone must return to their property to the original owner of it.

¹⁴ If you sell some of your land to a fellow Israelite or if you buy some land from one of them, you must treat that person fairly.

ULB:

¹³ You must return everyone to his own property in this year of Jubilee.

¹⁴ If you sell any land to your neighbor or buy any land from your neighbor, you must not cheat or wrong each other.

translationNotes**this year of Jubilee**

“this year of restoration” or “this year to return land and free slaves”

translationWords

- **neighbor**

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:15-17**UDB:**

¹⁵ If you buy land, the price that you will pay will depend on the number of years until the next celebration of Jubilee. If someone sells land to you, he will charge a price that reflects the number of years remaining until the next year of celebration of Jubilee, when all property will be returned to their original owners. ¹⁶ If there will be many years before the next time for the celebration of Jubilee, the price will be higher. If there will be only a few years until the next year of celebration, the price will be lower. You could say that what he is really selling you is the number of crops you could harvest before the next year of the celebration of Jubilee. ¹⁷ Do not cheat each other. Instead, honor Yahweh. It is Yahweh, whom we Israelites worship, who is commanding us to do these things.

ULB:

¹⁵ If you buy land from your neighbor, consider the number of years and crops that can be harvested until the next Jubilee. Your neighbor selling the land must consider that also. ¹⁶ A larger number of years until the next Jubilee will increase the value of land, and a smaller number of years until the next Jubilee will decrease the value, because the number of harvests the land will produce for the new owner is related to the number of years before the next Jubilee. ¹⁷ You must not cheat or wrong one another; instead, you must honor your God, for I am Yahweh your God.

translationNotes**General Information:**

God continues telling Moses what the people must do.

that can be harvested

This can be stated in active form. AT: “that you can harvest” (See: [Active or Passive](#))

the next Jubilee

“the next year of restoration” or “the next year to return land”

translationWords

- [neighbor](#)
- [wrong, mistreat, hurt](#)
- [honor, honors, to honor](#)
- [God](#)
- [Yahweh](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:18-19**UDB:**

¹⁸ Obey all my laws carefully. If you do that, you will continue to live safely in your country. ¹⁹ The crops will grow well on the land, and you will have plenty to eat.

ULB:

¹⁸ Therefore you must obey my decrees, keep my laws, and carry them out. Then you will live in the land in safety. ¹⁹ The land will yield its produce, and you will eat your fill and live there in safety.

translationNotes**obey my decrees, keep my laws, and carry them out**

All of these phrases mean basically the same thing. They emphasize that the people must obey everything Yahweh says. (See: [Parallelism](#))

you will eat your fill

This means that they would eat enough until their stomach was full. AT: “you will eat till you are full” or “you will eat plenty” (See: [Idiom](#))

translationWords

- [obey, obedient, obedience](#)
- [decree](#)
- [law, law of Moses, God’s law, law of Yahweh](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:20-22**UDB:**

²⁰ But you may ask, “If we do not plant or harvest our crops during the seventh year, what will we have to eat?” ²¹ Yahweh answers you that he will bless you very much during the sixth year, with the result that during that year there will be enough crops to provide food for you for three years. ²² Then, after you plant seed during the eighth year and wait for the crops to grow, you will eat the food grown in the sixth year; you will continue to eat it until you harvest your crops in the ninth year.

ULB:

²⁰ You might say, “What will we eat during the seventh year? Look, we cannot plant or gather our produce.” ²¹ I will command my blessing to come upon you in the sixth year, and it will produce harvest enough for three years. ²² You will plant in the eighth year and continue to eat from the previous years’ produce and the stored food. Until the harvest of the ninth year comes in, you will be able to eat from the provisions stored in the previous years.

translationNotes**You might say**

Here “You” refers to the people of Israel. (See: [Forms of You](#))

I will command my blessing to come upon you

God speaks of his blessing as if it were a person that could obey him. AT: “I will send my blessing on you” or “I will bless you” (See: [Personification](#))

from the provisions stored

This can be stated in active form. AT: “from the food you store” (See: [Active or Passive](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [bless, blessed, blessing](#)
- [harvest](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:23-25**UDB:**

²³ You must not sell any of your land to belong to someone else permanently, because the land is not yours. It is really mine, and you are only living on it temporarily and farming it for me. ²⁴ Throughout the country that you will possess, you must remember that if someone sells some of his land to you, he is permitted to buy it back from you at any time.

²⁵ So if one of your fellow Israelites becomes poor and sells some of his property to you for money, the person who is most closely related to him is permitted to come and buy back that land for him.

ULB:

²³ The land must not be sold to a new permanent owner, because the land is mine. You are all foreigners and temporary residents on my land. ²⁴ You must observe the right of redemption for all the land that you acquire; you must allow the land to be bought back by the family from whom you bought it. ²⁵ If your fellow Israelite became poor and for that reason sold some of his property, then his nearest relative may come and buy back the property that he sold to you.

translationNotes**General Information:**

Yahweh continues speaking.

The land must not be sold to a new permanent owner

This can be stated in active form. AT: “You must not sell your land permanently to another person” (See: [Active or Passive](#))

You must observe the right of redemption

The noun “redemption” can be expressed with the verbs “redeem” or “buy back.” AT: “You must remember that the original owner has the right to redeem the land whenever he wants” (See: [Abstract Nouns](#))

you must allow the land to be bought back by the family from whom you bought it

This can be stated in active form. AT: “you must allow the family from whom you bought the land to buy it back” (See: [Active or Passive](#))

translationWords

- [foreigner, foreign, alien](#)
- [redeem, redeems, redemption, redeemer](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:26-28**UDB:**

²⁶ However, if a man has no one to buy the land for him, but if he himself prospers again and has saved enough money to buy that land back, ²⁷ he must calculate how many years there will be until the next year of celebration. Then he must pay to the man who bought the land the money that the other man would have earned by growing crops on that land for those years. ²⁸ But if the original owner does not have enough money to buy back the land that he sold, it will continue to belong to the man who bought it until the next year of the celebration of Jubilee. In that year he will take possession of it again, and he will be able to farm it again.

ULB:

²⁶ If a man has no relative to redeem his property, but if he has prospered and has the ability to redeem it, ²⁷ then he may calculate the years since the land was sold and repay the balance to the man to whom he sold it. Then he may return to his own property. ²⁸ But if he is not able to get the land back for himself, then the land he has sold will remain in the ownership of the one who bought it until the year of Jubilee. At the year of Jubilee, the land will be returned to the man who sold it, and the original owner will return to his property.

translationNotes**the land was sold**

This can be stated in active form. AT: “he sold the land” (See: [Active or Passive](#))

repay the balance to the man to whom he sold it

This can be made explicit. AT: “repay to the purchaser who bought it the money the purchaser would have made” (See: [Assumed Knowledge and Implicit Information](#))

the year of Jubilee

“the year of restoration” or “the year to return land.” See how you translated it in [Leviticus 25:10](#).

the land will be returned

This can be stated in active form. AT: “the one who had bought it will return the land” (See: [Active or Passive](#))

will return to his property

“will go back to his land”

translationWords

- prosper, prosperity, prosperous

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:29-30**UDB:**

²⁹ If someone sells a house in a city that has a wall around it, during the next year he will be permitted to buy it back from the man who bought it. ³⁰ If he does not buy it during that year, it will belong permanently to the man who bought it, and to that man's descendants. He does not need to return it to the original owner in the year of celebration of Jubilee.

ULB:

²⁹ If a man sells a house in a walled city, then he may buy it back within a whole year after it was sold. For a full year he will have the right of redemption. ³⁰ If the house is not redeemed within a full year, then the house in the walled city will become the permanent property of the buyer and his descendants. It is not to be returned in the year of Jubilee.

translationNotes**after it was sold**

This can be stated in active form. AT: "after he sold it" (See: [Active or Passive](#))

the right of redemption

The noun "redemption" can be expressed with the verbs "redeem" or "buy back." AT: "the right to redeem it" (See: [Abstract Nouns](#))

If the house is not redeemed

This can be stated in active form. AT: "If he or his family does not redeem the house" (See: [Active or Passive](#))

It is not to be returned

This can be stated in active form. AT: "The man who bought that house will not have to return it" (See: [Active or Passive](#))

the year of Jubilee

"the year of restoration" or "the year to return land and free slaves"

translationWords

- [descendant, descended from](#)
- [generation](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:31-32**UDB:**

³¹ But houses that are in villages without walls are considered to be as though they were in a field. So if someone sells one of those houses, he is permitted to buy it back at any time. And even if he does not buy it, he will take possession of it again at the year of the celebration of Jubilee.

³² The descendants of Levi are a special case, however. If they sell their houses in the cities that belong to them, they are permitted to buy them back at any time.

ULB:

³¹ But the houses of the villages that have no wall around them will be considered as the field of the land. They may be redeemed, and they must be returned during the year of Jubilee. ³² However, the houses owned by the Levites in their cities may be redeemed at any time.

translationNotes**But the houses of the villages that have no wall**

Some villages did not have a wall around them.

They may be redeemed, and they must be returned

This can be stated in active form. AT: “You may buy back those houses, and those who bought them must return them” (See: [Active or Passive](#))

the year of Jubilee

“the year of restoration” or “the year to return land and free slaves”

the houses owned by the Levites in their cities

This can be stated in active form. AT: “the houses that the Levites own in their cities” (See: [Active or Passive](#))

may be redeemed at any time

This can be stated in active form. AT: “the Levites may redeem them at any time” (See: [Active or Passive](#))

translationWords

- [Levite, Levi](#)
- [redeem, redeems, redemption, redeemer](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:33-34**UDB:**

³³ But even if they do not buy back those houses, they will become theirs again in the year of the celebration of Jubilee, because those houses are in their cities, on land that the other Israelites had given to them. ³⁴ But the pastureland near their towns must not be sold. It must belong to the original owners permanently.

ULB:

³³ If one of the Levites does not redeem a house he sold, then the house that was sold in the city where it is located must be returned in the year of Jubilee, for the houses of the cities of the Levites are their property among the people of Israel. ³⁴ But the fields around their cities may not be sold because they are the permanent property of the Levites.

translationNotes**the house that was sold in the city where it is located must be returned**

This can be stated in active form. AT: “the one who bought the house in the city where it is located must return it” (See: [Active or Passive](#))

the year of Jubilee

“the year of restoration” or “the year to return land and free slaves”

their property among the people of Israel

The land of Canaan was divided up among the people of Israel, but of that land, the Levites were only given 48 cities with the fields around them. AT: “their part of the land that the Israelites possessed” or “their property in the land of Israel”

But the fields around their cities may not be sold

This can be stated in active form. AT: “But the Levites must not sell the fields around their cities” (See: [Active or Passive](#))

translationWords

- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:35-38**UDB:**

³⁵ If one of your fellow Israelites becomes poor and is unable to buy what he needs, others of you must help him as you would help a foreigner who is living among you temporarily. ³⁶ If you lend money to him, do not charge any kind of interest. Instead, show by what you do that you honor your God; you must help that man, in order that he will be able to continue to live among you. ³⁷ If you lend him money, do not charge interest; and if you sell food to him, charge him only what you paid for it. Do not try to make a profit from it. ³⁸ Do not forget that it is Yahweh your God who is giving you these commands; it is, after all, Yahweh who brought you out of Egypt to be your God and to give you the land of Canaan.

ULB:

³⁵ If your fellow countryman becomes poor, so that he can no longer provide for himself, then you must help him as you would help a foreigner or anyone else living as an outsider among you. ³⁶ Do not charge him interest or try to profit from him in any way, but honor your God so that your brother may keep living with you. ³⁷ You must not give him a loan of money and charge interest, nor sell him your food to earn a profit. ³⁸ I am Yahweh your God, who brought you out of the land of Egypt, in order that I might give you the land of Canaan, and that I might be your God.

translationNotes**General Information:**

Yahweh continues telling Moses what the people must do.

Do not charge him interest

“Do not make him pay you back more than what you lend him”

translationWords

- foreigner, foreign, alien
- life, live, lived, lives, living, alive
- honor, honors, to honor
- God
- brother, brothers
- profit, profitable
- Yahweh
- Egypt, Egyptian
- Canaan, Canaanite

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:39-41**UDB:**

³⁹ If one of your fellow Israelites becomes poor and sells himself to you, do not force him to work like a slave. ⁴⁰ Treat him as you treat workers whom you hire or like someone who is living on your land temporarily. He must work for you only until the year of the celebration of Jubilee. ⁴¹ During that year, you must free him, and he may go back to his family and to the property that his ancestors owned.

ULB:

³⁹ If your fellow countryman has become poor and sells himself to you, you must not make him work like a slave. ⁴⁰ Treat him as a hired servant. He must be like someone living temporarily with you. He will serve with you until the year of Jubilee. ⁴¹ Then he will go away from you, he and his children with him, and he will return to his own family and to his fathers' property.

translationNotes**you must not make him work like a slave. Treat him as a hired servant**

This means the owner was to treat the Israelite with more respect than he would treat a slave.

the year of Jubilee

“the year of restoration” or “the year to return land and free slaves”

translationWords

- [servant, slave, slavery](#)
- [serve, service](#)
- [ancestor, father, forefather](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:42-44**UDB:**

⁴² It is as though we Israelites are all Yahweh's slaves, whom he freed from being slaves in Egypt. So none of you should buy each other and make each other into slaves. ⁴³ And do not treat the Israelites whom you buy cruelly. Instead, honor Yahweh, our God.

⁴⁴ If you want to have slaves, you are permitted to buy them from nearby people groups.

ULB:

⁴² For they are my servants whom I brought out of the land of Egypt. They will not be sold as slaves. ⁴³ You must not rule over them harshly, but you must honor your God. ⁴⁴ As for your male and female slaves, whom you can obtain from the nations who live around you, you may buy slaves from them.

translationNotes**Connecting Statement:**

God continues telling Moses what he must tell the people.

they are my servants

“your fellow countrymen are my servants”

They will not be sold as slaves

This can be stated in active form. AT: “You must not sell them as slaves” (See: [Active or Passive](#))

you may buy slaves from them

“you may buy slaves from those nations”

translationWords

- ruler, rule
- honor, honors, to honor
- nation
- life, live, lived, lives, living, alive

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:47-48**UDB:**

⁴⁷ Suppose a foreigner who is living among you becomes rich, and if a fellow Israelite becomes poor and sells himself to that foreigner or to a member of his clan, ⁴⁸ it is permitted for someone to pay for him to be freed. It is permitted for one of his relatives to pay for him to be released.

ULB:

⁴⁷ If a foreigner or someone living temporarily with you has become wealthy, and if one of your fellow Israelites has become poor and sells himself to that foreigner, or to someone in a foreigner's family, ⁴⁸ after your fellow Israelite has been bought, he may be bought back. Someone in his family may redeem him.

translationNotes

after your fellow Israelite has been bought, he may be bought back. Someone in his family may redeem him

This can be stated in active form. AT: "after the foreigner buys your fellow Israelite, someone in the Israelite's family may buy him back" (See: [Active or Passive](#))

translationWords

- [redeem, redeems, redemption, redeemer](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:49-50**UDB:**

⁴⁹ An uncle or a cousin or another relative in his clan may pay for him to be released. Or, if he prospers and gets enough money, he is permitted to pay for his own release. ⁵⁰ The man who wants to pay for his own release must count the number of years until the next year of the celebration of Jubilee. The price he pays to the man who bought him will depend on the pay that would be given to a hired worker for that number of remaining years.

ULB:

⁴⁹ It might be the person's uncle, or his uncle's son, who redeems him, or anyone who is his close relative from his family. Or, if he has become prosperous, he may redeem himself. ⁵⁰ He must bargain with the man who bought him; they must count the years from the year he sold himself to his purchaser until the year of Jubilee. The price of his redemption must be figured in keeping with the rate paid to a hired servant, for the number of years he might continue to work for the one who bought him.

translationNotes**until the year of Jubilee**

An Israelite could be a slave only until the year of Jubilee. These instructions are for when an Israelite wanted to buy back his freedom before the year of Jubilee.

the year of Jubilee

“the year of restoration” or “the year to return land and to free slaves”

The price of his redemption must be figured

The verb “figured” can be stated in active form. AT: “They must figure the price of his redemption” or “They must figure how much to pay for the foreigner to set the Israelite free” (See: [Active or Passive](#))

in keeping with the rate paid to a hired servant

If the Israelite bought back his freedom, the foreigner would have to hire a servant to do the work that the Israelite would have done but will not. The verbs “paid” and “hired” can be expressed in active form. AT: “according to the rate a person would pay to hire a servant” (See: [Active or Passive](#))

for the number of years he might continue to work

“for the number of years until the jubilee that the Israelite would have continued to work but will not”

translationWords

- [family](#)
- [prosper, prosperity, prosperous](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:51-52**UDB:**

⁵¹ If there are a lot of years that remain until the year of celebration, he must pay for his release a larger amount of the money. ⁵² If there are only a few years that remain until the year of the celebration of Jubilee, he must pay a smaller amount to be released.

ULB:

⁵¹ If there are still many years until the year of Jubilee, he must pay back as the price for his redemption an amount of money that is in proportion to the number of those years. ⁵² If there are only a few years to the year of Jubilee, then he must bargain with his purchaser to reflect the number of years left before the year of Jubilee, and he must pay for his redemption in keeping with the number of years.

translationNotes**he must pay back**

“the Israelite slave must pay back”

translationWords

- [year](#)
- [redeem, redeems, redemption, redeemer](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 25:53-55**UDB:**

⁵³ During those years that he is working for the man who bought him, the man who bought him must treat him like he would treat a hired worker, and all of you must make sure that his owner does not treat him cruelly.

⁵⁴ And even if a fellow Israelite who has sold himself to a rich man is not able to pay for himself to be freed by any of these ways, he and his children must be freed in the year of the celebration of Jubilee, ⁵⁵ because it is as though you Israelites are my slaves, whom I, Yahweh your God, freed from being slaves in Egypt.”

ULB:

⁵³ He is to be treated like a man hired year by year. You must make sure he is not treated with harshness. ⁵⁴ If he is not redeemed by these means, then he must serve until the year of Jubilee, he and his children with him. ⁵⁵ To me the people of Israel are servants. They are my servants whom I brought out of the land of Egypt. I am Yahweh your God.”

translationNotes**He is to be treated**

This can be stated in active form. AT: “The foreigner who bought him as a slave must treat him” (See: [Active or Passive](#))

he is not treated with harshness

This can be stated in active form. AT: “no one treats him badly” (See: [Active or Passive](#))

If he is not redeemed by these means

This can be stated in active form, and who he is to be redeemed from can be stated clearly. AT: “If no one redeems him by these means from the one who bought him as a slave” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

by these means

“in this way”

he must serve until the year of Jubilee, he and his children with him

The Israelite slave and his children would serve the foreigner until the year of Jubilee, and then the foreigner would have to set the Israelite and his children free.

To me the people of Israel are servants

“For it is to me that the people of Israel are servants.” This is the reason that God wanted the Israelites to be set free in the year of jubilee. They were his servants. They were not permitted to be anyone else’s permanent slave.

translationWords

- [redeem, redeems, redemption, redeemer](#)
- [serve, service](#)
- [children, child](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [Egypt, Egyptian](#)
- [Yahweh](#)
- [God](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 25 General Notes](#)
- [Leviticus 25 translationQuestions](#)

Leviticus 26 General Notes

Special concepts in this chapter

Worship only Yahweh

If people obey God and worship only him, he will bless and protect them. If people disobey his law and if they worship other gods, then he will severely punish them to help them to repent and begin obeying him. This takes the form of a promise. (See: [law](#), [law of Moses](#), [God's law](#), [law of Yahweh](#), [repent](#), [repents](#), [repented](#), [repentance](#) and [promise](#), [promises](#), [promised](#))

Links:

- [Leviticus 26:01 Notes](#)

Leviticus 26:1-2

UDB:

¹ Yahweh also said this to Moses on Mount Sinai, "Do not make idols or set up carved figures or sacred stones to worship as if they were God. And do not put on your property a stone that you have carved so you can bow down to it. You must worship only me, Yahweh, your God.

² Honor the Sabbath days and revere my sacred tent, because I, Yahweh, live there.

ULB:

¹ "You must make no idols, and you must not lift up a carved figure or a sacred stone pillar, and you must not place any carved stone image in your land to which you bow down, for I am Yahweh your God. ² You must keep my Sabbaths and honor my sanctuary. I am Yahweh.

translationNotes

General Information:

Yahweh continues telling Moses what the people must do.

keep my Sabbaths

"obey the rules for my Sabbaths"

translationWords

- idol, idolatrous
- raise, raises, raised, rise, risen, arise, arose
- image, carved image, carved figure, cast metal figure
- pillar, column
- bow, bow down
- Yahweh
- God
- Sabbath
- honor, honors, to honor
- sanctuary

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:3-4**UDB:**

³ If you carefully obey all my commands, ⁴ I will send rain for you at the proper times in order that crops will grow on your land and there will be plenty of fruit on your trees.

ULB:

³ If you walk in my laws and keep my commandments and obey them, ⁴ then I will give you rain in its season; the land will yield its produce, and the trees of the field will yield their fruit.

translationNotes**walk in my laws and keep my commandments and obey them**

These are three ways of saying the same thing. They emphasize that the people must obey everything that God commands them to do. AT: “If you carefully obey my laws and commands” (See: [Parallelism](#))

walk in my laws

Behaving according to the laws is spoken of as if they were to walk in the laws. AT: “If you behave according to my laws” or “if you live according to my laws” (See: [Metaphor](#))

translationWords

- [walk, walks, walked, walking](#)
- [law, law of Moses, God’s law, law of Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [obey, obedient, obedience](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:5-6**UDB:**

⁵ You will continue harvesting and threshing grain until it is time to harvest grapes, and you will continue to harvest grapes until it is time to start planting things in the following year. You will have all the food that you want to eat, and you will live safely in your land.

⁶ If you obey all my laws, there will be peace in your country, and when you lie down to sleep. Nothing will cause you to be afraid. I will get rid of the dangerous animals in your country, and there will be no wars in your country.

ULB:

⁵ Your threshing will continue to the time of the grape harvest, and the grape harvest will extend to the planting season. You will eat your bread to the full and live safely where you make your home in the land. ⁶ I will give peace in the land; you will lie down with nothing to make you afraid. I will take the dangerous animals away from the land, and the sword will not pass through your land.

translationNotes**will eat your bread to the full**

Here bread represents food. “To the full” means until their stomachs were full of food. AT: “will eat food until you are full” or “will have plenty of food to eat” (See: [Synecdoche](#) and [Idiom](#))

I will give peace in the land

“I will cause there to be peace in the land”

the sword will not pass through your land

Here the word “sword” represents enemy armies or enemy attacks. AT: “no armies will attack you” (See: [Metonymy](#))

translationWords

- [thresh, threshing](#)
- [grape](#)
- [harvest](#)
- [bread](#)
- [life, live, lived, lives, living, alive](#)
- [peace, peaceful](#)
- [sword](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:7-8**UDB:**

⁷ You will pursue your enemies and kill them with your swords. ⁸ Five of you will pursue a hundred of them, and a hundred of you will pursue ten thousand of them and kill them.

ULB:

⁷ You will chase your enemies, and they will fall before you by the sword. ⁸ Five of you will chase away a hundred, and a hundred of you will chase ten thousand; your enemies will fall before you by the sword.

translationNotes**they will fall before you by the sword**

Here “falling” represents dying, and “the sword” represents either attacking people with a sword or battle in general. AT: “they will die when you attack them with the sword” or “you will kill them in battle” (See: [Active or Passive](#))

Five of you will chase away a hundred, and a hundred of you will chase ten thousand

This means the Israelites will have victory against larger armies.

Five ... hundred ... ten thousand

“5 ... 100 ... 10,000” (See: [Numbers](#))

translationWords

- [adversary, enemy](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:9-10**UDB:**

⁹ If you obey all my laws, I will bless you and cause you to have many children. And I will do what I said that I would do in the covenant that I made with you. ¹⁰ When you are still eating food from the harvest from the previous year, it will be necessary for you to throw away some of it to make space to store the new harvest.

ULB:

⁹ I will look at you with favor and make you fruitful and multiply you; I will establish my covenant with you. ¹⁰ You will eat food stored a long time. You will have to bring out the stored food because you will need the room for the new harvest.

translationNotes**I will look at you with favor**

“I will show you favor” or “I will bless you”

make you fruitful and multiply you

These two phrases refer to God causing them to have many descendants so they become a large group. (See: [Doublet](#))

make you fruitful

God speaks of them having many children as if they were trees that bear a lot of fruit. AT: “cause you to have many children” (See: [Metaphor](#))

You will eat food stored a long time

“You will have enough food stored to eat for a long time” or “you will have enough food to store and eat it for a long time”

translationWords

- [favor, favors, favorable, favoritism](#)
- [fruit, fruitful](#)
- [covenant, covenants](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:11-13**UDB:**

¹¹ I will live among you in my sacred tent, and I will never reject you. ¹² I will live among you and continue to be your God, and you will continue to be my people. ¹³ I am Yahweh your God, the one who brought you out of Egypt in order that you would no longer be slaves of the people of Egypt. When you were there, it was as though you were animals that were pulling plows for the people of Egypt, but I broke the bars of the yokes that they had put around your necks; I made you able to walk with your heads up.

ULB:

¹¹ I will place my tabernacle among you, and I will not detest you. ¹² I will walk among you and be your God, and you will be my people. ¹³ I am Yahweh your God, who brought you out of the land of Egypt, so that you would not be their slaves. I have broken the bars of your yoke and made you to walk standing up straight.

translationNotes**I will place my tabernacle among you**

“I will put my dwelling place among you”

I will not detest you

“I will accept you”

I will walk among you

Walking among them represents living with them. AT: “I will live with you” (See: [Metaphor](#))

I have broken the bars of your yoke

God speaks of their slavery as if they had to wear a yoke that animals wear in order to do hard work. Breaking the bars of the yoke represents setting them free. AT: “I have set you free from the hard labor they made you do” (See: [Metaphor](#))

translationWords

- [tabernacle](#)
- [people of God, my people](#)
- [Egypt, Egyptian](#)

- [servant, slave, slavery](#)
- [yoke](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:14-15**UDB:**

¹⁴ But suppose you pay no attention to me; suppose you refuse to obey what I have told you to do.

¹⁵ Suppose that you reject my decrees and laws, and do not obey me, but that instead you reject the covenant that I made with you.

ULB:

¹⁴ But if you will not listen to me, and will not obey all these commandments, ¹⁵ and if you reject my decrees and detest my laws, so that you will not obey all my commandments, but break my covenant—

translationNotes**General Information:**

Yahweh is telling Moses what will happen if the people do not obey his commands.

translationWords

- [obey, obedient, obedience](#)
- [command, commands, commanded, commandment, commandments](#)
- [reject](#)
- [decree](#)
- [law, law of Moses, God's law, law of Yahweh](#)
- [obey, obedient, obedience](#)
- [covenant, covenants](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:16-17**UDB:**

¹⁶ In that case, these are the things that I will do to you. I will suddenly send disasters that will ruin you. You will have diseases that cannot be cured, and fevers that will cause you to become blind and will slowly kill you. It will be useless for you to plant your fields, because your enemies will eat the crops that grow. ¹⁷ I will reject you, so your enemies will conquer you. Then they will rule over you, and you will be so terrified that you will run away even if they do not pursue you.

ULB:

¹⁶ —if you do these things, then I will do this to you: I will inflict terror on you, diseases and fever that will destroy the eyes and will drain away your life. You will plant your seeds for nothing, because your enemies will eat their produce. ¹⁷ I will set my face against you, and you will be overpowered by your enemies. Men who hate you will rule over you, and you will run away, even when no one is chasing you.

translationNotes**if you do these things**

The phrase “these things” refers to the things listed in [Leviticus 26:14-15](#).

I will inflict terror on you

Here “terror” represents the things that will cause them to be terrified. AT: “I will send disasters that will terrify you” (See: [Metaphor](#))

will drain away your life

“will slowly take away your life” or “will slowly make you die.” It is the diseases and the fever that will do this.

You will plant your seeds for nothing

The phrase “for nothing” means that they would get nothing from their work. AT: “You will plant your seeds in vain” or “You will plant your seeds, but you will not get anything from them” (See: [Idiom](#))

I will set my face against you

This idiom means he “firmly decided.” AT: “I have made up my mind to oppose you” (See: [Idiom](#))

you will be overpowered by your enemies

This can be stated in active form. AT: “your enemies will defeat you” (See: [Active or Passive](#))

translationWords

- [terror, terrify](#)
- [seed, semen](#)
- [face](#)
- [ruler, rule](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:18-20**UDB:**

¹⁸ But after all these things happen to you, if you still refuse to obey me, I will continue to punish you again and again for the sins that you have committed. ¹⁹ I will punish you so much that you will no longer be stubborn or proud. I will not let any rain fall in your land. It will be as though the sky were made of iron, and the ground were as hard as bronze. ²⁰ You will uselessly work very hard to plant seeds, because crops will not grow in the hard soil in your fields, and fruit will not grow on your trees.

ULB:

¹⁸ If after all this you do not listen to me, then I will punish you seven times as severely for your sins. ¹⁹ I will break your pride in your power. I will make the sky over you like iron and your land like bronze. ²⁰ Your strength will be used up for nothing, because your land will not produce its harvest, and your trees in the land will not produce their fruit.

translationNotes**seven times**

Here “seven times” is not literal. It means Yahweh will increase the severity of his punishment. (See: [Idiom](#))

I will break your pride in your power

Using force to cause them not to be proud is spoken of as if he were to break their pride. AT: “I will punish you and so end the pride that you feel about your power” or “I will punish you so that you will no longer be proud of your power” (See: [Metaphor](#))

I will make the sky over you like iron and your land like bronze

This means God will stop the rain from falling from the sky. This will make the ground hard so that people cannot plant seed or grow crops. (See: [Simile](#))

Your strength will be used up for nothing

Working very hard is spoken of as if they were to use all their strength until they had no more strength. The phrase “for nothing” means that they would get nothing from working so hard. AT: “You will work very hard in vain” or “You will work very hard, but you will not receive anything good from working so hard” (See: [Metaphor](#) and [Idiom](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [punish, punishment](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [proud, pride, prideful](#)
- [power, powers](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [bronze](#)
- [harvest](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:21-22**UDB:**

²¹ If you continue to act against me and refuse to obey me, I will cause you to experience disasters again and again, as you deserve to experience because of your sins. ²² I will send wild animals to attack you, and they will kill your little children and destroy your cattle. There will be very few of you who will remain alive, with the result that there will be very few people traveling about on the roads in your country.

ULB:

²¹ If you walk against me and will not listen to me, I will bring seven times more blows on you, in proportion to your sins. ²² I will send dangerous animals against you, which will steal your children, destroy your cattle, and make you few in number. So your roads will become deserted.

translationNotes**walk against me**

Walking represents behavior. Walking against God represents opposing him or rebelling against him. AT: “rebel against me” (See: [Metaphor](#))

I will bring seven times more blows on you

The abstract noun “blows” can be stated as the verb “hit.” AT: “I will hit you seven times as much” (See: [Abstract Nouns](#))

I will bring seven times more blows on you

Yahweh causing disasters to happen to the Israelites is spoken of as if he would strike them with blows or hit them. AT: “I will cause seven times as many disasters to come against you” or “I will punish you seven times more severely” (See: [Metaphor](#))

seven times

Here “seven times” is not literal. It means Yahweh will increase the severity of his punishment. (See: [Idiom](#))

in proportion to your sins

The noun “sins” can be expressed with the verb “sin.” AT: “according to how much you have sinned” (See: [Abstract Nouns](#))

which will steal your children

Stealing represents attacking or attacking and dragging them away. AT: “which will attack your children” or “which will drag your children away” (See: [Metaphor](#))

So your roads will become deserted

“So no one will travel on your roads.” Deserted means that there is no one there.

translationWords

- [walk, walks, walked, walking](#)
- [cow, calf, bull, cattle](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:23-24**UDB:**

²³ When you experience those things that I do to punish you, if you still do not pay attention to me, and if you continue to act against me, ²⁴ I myself will act against you, and I will punish you for your sins again and again.

ULB:

²³ If in spite of these things you still do not accept my correction and you continue to walk in opposition to me, ²⁴ then I will also walk in opposition to you, and I myself will punish you seven times because of your sins.

translationNotes**If in spite of these things**

“If when I punish you like this” or “If I discipline you like this and”

you still do not accept my correction

Accepting his correction represents responding rightly to it. In this case responding rightly to it is choosing to obey him. AT: “you still do not listen to my correction” or “you still do not obey me” (See: [Metaphor](#))

walk in opposition to me

Walking represents behavior. Walking in opposition to him means opposing him or fighting against him. AT: “oppose me” or “fight against me” (See: [Metaphor](#))

I will also walk in opposition to you

Walking represents behavior. Walking in opposition to them means opposing them or fighting against them. AT: “I also will oppose you” or “I also will fight against you” (See: [Metaphor](#))

I myself will punish you seven times

The number 7 represents completeness. AT: “I will personally punish you many times” or “I myself will punish you most severely”

because of your sins

The noun “sins” can be expressed with the verb “sin.” AT: “because you continue to sin against me” (See: [Abstract Nouns](#))

translationWords

- [walk, walks, walked, walking](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:25-26**UDB:**

²⁵ I will send armies to you to punish you for not doing the things that I commanded you to do in the covenant that I made with you. If you try to escape from your enemies by hiding behind your city walls, I will send plagues to you, and I will allow your enemies to capture you. ²⁶ When I destroy your supplies of food, there will be very little flour with which to make bread. As a result, ten women will be able to bake all their bread in only one oven. When the bread is baked, each woman will divide it among the members of her family, but there will be very little for each one, and when they have eaten all of it, they will still be hungry.

ULB:

²⁵ I will bring a sword on you that will execute vengeance for breaking the covenant. You will be gathered together inside your cities, and I will send a disease among you there, and then you will be delivered into the hand of your enemy. ²⁶ When I cut off your food supply, ten women will be able to bake your bread in one oven, and they will distribute your bread by weight. You will eat but not be satisfied.

translationNotes**I will bring a sword on you**

Here the word “sword” represents an army or an attack from an army. AT: “I will bring an enemy army against you” or “I will cause an enemy army to attack you” (See: [Metonymy](#))

that will execute vengeance

“that will punish you”

for breaking the covenant

“for disobeying the covenant” or “because you disobey the covenant”

You will be gathered together

This can be stated in active form. AT: “You will gather together” or “You will hide” (See: [Active or Passive](#))

you will be delivered into the hand of your enemy

Here “into the hand” means “into the control” and refers to defeat by their enemy. This can be stated in active form. AT: “your enemy will defeat you” (See: [Metonymy](#) and [Active or Passive](#))

When I cut off your food supply

Destroying the food that people have stored or stopping people from being able to get it is spoken of as cutting off the supply of food. AT: “When I destroy the food you have stored” or “When I stop you from being able to get food” (See: [Metaphor](#))

ten women will be able to bake your bread in one oven

This implies that there will be so little flour that one small oven will be able to hold all the bread that many women can put into it.

they will distribute your bread by weight

This means there will be so little food that they will have to measure how much each person gets.

translationWords

- [avenge, revenge, vengeance](#)
- [covenant, covenants](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:27-28**UDB:**

²⁷ After all those things happen, if you still do not obey me, if you still act against me, ²⁸ I will be very angry with you, and I will act against you; I myself will punish you for your sins again and again.

ULB:

²⁷ If you do not listen to me despite these things, but continue to walk against me, ²⁸ then I will walk against you in anger, and I will punish you even seven more times as much for your sins.

translationNotes**If you do not listen to me**

Listening represents obeying what he has said. AT: “If you do not obey me” (See: [Metonymy](#))

to walk against me

Walking represents behavior. Walking against someone represents opposing him or fighting against him. AT: “to oppose me” or “to fight against me” (See: [Metaphor](#))

I will walk against you

Walking represents behavior. Walking against someone represents opposing him or fighting against him. AT: “I will oppose you” (See: [Metaphor](#))

I will punish you even seven more times as much

Here “seven more times” is not literal. It means Yahweh will increase the severity of his punishment. (See: [Idiom](#))

translationWords

- [walk, walks, walked, walking](#)
- [angry, anger](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:29-30**UDB:**

²⁹ You will be so hungry that you will kill your sons and daughters and eat their flesh. ³⁰ I will make sure that other people destroy the hills where you have worshiped idols. I will smash the altars where you burn incense to worship your gods, and I will cause your corpses to be piled on the lifeless figures of your idols. And I will hate you.

ULB:

²⁹ You will eat the flesh of your sons; you will eat the flesh of your daughters. ³⁰ I will destroy your high places, cut down your incense altars, and throw your corpses on the corpses of your idols, and I myself will abhor you.

translationNotes**I will destroy ... cut down ... throw your corpses**

Because God would send an army to do these things, he speaks as if he would do them. AT: "I will send an enemy army to destroy ... cut down ... throw your corpses" (See: [Metonymy](#))

your corpses

"your dead bodies"

the corpses of your idols

God speaks of idols not being alive as if they had been alive and then died. AT: "your lifeless idols" (See: [Metaphor](#))

translationWords

- [flesh](#)
- [high places](#)
- [incense](#)
- [altar, altars](#)
- [idol, idolatrous](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:31-33

UDB:

³¹ I will cause your cities to become heaps of ruins, and I will cause the buildings that you built for your idols to collapse. And I will not be pleased at all with the aroma of your offerings that are burned on the altar. ³² I will completely ruin your country, with the result that even your enemies who capture it will be shocked when they see this happen. ³³ I will enable your enemies to kill you with their swords, and I will cause them to scatter the rest of you among other people groups. I will make sure that they ruin your country and destroy your cities.

ULB:

³¹ I will turn your cities into ruins and destroy your sanctuaries. I will not be pleased with the aroma of your offerings. ³² I will devastate the land. Your enemies who will live there will be shocked at the devastation. ³³ I will scatter you among the nations, and I will draw out my sword and follow you. Your land will be abandoned, and your cities will be ruined.

translationNotes

I will turn your cities into ruins and destroy your sanctuaries

Because God would send armies to do these things, he speaks as if he would do them. AT: "I will send enemy armies to turn your cities into ruins and destroy your sanctuaries" (See: [Metonymy](#))

your sanctuaries

These were places where people worshiped idols instead of God.

I will not be pleased with the aroma of your offerings

Normally the Lord's pleasure with the aroma represents his pleasure with those who burn the offering. But in this case, people would burn offerings, but God would not be pleased with them. AT: "You will burn offerings, but I will not be pleased with you" (See: [Metaphor](#))

I will draw out my sword and follow you

This represents sending armies to attack them. AT: "I will send enemy armies to attack you" or "I will send enemy armies to attack you with their swords" (See: [Metonymy](#))

Your land will be abandoned, and your cities will be ruined

This can be stated in active form. AT: "You will abandon your land, and your enemies will destroy your cities" (See: [Active or Passive](#))

translationWords

- [ruin, ruins](#)
- [sanctuary](#)
- [sacrifice, offering](#)
- [devastate, devastation](#)
- [nation](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:34-36**UDB:**

³⁴ After that happens, as long as you are living in your enemies' countries, I will allow your land to rest, as you should have done every seven years. ³⁵ During all the time that no one is in your land, it will be able to rest. This will be unlike you, who never allowed it to rest while you were there.

³⁶ As for you people who will remain alive in the countries to which your enemies will have taken you, I will make you very afraid, so when you hear the wind blowing leaves, you will run away.

ULB:

³⁴ Then the land will enjoy its Sabbaths for as long as it lies abandoned and you are in your enemies' lands. During that time, the land will rest and enjoy its Sabbaths. ³⁵ As long as it lies abandoned, it will have rest, which will be the rest that it did not have with your Sabbaths, when you lived in it.

³⁶ As for those of you who are left in your enemies' lands, I will send fear into your hearts so that even the sound of a leaf blowing in the wind will startle you, and you will flee as though you were fleeing from the sword. You will fall, even when no one is chasing you.

translationNotes**Then the land will enjoy its Sabbaths**

The people were supposed to obey the Sabbath law by not farming the land every seventh year. God speaks about this as if the land were a person that would obey the Sabbath law and rest. AT: "Then the land will rest according to the Sabbath law" or "Then, as required by the Sabbath law, the land will not be farmed" (See: [Personification](#))

it will have rest

God speaks about the land not being farmed as if it were a person that would rest. AT: "it will not be farmed" (See: [Personification](#))

I will send fear into your hearts

Sending fear into their hearts represents making them afraid. AT: "I will make you terribly afraid" (See: [Metaphor](#))

as though you were fleeing from the sword

The sword represents either someone who is ready to kill using a sword or an attack from an enemy army. AT: "as though you were fleeing from someone who was chasing you with a sword" or "as though you were fleeing from an enemy army" (See: [Metonymy](#))

translationWords

- [Sabbath](#)
- [rest](#)
- [fear, fears, afraid](#)
- [heart, hearts](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:37-39**UDB:**

³⁷ You will run as if a man with a sword were chasing you, and you will fall down, even though no one is coming behind you. You will stumble over each other trying to flee. You will not be able to stand and fight your enemies. ³⁸ Many of you will die in your enemies' countries. ³⁹ And those of you who remain alive will slowly die and rot there because of your sins and the sins of your ancestors.

ULB:

³⁷ You will stumble over each other as though you were running from the sword, even though no one is chasing you. You will have no power to stand before your enemies. ³⁸ You will perish among the nations, and your enemies' land will itself devour you. ³⁹ Those who are left among you will waste away in their sins, there in your enemies' lands, and because of their fathers' sins they will waste away as well.

translationNotes**General Information:**

Yahweh continues describing what will happen to the Israelites when they are forced to go to their enemies' countries.

as though you were running from the sword

The sword represents either someone who is ready to kill using a sword or an attack from an enemy army. AT: "as though you were running away from someone who was chasing you with a sword" or "as though you were running away from an enemy army" (See: [Metonymy](#))

to stand before your enemies

Standing before the enemies represents not falling when the enemies attack and fighting against them. AT: "to resist your enemies when they attack you" or "to fight back against your enemies" (See: [Metonymy](#))

your enemies' land will itself devour you

Yahweh speaks about the the enemies' land as if it were a wild animal that would eat the Israelites. The word "devour" emphasizes that most of the Israelites will die there. AT: "you will die in your enemies' land" (See: [Personification](#))

Those who are left among you

“Those of you who do not die”

waste away in their sins

Wasting away in their sins represents wasting away because of their sins.

their fathers' sins

Here “their fathers” represents their ancestors. (See: [Metonymy](#))

translationWords

- [power, powers](#)
- [perish, perished, perishing, perishable](#)
- [devour](#)
- [waste, wasteland](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:40-42**UDB:**

⁴⁰⁻⁴¹ But your descendants must confess their sins and the sins that their ancestors committed. Their ancestors acted unfaithfully toward me and were hostile to me, so I forced them to go to their enemies' countries. But when your descendants humble themselves and stop being very stubborn and accept being punished for their sins, ⁴² I will keep in mind the covenant that I made with your ancestors Abraham and Isaac and Jacob, and what I promised to them about the land of Canaan.

ULB:

⁴⁰ Yet if they confess their sins and their fathers' sin, and their treason by which they were unfaithful to me, and also their walking against me— ⁴¹ which caused me to turn against them and I brought them into the land of their enemies—if their uncircumcised hearts become humbled, and if they accept the punishment for their sins, ⁴² then will I call to mind my covenant with Jacob, my covenant with Isaac, and my covenant with Abraham; also, I will call the land to mind.

translationNotes**their fathers' sin**

The word "fathers" represents their ancestors. (See: [Metonymy](#))

their treason by which they were unfaithful to me**walking against me**

Walking represents behavior. Walking against God represents opposing him or rebelling against him. AT: "opposing me" or "rebellious against me" (See: [Metaphor](#))

to turn against them

This represents opposing them. AT: "to oppose them" (See: [Metaphor](#))

if their uncircumcised hearts become humbled

Here the term "uncircumcised hearts" refers to the whole person. AT: "if they will be humble instead of stubbornly disobedient" (See: [Synecdoche](#))

then will I call to mind my covenant with Jacob, my covenant with Isaac, and my covenant with Abraham

“Call to mind” is an idiom meaning “intentionally remember.” Here it represents fulfilling his covenant. AT: “then I will fulfill the covenant I made with Jacob, Isaac, and Abraham” (See: [Idiom](#) and [Metonymy](#))

I will call the land to mind

“Call to mind” is an idiom meaning “intentionally remember.” Here it represents fulfilling his promise concerning the land. AT: “I will fulfill my promise about the land” (See: [Idiom](#) and [Metonymy](#))

translationWords

- confess, confessed, confesses, confession
- unfaithful, unfaithfulness
- walk, walks, walked, walking
- turn, turn away, turn back
- uncircumcised, uncircumcision
- heart, hearts
- humble, humbles, humbled, humility
- punish, punishment
- call, calls, calling, called
- mind
- covenant, covenants
- Jacob, Israel
- Isaac
- Abraham, Abram

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:43**UDB:**

⁴³ But before that happens, my people will be forced to leave their land, with the result that the land will be able to rest while no one is in it, and while I am punishing the people for rejecting my laws and hating my decrees.

ULB:

⁴³ The land will be abandoned by them, so it will be pleased with its Sabbaths while it lies abandoned without them. They will have to pay the penalty for their sins because they themselves rejected my decrees and detested my laws.

translationNotes**The land will be abandoned by them**

This can be stated in active form. AT: “The people of Israel will abandon their land” (See: [Active or Passive](#))

so it will be pleased with its Sabbaths

Yahweh speaks about the land as if it were a person who is happy about resting, because no one will be planting seed or growing crops on it. This will allow the land to become more fertile. AT: “so it will benefit from the Sabbaths” (See: [Personification](#))

translationWords

- [reject](#)
- [decree](#)
- [law, law of Moses, God’s law, law of Yahweh](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 26:44-45**UDB:**

⁴⁴ But I will still not reject them or hate them and destroy them completely. I will not cancel the covenant that I made with them. I will still be Yahweh, the God whom they should worship. ⁴⁵ I will keep in mind the covenant that I made with your ancestors when I brought them out of Egypt, something that the people of all nations heard about. I did this so that I, Yahweh, would be your God.”

ULB:

⁴⁴ Yet despite all this, when they are in their enemies' land, I will not reject them, neither will I detest them so as to completely destroy them and do away with my covenant with them, for I am Yahweh their God. ⁴⁵ But for their sakes I will call to mind the covenant with their ancestors, whom I brought out of the land of Egypt in the sight of the nations, so that I might be their God. I am Yahweh.”

translationNotes**General Information:**

This concludes Yahweh's message to Moses at Mount Sinai regarding the blessings for obedience and the punishments for disobedience.

I will call to mind the covenant with their ancestors

“Call to mind” is an idiom meaning “intentionally remember.” Here it represents fulfilling his covenant. AT: “I will fulfill the covenant with their ancestors” (See: [Idiom](#) and [Metonymy](#))

in the sight of the nations

This represents the knowledge of the nations. AT: “in the knowledge of the nations” or “and the nations knew about it” (See: [Metonymy](#))

the nations

This represents the people of the nations. AT: “the people of the nations” (See: [Metonymy](#))

translationWords

- [reject](#)
- [Yahweh](#)

- [God](#)
- [Egypt, Egyptian](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26 translationQuestions](#)

Leviticus 27 General Notes

Special concepts in this chapter

Dedicated to Yahweh

This chapter records the manner in which people make vows of dedication to Yahweh. There are many reasons why a person would dedicate something to Yahweh. (See: [vow](#), [vows](#), [vowed](#))

Links:

- [Leviticus 27:01 Notes](#)

Leviticus 27:1-2

UDB:

¹ Yahweh also said to Moses, ² "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.

ULB:

¹ Yahweh spoke to Moses and said, ² "Speak to the people of Israel and say to them, 'If anyone makes a special vow to Yahweh, use the following valuations.

translationNotes

If anyone makes a special vow to Yahweh

In this case the vow would involve giving oneself or another person to God. This can be stated clearly. AT: "If anyone vows to give someone to Yahweh" (See: [Assumed Knowledge and Implicit Information](#))

use the following valuations

Instead of giving the person, he would give the Lord a certain amount of silver. AT "use the following values as your gift to the Lord in place of the person" or "give the Lord the following amounts of silver instead of the person" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Yahweh](#)
- [Moses](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [vow, vows, vowed](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:3-4**UDB:**

³ 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;

⁴ thirty pieces of silver for adult women who are between twenty and sixty years old.

ULB:

³ Your standard value for a male from twenty to sixty years old must be fifty shekels of silver, after the shekel of the sanctuary. ⁴ For a female of the same ages your standard value must be thirty shekels.

translationNotes**Your standard value**

“The amount to pay” or “You must pay”

twenty ... sixty ... fifty ... thirty

“20 ... 60 ... 50 ... 30” (See: [Numbers](#))

fifty shekels of silver

If it is necessary to use modern weight units, here are two ways of doing it. AT: “fifty pieces of silver, each of which weighs ten grams” or “five hundred grams of silver” (See: [Biblical Weight](#))

after the shekel of the sanctuary

There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. It weighed about 11 grams. AT: “Use the kind of shekel that is used in the sanctuary” or “When you weigh the silver, use the weight that is used in the sanctuary” (See: [Biblical Weight](#))

thirty shekels

If it is necessary to use modern weight units, here are two ways of doing it. AT: “thirty pieces of silver, each of which weighs ten grams” or “three hundred grams of silver” (See: [Biblical Weight](#))

translationWords

- [year](#)
- [sanctuary](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:5-6**UDB:**

⁵ 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;

⁶ 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.

ULB:

⁵ From five years to twenty years old your standard value for a male must be twenty shekels, and for the female ten shekels. ⁶ 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.

translationNotes**five ... twenty ... ten ... three**

“5 ... 20 ... 10 ... 3” (See: [Numbers](#))

your standard value

“the amount to pay” or “you must pay”

twenty shekels

If it is necessary to use modern weight units, here are two ways of doing it. AT: “twenty pieces of silver” or “two hundred grams of silver” (See: [Biblical Weight](#))

for the female ten shekels

The phrases “of that age” and “your standard value must be” are left out, but are meant to be understood. AT: “for the female of that age your standard value must be ten shekels” (See: [Ellipsis](#))

ten shekels

If it is necessary to use modern weight units, here are two ways of doing it. AT: “ten pieces of silver” or “one hundred grams of silver” (See: [Biblical Weight](#))

five shekels of silver

If it is necessary to use modern weight units, here are two ways of doing it. AT: “five pieces of silver” or “fifty grams of silver” (See: [Biblical Weight](#))

three shekels

If it is necessary to use modern weight units, here are two ways of doing it. AT: “three pieces of silver” or “thirty grams of silver” (See: [Biblical Weight](#))

translationWords

- [year](#)
- [month](#)
- [silver](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:7-8**UDB:**

⁷ Fifteen pieces of silver would be paid for men who are more than sixty years old;

⁸ 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.

ULB:

⁷ From sixty years old and up for a male your standard value must be fifteen shekels, and for a female ten shekels. ⁸ 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.

translationNotes**sixty years old and up**

“sixty years old and older”

sixty ... fifteen ... ten

“60 ... 15 ... 10” (See: [Numbers](#))

fifteen shekels

If it is necessary to use modern weight units, here are two ways of doing it. AT: “fifteen pieces of silver” or “150 grams of silver” (See: [Biblical Weight](#))

for a female ten shekels

The phrases “of that age” and “your standard value must be” are left out, but are meant to be understood. AT: “for a female of that age your standard value must be ten shekels” (See: [Ellipsis](#))

the person being given must be presented to the priest

This can be stated in active form. AT “he must present to the priest the person he is giving” (See: [Active or Passive](#))

translationWords

- [priest, priests, priesthood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:9-10

UDB:

⁹ 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. ¹⁰ 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.

ULB:

⁹ If someone wants to sacrifice an animal to Yahweh, and if Yahweh accepts it, then that animal will be set apart to him. ¹⁰ 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.

translationNotes

General Information:

Yahweh continues telling Moses what the people must do.

set apart to him

“set apart to Yahweh”

both it and the one for which it is exchanged

This can be stated in active form. AT: “both it and the one he exchanges it for” or the animals can be referred to simply as “both animals” (See: [Active or Passive](#))

translationWords

- [sacrifice, offering](#)
- [set apart](#)
- [holy, holiness](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:11-13**UDB:**

¹¹ 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. ¹² The priest then will decide what its value is, according to the animal's quality. Whatever value the priests sets will be the value, and that is the price of the animal. ¹³ If the man who gave the animal later decides that he wants to buy it back, he must pay to the priest that price plus an added one-fifth.

ULB:

¹¹ However, if what the person has vowed to give Yahweh is in fact unclean, so that Yahweh will not accept it, then the person must bring the animal to a priest. ¹² The priest will value it, by the market value of the animal. Whatever value the priest places on the animal, that will be its value. ¹³ If the owner wishes to redeem it, then a fifth of its value is to be added to its redemption price.

translationNotes**is in fact unclean, so that Yahweh will not accept it**

If Yahweh will not accept a certain animal as an offering, the animal is spoken of as if it were physically dirty. It may be unclean because it is a certain kind of animal or because it has a defect. AT: "is in fact one that Yahweh will not accept" (See: [Metaphor](#))

market value

This is the value the animal is normally worth when someone buys or sells it.

wishes to redeem it

"wishes to buy it back"

translationWords

- [unclean](#)
- [redeem, redeems, redemption, redeemer](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:14-15**UDB:**

¹⁴ 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. ¹⁵ 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.

ULB:

¹⁴ 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. ¹⁵ 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.

translationNotes**he must add a fifth of its value to its redemption price**

A “fifth” is a part of something that is divided into five equal parts. AT: “he must divide the value of the house into five equal parts, add the amount equal to one of those parts, and pay all of it” (See: [Fractions](#))

translationWords

- [set apart](#)
- [redeem, redeems, redemption, redeemer](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:16**UDB:**

¹⁶ 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.

ULB:

¹⁶ If a man sets apart some of his own land, then the valuation of it will be in proportion to the amount of seed required to plant it—a homer of barley will be valued at fifty shekels of silver.

translationNotes**the amount of seed required to plant it**

This can be stated in active form. AT: “the amount of seed a person would need to plant it” (See: [Active or Passive](#))

a homer of barley will be valued at

Here “a homer of barley” represents a piece of land that would need one homer of barley in order to plant on all of it. AT: “a piece of land that requires one homer of barley in order to plant all of it will be valued at” or “the value of land that requires one homer of barley will be” (See: [Metonymy](#))

homer

A homer is 220 liters. (See: [Biblical Volume](#))

fifty shekels of silver

If it is necessary to use modern weight units, here are two way of doing it. AT: “fifty pieces of silver, each of which weighs ten grams” or “five hundred grams of silver” (See: [Biblical Weight and Numbers](#))

translationWords

- [set apart](#)
- [seed, semen](#)
- [barley](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:17-18

UDB:

¹⁷ 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. ¹⁸ 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.

ULB:

¹⁷ If he sets apart his field during the year of Jubilee, the valuation of it will stand. ¹⁸ But if he sets apart his field after the year of Jubilee, then the priest must calculate the value of the field by the number of years that remain until the next year of Jubilee, and the valuation of it must be reduced.

translationNotes

the year of Jubilee

This occurs every 50 years. See how you translated “Jubilee” in [Leviticus 25:10](#).

the valuation of it will stand

“Stand” represents “remain” or “remain the same.” AT: “its value will remain the same” or “its value will be the full amount” (See: [Metaphor](#))

the valuation of it must be reduced

This can be stated in active form. AT: “he must reduce the estimated value” (See: [Active or Passive](#))

translationWords

- [set apart](#)
- [year](#)
- [priest, priests, priesthood](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:19-21**UDB:**

¹⁹ 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. ²⁰ 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. ²¹ 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.

ULB:

¹⁹ If the man who set apart the field wishes to redeem it, then he must add a fifth to the valuation, and it will belong to him. ²⁰ If he does not redeem the field, or if he has sold the field to another man, it cannot be redeemed any more. ²¹ Instead, the field, when it is released in the year of Jubilee, will be a holy gift to Yahweh, like the field that has been completely given to Yahweh. It will belong to the priest.

translationNotes**it cannot be redeemed any more**

This can be stated in active form. AT: “he can no longer buy it back” (See: [Active or Passive](#))

If he does not redeem the field

The time for redeeming the field can be stated clearly. AT: “If he does not redeem the field before the year of Jubilee” (See: [Assumed Knowledge and Implicit Information](#))

in the year of Jubilee

“in the year of restoration” or “the year for you to return land and free slaves.” This was a year when the Jews had to return land to its original owners and set slaves free See how you translated it in [Leviticus 25:13](#)

that has been completely given to Yahweh

This can be stated in active form. AT: “that someone has completely given to Yahweh” (See: [Active or Passive](#))

translationWords

- [redeem, redeems, redemption, redeemer](#)

- [holy, holiness](#)
- [gift, gifts](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:24-25**UDB:**

²⁴ 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. ²⁵ All the silver that is paid must be calculated in terms of the official pieces of silver in the sacred tent.

ULB:

²⁴ In the year of Jubilee, the field will return to the man from whom it was bought, to the land's owner. ²⁵ All the valuations must be set by the weight of the sanctuary shekel. Twenty gerahs must be the equivalent of one shekel.

translationNotes**the man from whom it was bought ... the land's owner**

These two phrases refer to the same person. Normally the land would be bought from its owner.

the man from whom it was bought

This can be stated in active form. AT: "the man who sold it" (See: [Active or Passive](#))

All the valuations must be set

This can be stated in active form. AT: "The priests must determine the estimated values" (See: [Active or Passive](#))

by the weight of the sanctuary shekel

There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. (See: [Biblical Weight](#))

Twenty gerahs must be the equivalent of one shekel

The purpose of this sentence is to tell how much the sanctuary shekel weighs. The gerah was the smallest unit of weight that the Israelites used. AT: "One shekel must equal twenty gerahs" (See: [Biblical Weight](#))

Twenty gerahs must be the equivalent of one shekel

If it is necessary to use modern weight units, here is a way to do it. AT: "One shekel must weigh ten grams" (See: [Numbers](#) and [Biblical Weight](#))

translationWords

- [sanctuary](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:26-27**UDB:**

²⁶ No one is permitted to dedicate the firstborn of any cow or sheep for any purpose, because the firstborn already belongs to Yahweh. ²⁷ 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.

ULB:

²⁶ No one may set apart the firstborn among animals, since the firstborn already belongs to Yahweh; whether ox or sheep, it is Yahweh's. ²⁷ 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.

translationNotes**No one may set apart**

“No one may set apart to Yahweh”

a fifth must be added to that value

This can be stated in active form. AT: “he must add a fifth to that value” (See: [Active or Passive](#))

If the animal is not redeemed

This can be stated in active form. AT: “If the person does not buy back the animal” (See: [Active or Passive](#))

it is to be sold at the set value

This can be stated in active form. AT: “the priest must sell it at the set value” (See: [Active or Passive](#))

translationWords

- [firstborn](#)
- [ox, oxen](#)
- [sheep, ram, ewe](#)
- [unclean](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:28-29**UDB:**

²⁸ 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.

²⁹ 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.

ULB:

²⁸ 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. ²⁹ No ransom may be paid for the person who is devoted for destruction. That person must be put to death.

translationNotes

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

This can be stated in active form. AT: “No one may sell or redeem anything a man has devoted to Yahweh, from all that he has, whether it is a human, an animal, or his family land” or “If a man devotes to Yahweh anything he has, whether human or animal, or his family land, no one may sell or redeem it” (See: [Active or Passive](#))

Everything that is devoted is very holy to Yahweh

“Everything that anyone devotes to Yahweh is very holy to Yahweh”

No ransom may be paid

This can be stated in active form. “No one may pay a ransom” (See: [Active or Passive](#))

for the person who is devoted for destruction

This can be stated in active form. AT: “for any person whom Yahweh has devoted to destruction” (See: [Active or Passive](#))

for the person who is devoted for destruction

Why a person would be devoted to destruction can be stated clearly. AT: “for any person whom Yahweh has determined should die because of his sin” (See: [Assumed Knowledge and Implicit Information](#))

That person must be put to death

This can be stated in active form. AT: “you must put that person to death” or “you must kill that person” (See: [Active or Passive](#))

translationWords

- [Yahweh](#)
- [holy, holiness](#)
- [ransom, ransomed](#)
- [death, die, dead](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:30-31**UDB:**

³⁰ One tenth of all the crops and grain or fruit that is produced on anyone's land is sacred and belongs to Yahweh. ³¹ 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.

ULB:

³⁰ 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. ³¹ If a man redeems any of his tithe, he must add a fifth to its value.

translationNotes**If a man redeems any of his tithe**

"If a man wants to buy back any of his tithe"

translationWords

- [tenth, tithe](#)
- [grain](#)
- [fruit, fruitful](#)
- [redeem, redeems, redemption, redeemer](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:32-33**UDB:**

³² 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. ³³ 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.”

ULB:

³² As for every tenth of the herd or the flock, whatever passes under the shepherd’s rod, one-tenth must be set apart to Yahweh. ³³ The shepherd must not search for the better or the worse animals, and he must not substitute one for another. If he changes it at all, then both it and that for which it is changed will be holy. It cannot be redeemed.”

translationNotes**whatever passes under the shepherd’s rod**

This refers to the the way they would count their animals. AT: “when you count your animals by raising your shepherd rod and having them walk under it to the other side” or “when you count the animals” (See: [Metonymy](#))

one-tenth must be set apart to Yahweh

This can be stated in active form. AT: “you must set apart one-tenth to Yahweh” (See: [Active or Passive](#))

one-tenth

“every tenth animal”

then both it and that for which it is changed

“then both animals”

It cannot be redeemed

This can be stated in active form. AT: “He cannot redeem it” or “He cannot buy it back” (See: [Active or Passive](#))

translationWords

- [flock, herd](#)
- [shepherd, to shepherd](#)
- [rod](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

Leviticus 27:34**UDB:**

³⁴ Those are the commands that Yahweh gave to Moses on Mount Sinai to tell to the people.

ULB:

³⁴ These are the commandments that Yahweh gave at Mount Sinai to Moses for the people of Israel.

translationNotes**These are the commandments**

This is a summary statement. It refers to the commandments that were given in the past chapters.

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [Yahweh](#)
- [Sinai, Mount Sinai](#)
- [Moses](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Leviticus](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27 translationQuestions](#)

translationQuestions

Leviticus 1

What kind of animal did Yahweh tell Moses to tell the people to bring as a burnt offering from the herd?

Yahweh told Moses to tell the people to bring as a burnt offering from the herd a male that was without blemish. [1:3]

What did Yahweh tell the person to do to make the offering accepted on his behalf to make atonement for himself?

Yahweh told the person to put his hand on the head of the burnt offering to make it accepted on his behalf. [1:4]

What were the priests to do with the blood of the bull?

The priests were to present the blood and splash it upon the altar at the front of the temple. [1:5]

Who were the priests?

The priests were the sons of Aaron. [1:8]

What was to be done with the inward parts and legs before placing them on the altar to be burned?

The inward parts and the legs were to be washed with water before being placed on the altar to be burned. [1:9]

What would the burnt offering produce that would be pleasing to Yahweh?

The burnt offering would produce a sweet aroma that would be pleasing to Yahweh. [1:9]

What animal did Yahweh tell Moses to tell the people to bring from the flock for a burnt offering?

Yahweh told the people to bring from the flock a male sheep or goat without blemish. [1:10]

Which side of the altar must the male sheep or goat be killed?

The sheep or goat must be killed on the north side of the altar. [1:11]

Where must Aaron's sons splash the blood of the sheep or goat?

Aaron's sons must splash the blood of the sheep or goat on all sides of the altar. [1:11]

What kinds of birds did Yahweh say could be brought as a burnt offering?

Yahweh said that a dove or young pigeon could be brought as a burnt offering. [1:14]

Leviticus 2

What kind of grain offering could be brought as an offering to Yahweh?

Fine flour could be brought as an offering to Yahweh. [2:1]

What had to be done to prepare the fine flour before it was offered to Yahweh?

Oil and incense had to be added to the flour before it was offered to Yahweh. [2:1]

To whom would the grain offering left belong?

Grain offering left after the burnt offering would belong to Aaron and his sons. [2:3]

If the grain offering was baked with a flat iron pan, what must it be?

If the grain offering was baked with a flat iron pan, it must be of fine flour without yeast mixed with oil. [2:4]

What substances were not to be in the grain offering?

Yeast and honey were not to be in the grain offering. [2:11]

What substance must always be in the grain offering?

Salt must always be in the grain offering. [2:13]

Leviticus 3

What fellowship offering could be offered from the herd?

A fellowship offering could be either male or female without blemish offered from the herd. [3:1]

Where was the fellowship offering to be killed?

The fellowship offering was to be killed at the door of the tent of meeting. [3:2]

What parts of the fellowship offering must be removed and placed on the altar?

The fat that connects to the inner parts, the lobe of the liver and the kidneys must be removed and placed on the altar. [3:3]

What parts of the fellowship offering must be removed and placed on the altar?

The fat that connects to the inner parts, the lobe of the liver and the kidneys must be removed and placed on the altar. [3:4]

Was there any difference in a fellowship offering that was taken from the flock instead of the herd?

No, there was no difference. [3:6]

Was there any difference in a fellowship offering that was taken from the flock instead of the herd?

No, there was no difference. [3:7]

Was there any difference in a fellowship offering that was taken from the flock instead of the herd?

No, there was no difference. [3:8]

What different thing must be removed from the fellowship offering that comes from the flock?

The entire fat tail cut away close to the back bone must be removed if the fellowship offering comes from the flock. [3:9]

To whom only did the fat belong?

The fat only belonged to Yahweh. [3:16]

What did Yahweh tell the people not to eat in any place they would ever live?

Yahweh told the people not to eat fat or blood any place they would ever live. [3:17]

Leviticus 4

About what kind of offering does the fourth chapter of Leviticus talk?

The fourth chapter of Leviticus talks about the sin offering. [4:3]

How many times must the priest sprinkle blood from the sin offering before Yahweh, before the curtain of the most holy place?

The priest must sprinkle some blood from the sin offering seven times before Yahweh, before the curtain of the most holy place. [4:6]

What parts of the bull were to be carried out to the place cleansed for Yahweh and poured on the ashes?

The skin of the bull and any remaining meat, with its head, legs, and inner parts, and its dung were to be carried out to the ashes. [4:11]

If the whole assembly of Israel sinned without wanting to sin, who was to lay their hands on the sin offering?

The elders were to lay their hands on the sin offering if the whole assembly of Israel sinned without wanting to sin. [4:15]

What would happen to the assembly of Israel if they followed the directions for the sin offering?

If the assembly of Israel followed the directions of the sin offering, they would be forgiven. [4:20]

What was the animal to be offered if a ruler sinned?

If a ruler sinned, he was to offer a male goat without blemish. [4:23]

What were the common people to bring as a sacrifice if they sinned?

Common persons were to bring a female goat without blemish to be a sin offering if they sinned. [4:27]

Could a man bring a female lamb without blemish as a sacrifice for a sin offering?

Yes, a man could bring a female lamb without blemish as a sacrifice for a sin offering. [4:32]

Leviticus 5

What is one sin of omission for which one would be held responsible?

If anyone sinned by not testifying about something he saw or heard, when he was required to testify, he would be held responsible. [5:1]

What would one be declared who touched anything God had designated as unclean?

If anyone touched anything God had declared unclean, that person would be declared unclean and guilty. [5:2]

What two things must the one who was guilty of a sin do?

The one who was guilty of a sin must confess whatever sin he committed and bring his guilt offering to Yahweh. [5:5]

What two things must the one who was guilty of a sin do?

The one who was guilty of a sin must confess whatever sin he committed and bring his guilt offering to Yahweh. [5:6]

What was the animal that should be brought to Yahweh for a guilt offering?

A female goat or sheep should be brought to Yahweh for a guilt offering. [5:6]

If he could not afford to buy a lamb, what could he bring to Yahweh for a sin offering?

If he could not afford a lamb, he could bring to Yahweh for a sin offering two doves or two young pigeons. [5:7]

If he could not afford two doves or two young pigeons, what could he bring for his sin offering?

If he could not afford two doves or two young pigeons, he could bring a tenth of an ephah of fine flour without any oil or incense on it. [5:11]

What offering must be brought if anyone violated a command and sinned by failing to pay anything that was required by Yahweh?

This offering must be a ram without blemish from the flock valued in silver shekels. [5:15]

Leviticus 6**What did one have to do if he sinned against his neighbor?**

If a person sinned against his neighbor he had to restore whatever he took or the lost thing that he had found. [6:1]

What did one have to do if he sinned against his neighbor?

If a person sinned against his neighbor he had to restore whatever he took or the lost thing that he had found. [6:2]

What did one have to do if he sinned against his neighbor?

If a person sinned against his neighbor he had to restore whatever he took or the lost thing that he had found. [6:3]

What did one have to do if he sinned against his neighbor?

If a person sinned against his neighbor he had to restore whatever he took or the lost thing that he had found. [6:4]

What did one have to do who lied about any matter?

If one lied about any matter, he had to restore it in full and add one-fifth more. [6:5]

What did someone have to bring to the priest for a guilt offering if he was guilty of the sins above?

If one was guilty of the sins above, he had to bring a ram without blemish from the flock. [6:6]

How long did the burnt offering remain on the altar?

The burnt offering remained on the altar all night until morning. [6:9]

What did the priest have to put on in order to remove the ashes from the altar?

The priest had to put on linen clothes and linen underclothes to take the ashes from the altar. [6:10]

What did the priest have to do before carrying the ashes outside the camp?

The priest had to take off his linen clothes and put on other clothes before carrying the ashes away from the camp. [6:11]

What had to be kept going at all times?

The fire on the altar had to be kept going at all times. [6:12]

What had to be kept going at all times?

The fire on the altar had to be kept going at all times. [6:13]

What were the priests to do with the leftover grain offering?

The priests could eat the grain offering leftover without yeast. [6:16]

What did the sons of Aaron have to do when their sons were anointed?

The sons of Aaron had to present a grain offering of a tenth part of an ephah of fine flour, half in the morning and half in the evening. [6:20]

How did this grain offering have to be prepared?

This grain offering had to be made with oil in a baking pan, soaked, then baked in pieces. [6:21]

Who would offer this grain offering?

The son of Aaron who was to become the new high priest would offer this grain offering. [6:22]

According to the law of the sin offering, what did the priest have to do to the offering?

The priest had to eat the sin offering. [6:26]

What had to be done with the clay pot in which a bloody garment was boiled?

The clay pot in which the bloody garment was boiled had to be broken. [6:28]

What part of the sin offering was not to be eaten?

No part of the sin offering was to be eaten from which blood was brought into the tent of meeting to make atonement in the holy place. [6:30]

Leviticus 7

What offering was like the guilt offering?

The sin offering was like the guilt offering. [7:7]

What could the priest keep from anyone's burnt offering?

The priest could keep the hide of that offering. [7:8]

Which offering belonged to the priest?

The grain offering belonged to the priest. [7:9]

Which offering belonged to the priest?

The grain offering belonged to the priest. [7:10]

What had to be done with the meat of the sacrifice that had not been eaten by the third day?

The meat of the sacrifice that had not been eaten by the third day had to be burnt. [7:17]

What had to be done to anyone who ate fat from an animal or blood from a bird or an animal?

Anyone who ate fat from an animal or blood from a bird or animal had to be cut off from his people. [7:25]

What had to be done to anyone who ate fat from an animal or blood from a bird or an animal?

Anyone who ate fat from an animal or blood from a bird or animal had to be cut off from his people. [7:26]

What had to be given to the priest after the fat had been burned on the altar?

After the fat was burned on the altar, the right thigh would be given to the priest. [7:32]

Leviticus 8

What did Yahweh tell Moses to do with Aaron and his sons?

Yahweh told Moses to take Aaron and his sons, the garments and the anointing oil, the bull, two rams, and the basket of unleavened bread to the entrance to the tent of meeting. [8:1]

Who did Yahweh tell Moses to call to the entrance of the tent of meeting?

Yahweh told Moses to call all the assembly at the entrance of the tent of meeting. [8:3]

What clothing did Moses put on Aaron?

Moses clothed Aaron with a tunic, sash, and robe. [8:7]

What did Moses place in the breastpiece?

Moses placed the Urim and the Thummim in the breastpiece. [8:8]

What was the holy crown?

The holy crown was the golden plate. [8:9]

What did Moses anoint with the anointing oil?

Moses anointed the tabernacle and everything in it with the anointing oil. [8:10]

How did Moses consecrate Aaron?

Moses consecrated Aaron by anointing him with anointing oil. [8:12]

What did Moses do with the blood of the bull that was brought for the sin offering?

Moses took the blood and put it on the horns of the altar with his finger. He then poured out the blood at the base of the altar. [8:14]

What did Moses do with the blood of the bull that was brought for the sin offering?

Moses took the blood and put it on the horns of the altar with his finger. He then poured out the blood at the base of the altar. [8:15]

What did Moses do with the blood from the ram used for the burnt offering?

Moses killed the ram and splashed its blood against every side of the altar. [8:18]

What did Moses do with the blood from the ram used for the burnt offering?

Moses killed the ram and splashed its blood against every side of the altar. [8:19]

What did Moses do with some of the blood from the second ram, the ram of consecration?

Moses took some of the blood from the ram of consecration and placed it on the tip of Aaron's right ear, the thumb of his right hand, and the big toe on his right foot. [8:23]

How long were the priests to remain at the entrance to the tent of meeting?

The priests were to remain at the entrance to the tent of meeting for seven days and seven nights. [8:35]

What was Aaron and his sons' response to what Yahweh had ask them to do?

They did all the things God had commanded them through Moses. [8:36]

Leviticus 9

On what day did Moses call Aaron and his sons and the elders of Israel?

Moses called Aaron and his sons and the elders of Israel on the eighth day. [9:1]

What two animals did Moses ask Aaron and his sons to bring to offer to Yahweh?

Moses ask Aaron to bring a calf from the herd and a ram without blemish. [9:2]

What animals did Moses ask Aaron to tell the people of Israel to bring to offer to Yahweh?

Moses asked Aaron to tell the people to bring a male goat, a calf, a lamb, an ox, and a ram to offer to Yahweh. [9:3]

What animals did Moses ask Aaron to tell the people of Israel to bring to offer to Yahweh?

Moses asked Aaron to tell the people to bring a male goat, a calf, a lamb, an ox, and a ram to offer to Yahweh. [9:4]

Why had Yahweh commanded them to do this?

Yahweh commanded them to do this that his glory might appear to them. [9:6]

After Aaron made the offerings as Moses had said, what did Aaron do for the people?

After Aaron made the offerings, he lifted up his hands and blessed the people. [9:22]

What happened when the glory of Yahweh appeared to the people?

When the glory of Yahweh appeared to the people, fire came out and consumed the burnt offering and fat on the altar. [9:24]

What did the people do when the fire came from Yahweh?

When the fire came out from Yahweh, the people shouted and lay facedown. [9:24]

Leviticus 10

Who offered unapproved fire to Yahweh?

Nadab and Abihu, sons of Aaron, offered unapproved fire to Yahweh. [10:1]

What happened to these two men as a result of this act?

Fire came out from Yahweh and devoured them. [10:2]

Who was called upon by Moses to carry the bodies out of the tabernacle?

Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, were called by Moses to carry the bodies away. [10:4]

What did Moses say to Aaron and his sons?

Moses said to them that they should not go out of the tent of meeting or they would die. [10:7]

What did Yahweh say to Aaron and his sons about what they should not drink?

Yahweh said to Aaron and his sons they should not drink wine or strong drink before entering the house of meeting. [10:9]

Why was Moses angry with Eleazer and Ithamar, the remaining sons of Aaron?

Moses was angry with Eleazer and Ithamar because they had let the goat for the sin offering burn up. [10:16]

Leviticus 11

What living things that live on the earth did Yahweh tell Moses and Aaron the people of Israel could eat?

Yahweh told Moses and Aaron to tell the people of Israel they could eat any living thing that has a split hoof and that chews cud. [11:3]

Were the people allowed to eat an animal if they only had a split hoof or if they only chewed the cud?

If an animal possessed only one of the two traits they were not allowed to eat it. [11:4]

What animals living in the water could be eaten by the people of Israel?

Animals that live in the water which have fins and scales may be eaten by the people of Israel. [11:9]

What kind of falcons, hawks, and ravens did Yahweh say must be detested and could not be eaten?

Yahweh said that no falcons, hawks or ravens could be eaten. They all must be detested. [11:13]

What kind of falcons, hawks, and ravens did Yahweh say must be detested and could not be eaten?

Yahweh said that no falcons, hawks or ravens could be eaten. They all must be detested. [11:14]

What kind of falcons, hawks, and ravens did Yahweh say must be detested and could not be eaten?

Yahweh said that no falcons, hawks or ravens could be eaten. They all must be detested. [11:15]

What kind of falcons, hawks, and ravens did Yahweh say must be detested and could not be eaten?

Yahweh said that no falcons, hawks or ravens could be eaten. They all must be detested. [11:16]

What kinds of insects could be eaten by the people?

Insects that walk on legs above their feet, which they use to leap on the ground, may be eaten by the people. [11:21]

What should the people do to four-legged insects that fly?

The people should detest any four-legged insect that flies. [11:23]

What animals that creep on the ground are considered unclean?

The weasel, the rat, every kind of large lizard, the gecko, the monitor lizard, the lizard, the skink, and the chameleon are considered unclean. [11:29]

What animals that creep on the ground are considered unclean?

The weasel, the rat, every kind of large lizard, the gecko, the monitor lizard, the lizard, the skink, and the chameleon are considered unclean. [11:30]

What happens to anything that an unclean animal touches?

Anything that an unclean animal touches becomes unclean. [11:35]

What does Yahweh say about things that crawl on the ground?

All the animals that crawl upon the ground are to be detested and are unclean. [11:42]

Why did Yahweh say that the people of Israel must be holy?

Yahweh said that the people must be holy because he is holy. [11:45]

Leviticus 12

What did Yahweh say to Moses about women who gave birth to a male child?

Yahweh said to Moses that a woman who gave birth to a male child would be unclean for seven days and on the eighth the child would be circumcised. [12:2]

What did Yahweh say to Moses about women who gave birth to a male child?

Yahweh said to Moses that a woman who gave birth to a male child would be unclean for seven days and on the eighth the child would be circumcised. [12:3]

What was a woman required to do following her being unclean?

She was required to go through purification for thirty-three days and not enter the tabernacle or touch anything holy during this time. [12:4]

What was a woman required to do differently if she gave birth to a female child?

If a woman gave birth to female child, she was to be unclean for two weeks and go through purification for sixty-six days. [12:5]

What was a woman required to do at the end of her purification?

At the end of her purification, a woman was required to bring to the priest a one year old lamb for a burnt offering and a pigeon or dove for a sin offering. [12:6]

What if the woman who gave birth to a child could not afford a lamb?

If the woman could not afford a lamb, she was required to bring two young pigeons or two doves for the burnt and sin offerings. [12:8]

What would happen to the woman after she did these things?

The woman would be clean after the priest offered the offerings for her atonement. [12:8]

Leviticus 13

What did Yahweh say a person must do if one has on his skin a swelling, scab, or bright spot that becomes infected?

Yahweh said that anyone who has a skin infection must come to Aaron or to one of his sons, the priests. [13:2]

What must be done if the priest determines that the swelling, scab, or bright spot may not be infectious?

If the priest cannot determine that the swelling, scab, or bright spot is infectious, the person must be isolated for one week to be examined again. [13:4]

What if the swelling, scab, or bright spot proves not to be infectious?

If the swelling, scab, or bright spot is not infectious, the priest will pronounce him clean after he washes his clothes. [13:6]

What are the three conditions that the swelling, scab, or bright spot may show if it is to be declared infectious?

The three conditions which the swelling, scab, or bright spot may show to be pronounced infectious are white swelling in the skin, the hair has turned white, and there is raw flesh in the swelling. [13:9]

What are the three conditions that the swelling, scab, or bright spot may show if it is to be declared infectious?

The three conditions which the swelling, scab, or bright spot may show to be pronounced infectious are white swelling in the skin, the hair has turned white, and there is raw flesh in the swelling. [13:10]

If the priest determines that this is a chronic skin disease, what must the priest do?

If the priest determines that this is a chronic skin disease, he must pronounce the person unclean, but the priest does not isolate him. [13:11]

If the skin disease covers the person's entire body and raw flesh can be seen, what is the person declared to be?

If the skin disease covers the person's entire body and raw flesh can be seen, the person is declared to be unclean. [13:14]

How may the unclean person become clean again?

The unclean person may become clean again if the raw flesh turns white and he is pronounced clean by the priest. [13:16]

How may the unclean person become clean again?

The unclean person may become clean again if the raw flesh turns white and he is pronounced clean by the priest. [13:17]

What must a priest do if he examines a person who had a boil but now has a swelling or bright spot that appears deeper under the skin where the boil was and the hair there has turned white?

The priest must declare that person unclean. [13:18]

What must a priest do if he examines a person who had a boil but now has a swelling or bright spot that appears deeper under the skin where the boil was and the hair there has turned white?

The priest must declare that person unclean. [13:19]

What kind of infectious disease may cause one to be unclean if it is found on the head or chin?

If a man or woman has an itching disease on the head or chin it may be infectious and make the person unclean. [13:29]

What would a man who lost his hair be pronounced?

A man who lost his hair would be pronounced clean. [13:40]

What one condition on a man's bald head would result in the man being pronounced unclean?

If the bald man's head had reddish-white sores that the priest decided was an infectious disease, he would be pronounced unclean. [13:44]

What must the unclean person do to let others know that he is unclean?

The unclean person must wear torn clothes, loosely hung hair, cover his face up to his nose, and shout “unclean, unclean” when in the presence of others. He must also live alone away from the camp. [13:45]

What must the unclean person do to let others know that he is unclean?

The unclean person must wear torn clothes, loosely hung hair, cover his face up to his nose, and shout “unclean, unclean” when in the presence of others. He must also live alone away from the camp. [13:46]

What must the priest do with any garment of wool or linen or leather or anything made for leather which was found to be infected with mildew?

If any garment of wool or leather or anything made from leather was found to be infected with mildew, the priest must burn it. [13:57]

Leviticus 14

Where must the priest examine the diseased person on the day of his cleansing?

The priest must examine the diseased person outside of the camp to see if the infection is healed. [14:3]

What did the priest command the diseased person to bring for the pronouncement of his cleansing?

The priest commanded the diseased person bring two live clean birds, cedar wood, scarlet yarn, and hyssop. [14:4]

After the priest sprinkled the mixture of blood, water, cedar wood and hyssop over the diseased person seven times, what did he do with the remaining bird?

After the priest sprinkled the mixture over the diseased person seven times, he released the remaining bird to fly into the fields. [14:7]

What must the person being cleansed do after the priest has pronounced him clean?

The person being cleansed must wash his clothes, shave off all of his hair, bathe himself in water, and live outside his tent for seven days. [14:8]

What must the person being cleansed do after the priest has pronounced him clean?

The person being cleansed must wash his clothes, shave off all of his hair, bathe himself in water, and live outside his tent for seven days. [14:9]

On the eighth day, what animals should the person being cleansed bring to the priest if he can afford them?

On the eighth day, the person being cleansed should bring to the priest, if he can afford them, two male lambs without blemish, one female lamb a year old without blemish, and three tenths of an ephah of fine flour mixed with oil and a log of oil. [14:10]

If the person being cleansed is poor and cannot afford these sacrifices, what may he bring instead?

If the person being cleansed is poor and cannot afford the lambs, he may bring one male lamb, one tenth of an ephah of fine flour mixed with oil, a log of oil, and two doves or young pigeons. [14:21]

Where does the priest place the oil that is used in the cleansing?

The priest places the oil on the right ear, the right thumb, the right big toe, and the remainder on the head of the one being cleansed. [14:28]

Where does the priest place the oil that is used in the cleansing?

The priest places the oil on the right ear, the right thumb, the right big toe, and the remainder on the head of the one being cleansed. [14:29]

What may cause a house to be pronounced unclean by a priest?

A house may be pronounced unclean by a priest if it has mildew that cannot be stopped. [14:44]

What could happen to the house if the mildew spreads and cannot be stopped?

The house could be destroyed if the mildew spreads and cannot be stopped. [14:45]

How can the house be pronounced clean if the mildew is stopped?

The house may be pronounced clean by a priest by sprinkling a mixture of blood of a bird and water, cedar wood, hyssop, and scarlet yarn. [14:52]

Leviticus 15

What did Yahweh say to Moses and Aaron was the condition of a man who has a flow of infected fluid?

Yahweh said to Moses and Aaron that any man who has a flow of infected fluid coming out of his body is unclean. [15:3]

What happens to the person who touches the person who is unclean because of a flow of infected fluid?

Anyone who touches the unclean person will be unclean himself and will need to bathe in water, wash his clothes, and will be unclean until evening. [15:7]

In what kind of water must the person being cleansed from an infected flow of fluid bathe?

The person being cleansed from an infected flow of fluid must bathe in running water. [15:13]

What must the unclean man present to the priest for a sin offering and a burnt offering?

The unclean man must present to the priest two doves or two young pigeons for a sin offering and a burnt offering. [15:15]

What is the condition of anything or any person that has contact with a man's semen?

They must be washed with water and will be unclean until evening. [15:16]

What is the condition of anything or any person that has contact with a man's semen?

They must be washed with water and will be unclean until evening. [15:17]

What is the condition of anything or any person that has contact with a man's semen?

They must be washed with water and will be unclean until evening. [15:18]

How long will woman be impure after she menstruates?

She will be impure for seven days. [15:19]

How long will a man be unclean if he sleeps with a woman who is menstruating and her flow touches him?

He will be unclean for seven days. [15:24]

What is a woman to bring as a sacrifice on the eighth day after her flow of blood stops?

She is to bring two doves or two young pigeons. [15:29]

Leviticus 16

What did Yahweh tell Moses to warn Aaron not to do when coming into the most holy place inside the curtain?

Yahweh told Moses to warn Aaron not to come into the most holy place inside the curtain at just any time. [16:2]

What must Aaron bring with him when he enters the most holy place?

Aaron must bring with him a young bull for a sin offering and a ram as a burnt offering. [16:3]

What must Aaron do before he puts on the priestly garments?

Aaron must bathe himself in water before putting on the priestly garments. [16:4]

Who must provide Aaron two male goats and one ram?

The assembly of Israel must give Aaron two male goats and one ram. [16:5]

Why did Aaron cast lots for the goats?

Aaron cast lots for the goats to choose which one to offer to Yahweh and which one to be the scapegoat. [16:8]

What happens to the goat that the lot fell to be the scapegoat?

The goat that the lot fell to be the scapegoat is presented before Yahweh for atonement and then is sent away into the wilderness. [16:10]

For whom does Aaron present the bull?

Aaron presents the bull as a sin offering for himself and his family. [16:11]

What must cover the atonement lid which is over the covenant decrees so that Aaron will not die?

A cloud of sweet incense must cover the atonement lid so that Aaron will not die. [16:13]

Who else must be in the tent with Aaron when he makes atonement in the most holy place?

No one else must be in the tent when Aaron makes atonement in the most holy place. [16:17]

What must Aaron do when he places his hands on the head of the scapegoat?

Aaron must confess over the scapegoat all the wickedness of the people of Israel, all their rebellion, and all their sins. [16:21]

What is Aaron to do with the priestly garments?

Aaron is to take off the priestly garments and leave them in the tent of meeting. [16:23]

When did Yahweh say the day of atonement should take place?

On the tenth day of the seventh month, the atonement would be made each year. [16:29]

Leviticus 17

If a man kills an ox, lamb, or goat without bringing it to the entrance of the tent of the assembly to offer it as a sacrifice to Yahweh, of what sin is he guilty?

The man who kills an ox, lamb, or goat without bringing it to the entrance of the tent of the assembly to offer it as a sacrifice to Yahweh is guilty of bloodshed and must be cut off from among his people. [17:3]

If a man kills an ox, lamb, or goat without bringing it to the entrance of the tent of the assembly to offer it as a sacrifice to Yahweh, of what sin is he guilty?

The man who kills an ox, lamb, or goat without bringing it to the entrance of the tent of the assembly to offer it as a sacrifice to Yahweh is guilty of bloodshed and must be cut off from among his people. [17:4]

What was the purpose of this command?

The purpose of this command was to get the people to offer their sacrifices to Yahweh at the entrance to the tent of meeting instead of in the open field. [17:5]

What would this statute end?

This statute would stop the people from offering sacrifices to the goat idols. [17:7]

What does Yahweh say makes atonement?

Yahweh says that the blood makes atonement. [17:11]

What does Yahweh say must be done to any animal or bird that is killed to eat by any of the people of Israel or any foreigner who lives among them?

Yahweh says that any of the people of Israel or a foreigner living among them who kills an animal or bird to eat must pour the blood from it and cover the blood with earth. [17:13]

What must a person do who has eaten an animal that has died or been torn apart by animals?

A person who has eaten an animal that has died or has been torn apart by animals must wash his clothes and bathe himself in water and remain unclean until evening. [17:15]

What must he do if he does not wash his clothes and bathe himself in water?

If he does not wash his clothes and bathe himself in water, then he must bear his own guilt. [17:15]

Leviticus 18

What two places did Yahweh tell the people they could not do like the people there?

Yahweh told the people they could not do like the people of Egypt or Canaan. [18:3]

What is one group of people that God forbid having sexual relations with?

Yahweh told the people they could not have sexual relations with any close relative. [18:6]

Why is a man not to have sexual relations with a woman during her menstruation?

A man may not have sexual relations with a woman during her menstruation because during that time she is unclean. [18:19]

What may the people not sacrifice to Molech?

The people may not sacrifice their children to Molech. [18:21]

What two sexual relations do verses 22 and 23 not allow?

Verses 22 and 23 do not allow sexual relations with other men or animals. [18:22]

What two sexual relations do verses 22 and 23 not allow?

Verses 22 and 23 do not allow sexual relations with other men or animals. [18:23]

What happened to the people who lived there before the people of Israel?

The people who lived there before the people of Israel defiled the land and the land vomited them out. [18:28]

What will happen to any of the people or the foreigners who live among them who do any of these detestable things?

Any of the people who do any of these detestable things will be cut off from among their people. [18:29]

Leviticus 19**What two things did Yahweh tell the people they must do?**

Yahweh told the people that they must respect their father and mother and keep his Sabbaths. [19:3]

What two things did Yahweh tell the people they must do?

Yahweh told the people that they must respect their father and mother and keep his Sabbaths. [19:4]

Why did Yahweh tell the people to leave the corners of their fields unharvested and to leave some of the grapes on the vine or that fell on the ground?

The unharvested grain and grapes must be left for the poor and the foreigner. [19:10]

To whom should the people not show favoritism?

The people should not show favoritism to someone because he is poor or rich, but instead judge the neighbor righteously. [19:15]

What are the people to do instead of taking vengeance or holding a grudge?

Instead of taking vengeance or holding a grudge, the people are to love their neighbor as themselves. [19:18]

What must the people do when planting seeds in the field?

When planting in the field, the people must not plant two kinds of seed in the same field. [19:19]

How long must a planter of a fruit tree wait before he can eat the fruit himself?

A planter of a fruit tree must wait until the fifth year before he can eat the fruit of the tree himself. [19:25]

What pagan habits were the people told not to follow?

The pagan habits the people were told not to follow are shaving the sides of the head and cutting off the edges of the beard. [19:27]

Who did Yahweh tell the people to arise before and honor?

Yahweh told the people to rise before the gray-headed person and honor the old man. [19:32]

Why did Yahweh say that the people of Israel should love the foreigner as they love themselves?

Yahweh told the people to love the foreigner because the people of Israel were once foreigners in the land of Egypt. [19:34]

Leviticus 20

What would happen to anyone among the people of Israel who gave their child to Molech?

Anyone who gave their child to Molech would be put to death. [20:2]

What would Yahweh do to the man if the people did not put him to death?

If the people did not put him to death, Yahweh says he would cut him off from his people. [20:3]

To whom did Yahweh tell the people not to turn?

Yahweh told the people not to talk with those who talk to the dead or to the spirits. [20:6]

What was the result of a man having sexual relations with another man?

A man who had sexual relations with another man had done something detestable and both would be put to death. [20:13]

If a man or woman had sexual relations with an animal, what would be done with them?

The man, the woman, and the animal would all be put to death. [20:15]

If a man or woman had sexual relations with an animal, what would be done with them?

The man, the woman, and the animal would all be put to death. [20:16]

How did Yahweh describe the land that he had given the people of Israel ?

Yahweh called the land “a land of milk and honey.” [20:24]

Leviticus 21

For the death of which person was a priest allowed to make himself unclean?

Priests were only allowed to make themselves unclean for very close relatives. [21:2]

For the death of which person was a priest allowed to make himself unclean?

Priests were only allowed to make themselves unclean for very close relatives. [21:3]

What restrictions were places on the priests concerning their hair and beards?

Priests were not allowed to shave their heads or the corners of their beards. [21:5]

What would happen to a priest's daughter who defiled herself by becoming a prostitute?

A priest's daughter who defiled herself by becoming a prostitute would be burned. [21:9]

What must a high priest avoid even if it is his father or mother?

A high priest must not go anywhere there is a dead body present, even if it is his father or mother. [21:11]

What kind of woman must the priest not marry?

The priest must not marry a widow, a divorced woman, or a woman who is a prostitute. [21:14]

What kind of man did Yahweh not want to approach him to perform the offerings?

Yahweh did not want any man with a bodily defect to approach him. [21:18]

Leviticus 22

What does Yahweh say will profane his holy name?

Yahweh says that any one who is unclean for any reason and approaches the holy things will profane his holy name. [22:2]

What does Yahweh say will profane his holy name?

Yahweh says that any one who is unclean for any reason and approaches the holy things will profane his holy name. [22:3]

What must a priest do when he touches anything that makes him unclean?

He must bathe in water and remain unclean until evening. [22:6]

What might happen to priests who do not follow Yahweh's instructions?

They would be guilty of sin and could die for profaning Yahweh. [22:9]

Who are the only people who can eat anything that is holy?

The only persons who can eat anything that is holy are the priest and his family, and slaves he may have bought. [22:10]

Who are the only people who can eat anything that is holy?

The only persons who can eat anything that is holy are the priest and his family, and slaves he may have bought. [22:11]

Can a priest's daughter who has married someone who is not a priest eat the holy food?

No, unless she is divorced or widowed and returns to live in her father's house. [22:13]

What must a man do who eats holy food without knowing it?

If a man eats holy food without knowing it, he must repay the priest and add one-fifth to it. [22:14]

What kind of animal would be accepted as a sacrifice?

It must be a male animal without blemish from the cattle, sheep, or goats. [22:18]

What is the most important requirement for any animal that is to be sacrificed to Yahweh?

Any animal sacrificed to Yahweh must be unblemished. [22:20]

How old must a calf, sheep, or goat be to be offered as a sacrifice to Yahweh?

A calf, sheep, or goat must be at least eight days old to be offered as a sacrifice to Yahweh. [22:26]

When must a thank offering be eaten?

It must be eaten on the same day that it is sacrificed. [22:30]

Leviticus 23

What does Yahweh say about work and the Sabbath?

Yahweh says that people may work for six days, but the seventh day, the Sabbath, is to be a day of rest. [23:3]

What festival is to be celebrated in the first month on the fourteenth day?

Yahweh's Passover is to be celebrated in the first month on the fourteenth day. [23:5]

What festival follows Passover on the fifteenth day of the first month?

The Festival of Unleavened Bread follows Passover on the fifteenth day of the first month. [23:6]

What must the people bring to the priest after the first harvest in the land that Yahweh is going to give them?

The people must bring to the priest a sheaf of firstfruits after the first harvest in the land that Yahweh is going to give them. [23:10]

What date did Yahweh set for the Day of Atonement?

Yahweh set the tenth day of the seventh month as the Day of Atonement. [23:27]

What must the people not do on the Day of Atonement?

The people must not do any work on the Day of Atonement. [23:31]

What festival did Yahweh say would take place on the fifteenth day of the seventh month?

Yahweh said that the Festival of Shelters for Yahweh would take place on the fifteenth day of the seventh month. [23:33]

What must the people use to rejoice during the Festival of Shelters for Yahweh?

The people must use the best fruit from the trees, branches of palm trees, and leafy branches of thick trees, and willows from streams to rejoice before Yahweh. [23:40]

Where were the people of Israel to live during the Festival of Shelters for Yahweh?

The people of Israel were to live in small shelters for seven days during the Festival of Shelters for Yahweh. [23:42]

Leviticus 24

What must Aaron do with the pure oil the people are to bring him?

Aaron must keep a lamp burning before the covenant decrees in the tent of the assembly from evening until morning every day. [24:3]

What must the priest put in two rows of six each Sabbath?

The priest must put twelve loaves in two rows of six each Sabbath. [24:5]

What must the priest put in two rows of six each Sabbath?

The priest must put twelve loaves in two rows of six each Sabbath. [24:6]

Who is allowed to eat the offering of the twelve loaves?

Aaron and his sons will be eat it in the holy place. [24:9]

What were the people of Israel told to do to the man who blasphemed Yahweh?

Yahweh told the people of Israel to take the man outside the camp, place their hands on him, and stone him to death. [24:14]

What must happen to a man who kills another man?

He must certainly be put to death. [24:17]

What did Yahweh say must be done to anyone who causes death or injury to another person?

Yahweh said to the people that what they have done to another should be done to them; an eye for an eye, a tooth for a tooth. [24:19]

What did Yahweh say must be done to anyone who causes death or injury to another person?

Yahweh said to the people that what they have done to another should be done to them; an eye for an eye, a tooth for a tooth. [24:20]

Leviticus 25

What did Yahweh say should be done after the fields and vineyards are planted, pruned, and harvested for six years?

Yahweh said that after six years of planting, pruning, and harvesting the fields and vineyards, the seventh year should be a Sabbath of rest for the fields and vineyards. [25:4]

What must be done on the forty-ninth year, the tenth day of the seventh month?

A loud trumpet must be blown everywhere during the forty-ninth year, the tenth day of the seventh month. [25:9]

What will the fiftieth year be called?

The fiftieth year will be called the year of jubilee. [25:10]

What significant event will take place during the jubilee year?

During the jubilee year, property and slaves will be returned to their families. [25:10]

What should be eaten during the jubilee year?

Only the food that grows by itself should be eaten during the jubilee year. [25:12]

What must the people consider when buying or selling land?

People should consider how many years there are to the next jubilee year. The more years there are, the more valuable is the land. [25:15]

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What must the people consider when buying or selling land?

People should consider how many years there are to the next jubilee year. The more years there are, the more valuable is the land. [25:17]

How will Yahweh take care of his people during the seventh year, the Sabbath year, when crops are not to be grown?

Yahweh told the people that the harvest the sixth year would exceed the normal harvest by three times, so there would be food for the seventh year. [25:21]

What did Yahweh say to the people about permanent ownership of land?

Yahweh said to not sell the land permanently to a new owner because the land belonged to him. [25:23]

What property is not to be returned during the jubilee year?

A house bought in a walled city will become permanent property of the man who bought it after a year. [25:30]

How are the people to treat a fellow countryman who becomes poor and can no longer provide for himself?

The people are to help him, not charge him interest or try to profit from him in any way. [25:35]

How are the people to treat a fellow countryman who becomes poor and can no longer provide for himself?

The people are to help him, not charge him interest or try to profit from him in any way. [25:36]

How should the people treat a fellow countryman who has sold himself as a slave?

The people should treat a fellow countryman who has sold himself as a slave as a hired-servant, not made to work like a slave. [25:40]

Leviticus 26

What does Yahweh say to the people they should not make?

Yahweh says to the people they should not make idols. [26:1]

What must the people do to make sure Yahweh sends rain and harvest?

Yahweh says the people must walk with his laws and keep his commandments, and obey them to receive his rain and harvest. [26:3]

What will Yahweh do to make the people safe?

Yahweh will remove the dangerous animals and cause the sword to not pass through the land. [26:6]

If the people do what Yahweh tells them to do, what does he promise to do for them?

If the people do what Yahweh tells them to do, he promises to walk among them, be their God, and they will be his people. [26:12]

What kind of disease and fever did Yahweh say he would send on Israel if they did not obey his commandments?

Yahweh says he would send disease and fever that would destroy their eyes and drain away their lives if they did not obey his commandments. [26:16]

What does Yahweh say he will do if the people do not obey his commandments and decrees?

Yahweh says if the people do not obey his commandments, they will be punished seven times as severely for their sins. [26:18]

What did Yahweh say he would do to the weather if Israel did not obey his commandments?

Yahweh said he would make the sky over them like iron (drought). [26:18]

What did Yahweh say he would do to the weather if Israel did not obey his commandments?

Yahweh said he would make the sky over them like iron (drought). [26:19]

Yahweh said if Israel wouldn't listen to him, he would send dangerous animals against them. What did Yahweh say those animals would do?

Yahweh said those animals would steal their children, destroy their cattle and make them few in number. [26:21]

Yahweh said if Israel wouldn't listen to him, he would send dangerous animals against them. What did Yahweh say those animals would do?

Yahweh said those animals would steal their children, destroy their cattle and make them few in number. [26:22]

If the people do not obey Yahweh, have they lost all hope?

Yahweh says that if the people will confess their sins, the sins of their fathers, their treason against Yahweh, and humbly accept the punishment for their sin, he will call to mind the covenant he made with Jacob, Isaac, and Abraham. [26:40]

If the people do not obey Yahweh, have they lost all hope?

Yahweh says that if the people will confess their sins, the sins of their fathers, their treason against Yahweh, and humbly accept the punishment for their sin, he will call to mind the covenant he made with Jacob, Isaac, and Abraham. [26:41]

If the people do not obey Yahweh, have they lost all hope?

Yahweh says that if the people will confess their sins, the sins of their fathers, their treason against Yahweh, and humbly accept the punishment for their sin, he will call to mind the covenant he made with Jacob, Isaac, and Abraham. [26:42]

In spite of their sin, what does Yahweh promise to do?

Yahweh promises not to reject them or detest them so as to completely destroy them and do away with the covenant he made with them, so that he may be their God. [26:45]

Leviticus 27**What is the purpose of the standard value?**

When a person is dedicated to Yahweh, he may make a special vow that requires him to use the standard value. [27:2]

What is the standard value of a man between the ages of twenty and sixty?

A man between the ages of twenty and sixty has a standard value of fifty shekels of silver. [27:3]

What is the standard value of a woman between the ages of twenty and sixty?

A woman between the ages of twenty and sixty has the standard value of thirty shekels. [27:4]

What if the one making the vow is unable to afford the standard value of the person he is dedicating?

If the one making the vow is not able to afford the standard value, he may be presented to the priest and the priest will value that person by the amount the one making the vow is able to afford. [27:8]

What other things may the priest value that are to be presented to Yahweh?

The priest may also value an animal to be presented for sacrifice, a man's house, or some of his land. [27:11]

What other things may the priest value that are to be presented to Yahweh?

The priest may also value an animal to be presented for sacrifice, a man's house, or some of his land. [27:14]

What other things may the priest value that are to be presented to Yahweh?

The priest may also value an animal to be presented for sacrifice, a man's house, or some of his land. [27:16]

What must a man do with a field he has sanctified to Yahweh in the year of the jubilee?

When a man has sanctified a field to Yahweh and the year of the jubilee comes, the priest will figure the estimated value of the field up to the year of the jubilee and the man must pay its value on that day as a holy gift to Yahweh. [27:23]

Which of the animals belongs only to Yahweh?

The firstborn of all the animals belongs only to Yahweh. [27:26]

What part of the things dedicated to Yahweh may be sold or redeemed?

Nothing dedicated to Yahweh may be sold or redeemed. [27:28]

If a man redeems any of his tithe, what must he add to it?

If a man redeems any of his tithe, he must add a fifth to its value. [27:31]

translationWords

Aaron

Facts:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the **priest** priests for the people of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [priest](#), [Moses](#), [Israel](#))

Bible References:

- [1 Chronicles 23:12-14](#)
- [Acts 07:38-40](#)
- Exodus 28:1-3
- [Luke 01:5-7](#)
- [Numbers 16:44-46](#)

Examples from the Bible stories:

- **09:15** God warned Moses and **Aaron** that Pharaoh would be stubborn.
- **10:05** Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.
- **13:09** God chose Moses' brother, **Aaron**, and Aaron's descendants to be his priests.
- **13:11** So they (the Israelites) brought gold to **Aaron** and asked him to form it into an idol for them!
- **14:07** They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

Word Data:

- Strong's: H175, G2

Uses:

- [Leviticus 1:5-6](#)

- Leviticus 1:7-9
- Leviticus 1:10-11
- Leviticus 2:1-3
- Leviticus 2:8-10
- Leviticus 3:1-2
- Leviticus 3:3-5
- Leviticus 3:6-8
- Leviticus 3:12-14
- Leviticus 6:8-9
- Leviticus 6:14-15
- Leviticus 6:16-18
- Leviticus 6:19-20
- Leviticus 6:24-26
- Leviticus 7:9-10
- Leviticus 7:31-32
- Leviticus 7:33-34
- Leviticus 7:35-36
- Leviticus 8:1-3
- Leviticus 8:6-7
- Leviticus 8:12-13
- Leviticus 8:14-15
- Leviticus 8:18-19
- Leviticus 8:22-23
- Leviticus 8:25-26
- Leviticus 8:31-33
- Leviticus 8:34-36
- Leviticus 9:1-2
- Leviticus 9:6-7
- Leviticus 9:8-9
- Leviticus 9:12-14
- Leviticus 9:15-17
- Leviticus 9:18-19
- Leviticus 9:20-21
- Leviticus 9:22-24
- Leviticus 10:1-2
- Leviticus 10:3-4
- Leviticus 10:5-7
- Leviticus 10:8-11
- Leviticus 10:16-18
- Leviticus 10:19-20
- Leviticus 11:1-2
- Leviticus 13:1-2
- Leviticus 14:33-35

- Leviticus 15:1-3
- Leviticus 16:1-2
- Leviticus 16:11
- Leviticus 16:17-19
- Leviticus 17:1-4
- Leviticus 21:1-3
- Leviticus 21:16-17
- Leviticus 21:22-24
- Leviticus 22:1-3
- Leviticus 22:17-19
- Leviticus 24:3-4

Abraham, Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to “Abraham.”

- The name “Abram” means “exalted father.”
- “Abraham” means “father of many.”
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), Chaldea, Sarah, [Isaac](#))

Bible References:

- [Galatians 03:6-9](#)
- [Genesis 11:29-30](#)
- [Genesis 21:1-4](#)
- [Genesis 22:1-3](#)
- [James 02:21-24](#)
- [Matthew 01:1-3](#)

Examples from the Bible stories:

- **04:06** When **Abram** arrived in Canaan, God said, “Look all around you. I will give to you and your descendants all the land that you can see as an inheritance.”
- **05:04** Then God changed **Abram**’s name to **Abraham**, which means “father of many.”
- **05:05** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham’s son.
- **05:06** When Isaac was a young man, God tested **Abraham**’s faith by saying, “Take Isaac, your only son, and kill him as a sacrifice to me.”
- **06:01** When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- **06:04** After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- **21:02** God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H87, H85, G11

Uses:

- [Leviticus 26:40-42](#)

acknowledge

Facts:

The term “acknowledge” means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, “acknowledge” could be translated as “admit” or “declare” or “confess to be true” or “believe.”
- When referring to acknowledging a person, this term could be translated as “accept” or “recognize the value of” or “tell others that (the person) is faithful.”
- In the context of acknowledging God, this could be translated as “believe and obey God” or “declare who God is” or “tell other people about how great God is” or “confess that what God says and does is true.”

(See also: [obey](#), [glory](#), [salvation](#))

Bible References:

- [Daniel 11:38-39](#)
- [Jeremiah 09:4-6](#)
- [Job 34:26-28](#)
- [Leviticus 22:31-33](#)
- [Psalm 029:1-2](#)

Word Data:

- Strong's: H3045, H3046, H5046, H5234, H6942, G1492, G1921, G3670

Uses:

- [Leviticus 22:31-33](#)

adultery, adulterous, adulterer, adulteress, adulterers, adulteresses

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.
- The term “adulterous” is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: **euphemism**)
- When “adulterous” is used in a figurative sense, it is best to translate it literally in order to communicate God’s view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of “adulterous” could be translated as “unfaithful” or “immoral” or “like an unfaithful spouse.”

(See also: commit, **covenant**, sexual immorality, **sleep with**, **unfaithful**)

Bible References:

- Exodus 20:12-14
- **Hosea 04:1-2**
- **Luke 16:18**
- **Matthew 05:27-28**
- **Matthew 12:38-40**
- **Revelation 02:22-23**

Examples from the Bible stories:

- **13:06** ”Do not commit **adultery**.”

- **28:02** Do not commit **adultery**.
- **34:07** "The religious leader prayed like this, 'Thank you, God, that I am not a sinner like other men-such as robbers, unjust men, **adulterers**, or even like that tax collector.'"

Word Data:

- Strong's: H5003, H5004, H5005, G3428, G3429, G3430, G3431, G3432

Uses:

- **Leviticus 20:10-12**

adversary, enemy

Definition:

An “adversary” is a person or group who is opposed to someone or something. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose you or harm you.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- Adversary may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: Satan)

Bible References:

- [1 Timothy 05:14-16](#)
- [Isaiah 09:11-12](#)
- [Job 06:21-23](#)
- [Lamentations 04:12-13](#)
- [Luke 12:57-59](#)
- [Matthew 13:24-26](#)

Word Data:

- Strong's: H341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G476, G480, G2189, G2190, G4567, G5227

Uses:

- [Leviticus 26:7-8](#)

altar of incense

Facts:

The altar of incense was a piece of furniture on which a priest would burn incense as an offering to God. It was also called the golden altar.

- The altar of incense was made of wood, and its top and sides were covered with gold. It was about a half meter long, a half meter wide, and one meter tall.
- At first it was kept in the tabernacle. Then it was kept in the temple.
- Every morning and evening a priest would burn incense on it.
- This can also be translated as “altar for burning incense” or “golden altar” or “incense burner” or “incense table.”

(Translation suggestions: [How to Translate Names](#))

(See also: [incense](#))

Bible References:

- [Luke 01:11-13](#)

Word Data:

- Strong's: H4196, H7004, G2368, G2379

Uses:

- [Leviticus 4:6-7](#)

altar, altars

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: [altar of incense](#), [false god](#), [grain offering](#), [sacrifice](#))

Bible References:

- Genesis 08:20-22
- Genesis 22:9-10
- [James 02:21-24](#)
- [Luke 11:49-51](#)
- [Matthew 05:23-24](#)
- [Matthew 23:18-19](#)

Examples from the Bible stories:

- **03:14** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **05:08** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **13:09** A priest would kill the animal and burn it on the **altar**.
- **16:06** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H741, H2025, H4056, H4196, G1041, G2379

Uses:

- [Leviticus 1:5-6](#)
- [Leviticus 1:7-9](#)
- [Leviticus 1:10-11](#)

- Leviticus 1:12-13
- Leviticus 1:14-15
- Leviticus 1:16-17
- Leviticus 2:1-3
- Leviticus 2:8-10
- Leviticus 2:11-13
- Leviticus 3:1-2
- Leviticus 3:3-5
- Leviticus 3:6-8
- Leviticus 3:9-11
- Leviticus 3:12-14
- Leviticus 3:15-17
- Leviticus 4:8-10
- Leviticus 4:26
- Leviticus 4:31
- Leviticus 5:7-9
- Leviticus 5:12-13
- Leviticus 6:8-9
- Leviticus 6:10-11
- Leviticus 6:12-13
- Leviticus 6:14-15
- Leviticus 7:1-4
- Leviticus 7:5-6
- Leviticus 7:13-14
- Leviticus 7:31-32
- Leviticus 8:10-11
- Leviticus 8:14-15
- Leviticus 8:16-17
- Leviticus 8:18-19
- Leviticus 8:20
- Leviticus 8:22-23
- Leviticus 8:28-29
- Leviticus 9:6-7
- Leviticus 9:8-9
- Leviticus 9:10-11
- Leviticus 9:12-14
- Leviticus 9:15-17
- Leviticus 9:18-19
- Leviticus 9:20-21
- Leviticus 9:22-24
- Leviticus 10:12-13
- Leviticus 14:19-20
- Leviticus 16:12-13

- [Leviticus 16:17-19](#)
- [Leviticus 16:20-22](#)
- [Leviticus 16:32-33](#)
- [Leviticus 17:5-6](#)
- [Leviticus 17:10-11](#)
- [Leviticus 21:22-24](#)
- [Leviticus 22:22-23](#)
- [Leviticus 26:29-30](#)

ancestor, father, forefather

Definition:

When used literally, the term “father” refers to a person’s male parent. There are also several figurative uses of this term.

- The terms “father” and “forefather” are often used to refer to the male ancestors of a certain person or people group. This could also be translated a “ancestor” or “ancestral father.”
- The expression “the father of” can figuratively refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4 “the father of all who live in tents” could mean, “the first clan leader of the first people who ever lived in tents.”
- The apostle Paul figuratively called himself the “father” of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- “God the Father” should also be translated using the usual, common word for “father.”
- When referring to forefathers, this term could be translated as “ancestors” or “ancestral fathers.”
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as “spiritual father” or “father in Christ.”
- Sometimes the word “father” can be translated as “clan leader.”
- The phrase “father of all lies” could be translated as “source of all lies” or “the one from whom all lies come.”

(See also: God the Father, [son](#), Son of God)

Bible References:

- [Acts 07:1-3](#)
- [Acts 07:31-32](#)
- [Acts 07:44-46](#)
- [Acts 22:3-5](#)
- [Genesis 31:29-30](#)
- [Genesis 31:41-42](#)
- [Genesis 31:51-53](#)
- [Hebrews 07:4-6](#)
- [John 04:11-12](#)
- [Joshua 24:3-4](#)
- [Malachi 03:6-7](#)
- [Mark 10:7-9](#)

- Matthew 01:7-8
- Matthew 03:7-9
- Matthew 10:21-23
- Matthew 18:12-14
- Romans 04:11-12

Word Data:

- Strong's: H1, H2, H25, H369, H539, H1121, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G256, G540, G1080, G2495, G3737, G3962, G3964, G3966, G3967, G3970, G3971, G3995, G4245, G4269, G4613

Uses:

- Leviticus 20:8-9
- Leviticus 20:10-12
- Leviticus 20:17-18
- Leviticus 25:39-41

angry, anger

Definition:

To “be angry” or to “have anger” means to be very displeased, irritated and upset about something or against someone.

- When people get angry, they are often sinful and selfish, but sometimes they have righteous anger against injustice or oppression.
- God’s anger (also called “wrath”) expresses his strong displeasure regarding sin.
- The phrase “provoke to anger” means “cause to be angry.”

(See also: wrath)

Bible References:

- [Ephesians 04:25-27](#)
- [Exodus 32:9-11](#)
- [Isaiah 57:16-17](#)
- [John 06:52-53](#)
- [Mark 10:13-14](#)
- [Matthew 26:6-9](#)
- [Psalms 018:7-8](#)

Word Data:

- Strong’s: H599, H639, H1149, H2152, H2194, H2195, H2198, H2534, H2734, H2787, H3179, H3707, H3708, H3824, H4751, H4843, H5674, H5678, H6225, H7107, H7110, H7266, H7307, G23, G1758, G2371, G2372, G3164, G3709, G3710, G3711, G3947, G3949, G5520

Uses:

- [Leviticus 10:5-7](#)
- [Leviticus 26:27-28](#)

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour oil on” or “put oil on” or “consecrate by pouring perfumed oil on.”
- To “be anointed” could be translated as “be consecrated with oil.” or “be appointed” or “be consecrated.”
- In some contexts the term “anoint” could be translated as “appoint.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: Christ, [consecrate](#), [high priest](#), King of the Jews, [priest](#), prophet)

Bible References:

- [1 John 02:20-21](#)
- [1 John 02:27-29](#)
- [1 Samuel 16:2-3](#)
- [Acts 04:27-28](#)
- [Amos 06:5-6](#)
- Exodus 29:5-7
- [James 05:13-15](#)

Word Data:

- Strong's: H47, H430, H4397, H4398, H8136, G32, G743, H1101, H1878, H3323, H4473, H4886, H4888, H4899, H5480, G218, G1472, G2025, G3462, G5545, G5548

Uses:

- Leviticus 4:4-5
- Leviticus 4:16-17
- Leviticus 6:19-20
- Leviticus 7:35-36
- Leviticus 8:1-3
- Leviticus 8:10-11
- Leviticus 8:12-13
- Leviticus 10:5-7
- Leviticus 16:32-33
- Leviticus 21:10-12

appoint, appoints, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eterna life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- [1 Samuel 08:10-12](#)
- [Acts 03:19-20](#)
- [Acts 06:2-4](#)
- [Acts 13:48-49](#)
- [Genesis 41:33-34](#)
- [Numbers 03:9-10](#)

Word Data:

- Strong’s: H561, H977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G322, G606, G1299, G1303, G1935, G2525, G2749, G4287, G4384, G4929, G5021, G5087

Uses:

- [Leviticus 23:1-2](#)
- [Leviticus 23:4-6](#)
- [Leviticus 23:37-38](#)
- [Leviticus 23:42-44](#)

ark of the covenant, ark of Yahweh

Definition:

These terms refer to a special wooden chest, overlaid with gold, that contained the two stone tablets on which the Ten Commandments were written. It also contained Aaron's staff and a jar of manna.

- The term "ark" here could be translated as "box" or "chest" or "container."
- The objects in this chest reminded the Israelites of God's covenant with them.
- The ark of the covenant was located in the "most holy place."
- God's presence was above the ark of the covenant in the most holy place of the tabernacle, where he spoke to Moses on behalf of the Israelites.
- During the time that the ark of the covenant was in the most holy place of the temple, the high priest was the only one who could approach the ark, once a year on the Day of Atonement.
- Many English versions translate the term "covenant decrees" literally as "testimony." This refers to the fact that the Ten Commandments were a testimony or witness to God's covenant with his people. It is also translated as "covenant law."

(See also: ark, [covenant](#), [atonement](#), [holy place](#), [testimony](#), [witness](#))

Bible References:

- [1 Samuel 06:14-15](#)
- [Exodus 25:10-11](#)
- [Hebrews 09:3-5](#)
- [Judges 20:27-28](#)
- [Numbers 07:89](#)
- [Revelation 11:19](#)

Word Data:

- Strong's: H727, H1285, H3068

Uses:

- [Leviticus 16:1-2](#)
- [Leviticus 16:12-13](#)

assembly, assemble

Definition:

The term “assembly” usually refers to a group of people who come together to discuss problems, give advice, and make decisions.

- An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.
- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”
- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: hyperbole)

(See also: council)

Bible References:

- [1 Kings 08:14-16](#)
- [Acts 07:38-40](#)
- [Ezra 10:12-13](#)
- [Hebrews 12:22-24](#)
- [Leviticus 04:20-21](#)
- [Nehemiah 08:1-3](#)

Word Data:

- Strong’s: H622, H627, H1413, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H5789, H6116, H6633, H6908, H6950, H6951, H6952, H7284, G1577, G1997, G3831, G4863, G4864, G4871, G4905

Uses:

- Leviticus 4:13-15
- Leviticus 4:20-21
- Leviticus 8:1-3
- Leviticus 8:4-5
- Leviticus 9:3-5
- Leviticus 10:5-7
- Leviticus 10:16-18
- Leviticus 16:3-5
- Leviticus 16:17-19
- Leviticus 16:32-33
- Leviticus 19:1-4
- Leviticus 23:1-2
- Leviticus 23:3
- Leviticus 23:4-6
- Leviticus 23:7-8
- Leviticus 23:19-21
- Leviticus 23:23-25
- Leviticus 23:26-27
- Leviticus 23:35-36
- Leviticus 24:13-14
- Leviticus 24:15-16

atonement lid

Definition:

The “atonement lid” was a slab of gold that was used to cover the top of the ark of the covenant. In many English translations, it is also referred to as an “atonement cover.”

- The atonement lid was about 115 centimeters in length and 70 centimeters in width.
- Above the atonement lid were two gold cherubim with their wings touching.
- Yahweh said that he would meet with the Israelites above the atonement lid, under the outstretched wings of the cherubim. Only the high priest was permitted to meet with Yahweh in this way, as the representative of the people.
- Sometimes this atonement lid has been referred to as a “mercy seat” because it communicates God’s mercy in coming down to redeem sinful human beings.

Translation Suggestions:

- Other ways to translate this term could include “ark covering where God promises to redeem” or “place where God atones” or “lid of ark where God forgives and restores.”
- Can also mean “place of propitiation.”
- Compare this term with how you translated “atonement,” “propitiation,” and “redemption.”

(See also: [ark of the covenant](#), [atonement](#), cherubim, propitiation, [redeem](#))

Bible References:

- Exodus 25:15-18
- Exodus 30:5-6
- Exodus 40:17-20
- [Leviticus 16:1-2](#)
- [Numbers 07:89](#)

Word Data:

- Strong’s: H3727, G2435

Uses:

- [Leviticus 16:1-2](#)
- [Leviticus 16:12-13](#)

atonement, atone, atones, atoned

Definition:

The terms “atone” and “atonement” refer to how God provided a sacrifice to pay for people’s sins and to appease his wrath for sin.

- In Old Testament times, God allowed temporary atonement to be made for the sins of the Israelites by the offering of a blood sacrifice, which involved killing an animal.
- As recorded in the New Testament, Christ’s death on the cross is the only true and permanent atonement for sin.
- When Jesus died, he took the punishment that people deserve because of their sin. He paid the atonement price with his sacrificial death.

Translation Suggestions:

- The term “atone” could be translated by a word or phrase that means “pay for” or “provide payment for” or “cause someone’s sins to be forgiven” or “make amends for a crime.”
- Ways to translate “atonement” could include “payment” or “sacrifice to pay for sin” or “providing the means of forgiveness.”
- Make sure the translation of this term does not refer to payment of money.

(See also: [atonement lid](#), [forgive](#), propitiation, reconcile, [redeem](#))

Bible References:

- [Ezekiel 43:25-27](#)
- [Ezekiel 45:18-20](#)
- [Leviticus 04:20-21](#)
- [Numbers 05:8-10](#)
- [Numbers 28:19-22](#)

Word Data:

- Strong’s: H3722, H3725, G2643

Uses:

- [Leviticus 01 General Notes](#)
- [Leviticus 1:3-4](#)
- [Leviticus 4:20-21](#)
- [Leviticus 4:26](#)
- [Leviticus 4:31](#)

- Leviticus 4:34-35
- Leviticus 5:5-6
- Leviticus 5:10
- Leviticus 5:12-13
- Leviticus 5:14-16
- Leviticus 5:17-19
- Leviticus 6:5-7
- Leviticus 6:29-30
- Leviticus 7:7-8
- Leviticus 8:14-15
- Leviticus 8:34-36
- Leviticus 9:6-7
- Leviticus 10:16-18
- Leviticus 12:7-8
- Leviticus 14:17-18
- Leviticus 14:19-20
- Leviticus 14:21-23
- Leviticus 14:28-29
- Leviticus 14:30-32
- Leviticus 14:52-53
- Leviticus 15:13-15
- Leviticus 15:28-30
- Leviticus 16 General Notes
- Leviticus 16:6-7
- Leviticus 16:11
- Leviticus 16:17-19
- Leviticus 16:20-22
- Leviticus 16:29-31
- Leviticus 16:34
- Leviticus 17:10-11
- Leviticus 19:20-22
- Leviticus 23 General Notes
- Leviticus 23:26-27
- Leviticus 25:8

avenge, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression “to avenge” could also be translated as “to right a wrong” or “to get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: [punish](#), [just](#), [righteous](#))

Bible References:

- [1 Samuel 24:12-13](#)
- [Ezekiel 25:15-17](#)
- [Isaiah 47:3-5](#)
- [Leviticus 19:17-18](#)
- [Psalms 018:46-47](#)
- [Romans 12:19-21](#)

Word Data:

- Strong’s: H1350, H3467, H5358, H5359, H5360, H6544, H6546, H8199, G1349, G1556, G1557, G1558, G2917, G3709

Uses:

- [Leviticus 19:17-18](#)
- [Leviticus 26:25-26](#)

barley

Definition:

The term “barley” refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as “grain called barley” or “barley grain.”

(See also: [How to Translate Unknowns](#))

(See also: [grain](#), [thresh](#), wheat)

Bible References:

- [1 Chronicles 11:12-14](#)
- [Job 31:38-40](#)
- [Judges 07:13-14](#)
- [Numbers 05:15](#)
- [Revelation 06:5-6](#)

Word Data:

- Strong's: H8184, G2915, G2916

Uses:

- [Leviticus 27:16](#)

basket

Definition:

The term “basket” refers to a container made of woven material.

- In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs.
- A basket could be coated with a waterproof substance so that it could float.
- When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River.
- The word translated as “basket” in that story is the same word that is translated as “ark” referring to the boat that Noah built. The common meaning of its use in these two contexts may be “floating container.”

(See also: ark, [Moses](#), Nile River, Noah)

Bible References:

- [2 Corinthians 11:32-33](#)
- [Acts 09:23-25](#)
- [Amos 08:1-3](#)
- [John 06:13-15](#)
- [Judges 06:19-20](#)
- [Matthew 14:19-21](#)

Word Data:

- Strong's: H374, H1731, H1736, H2935, H3619, H5536, H7991, G2894, G3426, G4553, G4711

Uses:

- [Leviticus 8:1-3](#)
- [Leviticus 8:25-26](#)
- [Leviticus 8:31-33](#)

beast

Facts:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: [Metaphor](#))
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: authority, Daniel, [livestock](#), [nation](#), [power](#), [reveal](#), Beelzebul)

Bible References:

- [1 Corinthians 15:31-32](#)
- [1 Samuel 17:44-45](#)
- [2 Chronicles 25:18-19](#)
- [Jeremiah 16:1-4](#)
- [Leviticus 07:21](#)
- [Psalms 049:12-13](#)

Word Data:

- Strong's: H338, H929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G2226, G2341, G2342, G2934, G4968, G5074

Uses:

- [Leviticus 7:21](#)

believe, believes, believed, belief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”
- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”

(See also: [faith](#), believer)

Bible References:

- [1 John 03:23-24](#)
- [Acts 09:40-43](#)
- [Acts 28:23-24](#)
- Genesis 15:6-8
- Genesis 45:24-26
- [Habakkuk 01:5-7](#)
- [Job 09:16-18](#)
- [John 01:12-13](#)
- [Mark 01:14-15](#)

Examples from the Bible stories:

- **03:04** Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- **04:08** Abram **believed** God's promise. God declared that Abram was righteous because he **believed** God's promise.
- **11:02** God provided a way to save the firstborn of anyone who **believed in** him.
- **11:06** But the Egyptians did not **believe** God or obey his commands.
- **37:05** Jesus replied, "I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?"

Word Data:

- Strong's: H539, H540, G544, G569, G571, G3982, G4100, G4102, G4103, G4135

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as “to restrain” or “to prevent” or “to keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: [fulfill](#), [peace](#), [prison](#), [servant](#), [vow](#))

Bible References:

- [Leviticus 08:6-7](#)

Word Data:

- Strong's: H247, H481, H519, H615, H631, H632, H632, H640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G254, G331, G332, G1195, G1196, G1198, G1199, G1210, G1210, G1397, G1398, G1401, G1402, G2611, G2615, G3734, G3784, G3814, G4019, G4029, G4385, G4886, G4887, G5265

Uses:

- [Leviticus 8:6-7](#)

blasphemy, blaspheme, blasphemous, blasphemies

Definition:

In the Bible, the term “blasphemy” refers to speaking in a way that shows a deep disrespect for God or people. To “blaspheme” someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as “slander” when it refers to blaspheming people.

Translation Suggestions:

- To “blaspheme” can be translated as to “say evil things against” or to “dishonor God” or to “slander.”
- Ways to translate “blasphemy” could include “speaking wrongly about others” or “slander” or “spreading false rumors.”

(See also: [dishonor](#), [slander](#))

Bible References:

- [1 Timothy 01:12-14](#)
- [Acts 06:10-11](#)
- [Acts 26:9-11](#)
- [James 02:5-7](#)
- [John 10:32-33](#)
- [Luke 12:8-10](#)
- [Mark 14:63-65](#)
- [Matthew 12:31-32](#)
- [Matthew 26:65-66](#)
- [Psalms 074:9-11](#)

Word Data:

- Strong's: H1288, H1442, H2778, H5006, H5007, H5344, G987, G988, G989

Uses:

- [Leviticus 24:10-12](#)

blemish

Facts:

The term “blemish” refers to a physical defect or imperfection on an animal or person. It can also refer to spiritual imperfections and faults in people.

- For certain sacrifices, God instructed the Israelites to offer an animal with no blemishes or defects.
- This is a picture of how Jesus Christ was the perfect sacrifice, without any sin.
- Believers in Christ have been cleansed from their sin by his blood and are considered to be without blemish.
- Ways to translate this term could include “defect” or “imperfection” or “sin,” depending on the context.

(See also: believer, [clean](#), [sacrifice](#), [sin](#))

Bible References:

- [1 Peter 01:18-19](#)
- [2 Peter 02:12-14](#)
- [Deuteronomy 15:19-21](#)
- [Numbers 06:13-15](#)
- [Song of Solomon 04:6-7](#)

Word Data:

- Strong's: H3971, H8400, H8549, G3470

Uses:

- [Leviticus 1:3-4](#)
- [Leviticus 1:10-11](#)
- [Leviticus 3:1-2](#)
- [Leviticus 3:6-8](#)
- [Leviticus 4:1-3](#)
- [Leviticus 4:22-23](#)
- [Leviticus 4:27-28](#)
- [Leviticus 4:32-33](#)
- [Leviticus 5:14-16](#)
- [Leviticus 5:17-19](#)
- [Leviticus 6:5-7](#)
- [Leviticus 9:1-2](#)

- [Leviticus 9:3-5](#)
- [Leviticus 14:10-11](#)
- [Leviticus 22:17-19](#)
- [Leviticus 23:12-14](#)

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as “to provide abundantly for” or “to be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: [praise](#))

Bible References:

- [1 Corinthians 10:14-17](#)
- [Acts 13:32-34](#)
- [Ephesians 01:3-4](#)
- [Genesis 14:19-20](#)
- [Isaiah 44:3-4](#)
- [James 01:22-25](#)
- [Luke 06:20-21](#)
- [Matthew 26:26](#)
- [Nehemiah 09:5-6](#)
- [Romans 04:9-10](#)

Examples from the Bible stories:

- **01:07** God saw that it was good and he **blessed** them.
- **01:15** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **01:16** So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- **04:04** “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- **04:07** Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- **07:03** Isaac wanted to give his **blessing** to Esau.
- **08:05** Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H833, H835, H1288, H1289, H1293, G1757, G2127, G2128, G2129, G3106, G3107, G3108, G6050

Uses:

- [Leviticus 9:22-24](#)
- [Leviticus 25:20-22](#)

blood

Definition:

The term “blood” refers to the red liquid that comes out of a person’s skin when there is an injury or wound. Blood brings life-giving nutrients to a person’s entire body.

- Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death.
- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal’s life to pay for people’s sins.
- Through his death on the cross, Jesus’ blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
- The expression “flesh and blood” refers to human beings.
- The expression “own flesh and blood” refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language.
- The expression “flesh and blood” could be translated as “people” or “human beings.”
- Depending on the context, the expression “my own flesh and blood” could be translated as “my own family” or “my own relatives” or “my own people.”
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate “flesh and blood.”

(See also: [flesh](#))

Bible References:

- [1 John 01:5-7](#)
- [1 Samuel 14:31-32](#)
- [Acts 02:20-21](#)
- [Acts 05:26-28](#)
- [Colossians 01:18-20](#)
- [Galatians 01:15-17](#)
- [Genesis 04:10-12](#)
- [Psalms 016:4](#)
- [Psalms 105:28-30](#)

Examples from the Bible stories:

- **08:03** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **10:03** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.

- **11:05** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb's **blood**.
- **13:09** The **blood** of the animal that was sacrificed covered the person's sin and made that person clean in God's sight.
- **38:05** Then Jesus took a cup and said, "Drink this. It is my **blood** of the New Covenant that is poured out for the forgiveness of sins.
- **48:10** When anyone believes in Jesus, the **blood** of Jesus takes away that person's sin, and God's punishment passes over him.

Word Data:

- Strong's: H1818, H5332, G129, G130, G131, G1420

Uses:

- [Leviticus 1:5-6](#)
- [Leviticus 3:1-2](#)
- [Leviticus 4:4-5](#)
- [Leviticus 4:18-19](#)
- [Leviticus 4:24-25](#)
- [Leviticus 4:29-30](#)
- [Leviticus 4:34-35](#)
- [Leviticus 5:7-9](#)
- [Leviticus 6:27-28](#)
- [Leviticus 6:29-30](#)
- [Leviticus 07 General Notes](#)
- [Leviticus 7:1-4](#)
- [Leviticus 7:13-14](#)
- [Leviticus 7:25-27](#)
- [Leviticus 7:33-34](#)
- [Leviticus 8:14-15](#)
- [Leviticus 8:18-19](#)
- [Leviticus 8:22-23](#)
- [Leviticus 9:8-9](#)
- [Leviticus 9:12-14](#)
- [Leviticus 9:18-19](#)
- [Leviticus 10:16-18](#)
- [Leviticus 12 General Notes](#)
- [Leviticus 14:6-7](#)
- [Leviticus 14:14-16](#)
- [Leviticus 14:17-18](#)
- [Leviticus 14:28-29](#)

- [Leviticus 14:49-51](#)
- [Leviticus 15:25-27](#)
- [Leviticus 16:14](#)
- [Leviticus 16:27-28](#)
- [Leviticus 17 General Notes](#)
- [Leviticus 17:10-11](#)
- [Leviticus 20:17-18](#)

bloodshed

Definition:

The term “bloodshed” refers to the death of human beings due to murder, war, or some other violent act.

- This term literally means “shedding of blood,” which refers to when blood comes out of a person’s body from an open wound.
- The term “bloodshed” is often used to refer to widespread killing of people.
- It is also used as a general reference to the sin of murder.

Translation Suggestions:

- “The bloodshed” could be translated as “the killing of people” or “the many people who were killed.”
- “Through bloodshed” could also be translated as, “by killing people.”
- “Innocent bloodshed” could be translated as “killing innocent people.”
- “Bloodshed follows bloodshed” could be translated as “they keep killing people” or “the killing of people goes on and on” or “they have killed many people and continue to do that” or “people keep killing other people.”
- Another figurative use, “bloodshed will pursue you,” could be translated as “your people will continue to experience bloodshed” or “your people will keep being killed” or “your people will continue to be at war with other nations and people will keep dying.”

(See also: [blood](#) slaughter)

Bible References:

- [1 Chronicles 22:6-8](#)
- [Genesis 09:5-7](#)
- [Hebrews 09:21-22](#)
- [Isaiah 26:20-21](#)
- [Matthew 23:29-31](#)

Word Data:

- Strong’s: H1818, G2210

Uses:

- [Leviticus 17:1-4](#)

Boaz

Facts:

Boaz was an Israelite man who was the husband of Ruth, the great grandfather of King David, and an ancestor of Jesus Christ.

- Boaz lived during the time when there were judges in Israel.
- He was a relative of an Israelite woman named Naomi who had returned to Israel after her husband and sons died in Moab.
- Boaz “redeemed” Naomi’s widowed daughter-in-law Ruth by marrying her and giving her a future with a husband and children.
- He is seen as a picture of how Jesus rescued and redeemed us from sin.

(Translation suggestions: [How to Translate Names](#))

(See also: Moab, [redeem](#), [Ruth](#))

Bible References:

- [1 Chronicles 02:9-12](#)
- [2 Chronicles 03:15-17](#)
- [Luke 03:30-32](#)
- [Matthew 01:4-6](#)
- [Ruth 02:3-4](#)

Word Data:

- Strong’s: H1162

body, bodies

Definition:

The term “body” literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

- Often the term “body” refers to a dead person or animal. Sometimes this is referred to as a “dead body” or a “corpse.”
- When Jesus said to the disciples at his last Passover meal, “This (bread) is my body,” he was referring to his physical body that would be “broken” (killed) to pay for their sins.
- In the Bible, Christians as a group are referred to as the “body of Christ.”
- Just as a physical body has many parts, the “body of Christ” has many individual members.
- Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him glory.
- Jesus is also referred to as the “head” (leader) of the “body” of his believers. Just as a person’s head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his “body.”

Translation Suggestions:

- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say “spiritual body of Christ.”
- When Jesus says, “This is my body,” it is best to translate this literally, with a note to explain it if needed.
- Some languages may have a separate word when referring to a dead body, such as “corpse” for a person or “carcass” for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: [head](#), [spirit](#))

Bible References:

- [1 Chronicles 10:11-12](#)
- [1 Corinthians 05:3-5](#)
- [Ephesians 04:4-6](#)
- [Judges 14:7-9](#)
- [Numbers 06:6-8](#)
- [Psalm 031:8-9](#)
- [Romans 12:4-5](#)

Word Data:

- Strong's: H990, H1320, H1460, H1465, H1472, H1480, H1655, H3409, H4191, H5038, H5085, H5315, H6106, H6297, H7607, G4430, G4954, G4983, G5559

Uses:

- [Leviticus 22:4-6](#)

bow, bow down

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: [humble](#), [worship](#))

Bible References:

- [2 Kings 05:17-19](#)
- [Exodus 20:4-6](#)
- [Genesis 24:26-27](#)
- [Genesis 44:14-15](#)
- [Isaiah 44:19](#)
- [Luke 24:4-5](#)
- [Matthew 02:11-12](#)
- [Revelation 03:9-11](#)

Word Data:

- Strong's: H86, H3721, H3766, H5186, H5753, H5791, H6915, H7743, H7812, H7817, G1120, G2578, G2827, G4781, G4794

Uses:

- [Leviticus 26:1-2](#)

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term “loaf” occurs by itself, it means “loaf of bread.”
- Bread dough is usually made with something that makes it rise, such as yeast.
- Bread can also be made without yeast so that it does not rise. In the Bible this is called “unleavened bread” and was used for the Jews’ passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: [Synecdoche](#))
- The term “bread of the presence” referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as “bread showing that God lived among them.”
- The figurative term “bread from heaven” referred to the special white food called “manna” that God provided for the Israelites when they were wandering through the desert.
- Jesus also called himself the “bread that came down from heaven” and the “bread of life.”
- When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross.
- Many times the term “bread” can be translated more generally as “food.”

(See also: [Passover](#), [tabernacle](#), [temple](#), [unleavened bread](#), [yeast](#))

Bible References:

- [Acts 02:46-47](#)
- [Acts 27:33-35](#)
- Exodus 16:13-15
- [Luke 09:12-14](#)
- [Mark 06:37-38](#)
- [Matthew 04:1-4](#)
- [Matthew 11:18-19](#)

Word Data:

- Strong’s: H2557, H3899, H4635, H4682, G106, G740, G4286

Uses:

- [Leviticus 2:4-5](#)

- Leviticus 7:13-14
- Leviticus 8:25-26
- Leviticus 8:31-33
- Leviticus 21:4-6
- Leviticus 21:18-21
- Leviticus 23:12-14
- Leviticus 23:19-21
- Leviticus 24:7-9
- Leviticus 26:5-6

breastplate, breastpiece

Definition:

The term “breastplate” refers to a piece of armor covering the front of the chest to protect a soldier during battle. The term “breastpiece” refers to a special piece of clothing that the Israelite high priest wore over the front part of his chest.

- A “breastplate” used by a soldier could be made of wood, metal, or animal skin. It was made to prevent arrows, spears, or swords from piercing the chest of the soldier.
- The “breastpiece” worn by the Israelite high priest was made of cloth and had valuable gems attached to it. The priest wore this when he was performing his duties of service to God in the temple.
- Other ways to translate the term “breastplate” could include “metal protective chest covering” or “armor piece protecting the chest.”
- The term “breastpiece” could be translated with a word that means “priestly clothing covering the chest” or “priestly garment piece” or “front piece of priest’s clothing.”

(See also: armor, [high priest](#), pierce, [priest](#), temple, warrior)

Bible References:

- [1 Thessalonians 05:8-11](#)
- [Exodus 39:14-16](#)
- [Isaiah 59:17-18](#)
- [Revelation 09:7-9](#)

Word Data:

- Strong’s: H2833 , H8302, G2382

Uses:

- [Leviticus 8:8-9](#)

bronze

Definition:

The term “bronze” refers to a kind of metal that is made from melting together the metals, copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers’ armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called “casting.”

(See also: [How to Translate Unknowns](#))

(See also: armor, [tabernacle](#), temple)

Bible References:

- [1 Kings 07:15-17](#)
- [1 Samuel 17:37-38](#)
- [Daniel 02:44-45](#)
- [Exodus 25:3-7](#)
- [Revelation 01:14-16](#)

Word Data:

- Strong’s: H5153, H5154, H5174, H5178, G5470, G5474, G5475

Uses:

- [Leviticus 6:27-28](#)
- [Leviticus 26:18-20](#)

brother, brothers

Definition:

The term “brother” usually refers to a male person who shares at least one biological parent with another person.

- In the Old Testament, the term “brothers” is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used “brothers” to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
- A few times in the New Testament, the apostles used the term “sister” when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to “a brother or sister who is in need of food or clothing.”

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when “brothers” is used very generally to refer to members of the same family, clan, or people group, possible translations could include “relatives” or “clan members” or “fellow Israelites.”
- In the context of referring to a fellow believer in Christ, this term could be translated as “brother in Christ” or “spiritual brother.”
- If both males and females are being referred to and “brother” would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be “fellow believers” or “Christian brothers and sisters.”
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: [apostle](#), [God the Father](#), [sister](#), [spirit](#))

Bible References:

- [Acts 07:26-28](#)
- [Genesis 29:9-10](#)
- [Leviticus 19:17-18](#)
- [Nehemiah 03:1-2](#)
- [Philippians 04:21-23](#)
- [Revelation 01:9-11](#)

Word Data:

- Strong's: H251, H252, H264, H1730, H2992, H2993, H2994, H7453, G80, G81, G2385, G2455, G2500, G4613, G5360, G5569

Uses:

- [Leviticus 19:17-18](#)
- [Leviticus 20:19-21](#)
- [Leviticus 21:10-12](#)
- [Leviticus 25:35-38](#)

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: [altar](#), [atonement](#), [ox](#), [priest](#), [sacrifice](#))

Bible References:

- Exodus 40:5-7
- Genesis 08:20-22
- Genesis 22:1-3
- [Leviticus 03:3-5](#)
- [Mark 12:32-34](#)

Word Data:

- Strong's: H801, H5930, H7133, H8548, G3646

Uses:

- [Leviticus 1:3-4](#)
- [Leviticus 1:5-6](#)
- [Leviticus 1:7-9](#)
- [Leviticus 1:10-11](#)
- [Leviticus 1:12-13](#)
- [Leviticus 1:14-15](#)
- [Leviticus 1:16-17](#)
- [Leviticus 3:3-5](#)
- [Leviticus 3:9-11](#)
- [Leviticus 4:6-7](#)
- [Leviticus 4:8-10](#)
- [Leviticus 4:18-19](#)
- [Leviticus 4:24-25](#)
- [Leviticus 4:29-30](#)

- Leviticus 4:32-33
- Leviticus 4:34-35
- Leviticus 5:7-9
- Leviticus 5:10
- Leviticus 6:8-9
- Leviticus 6:10-11
- Leviticus 6:12-13
- Leviticus 6:24-26
- Leviticus 7:7-8
- Leviticus 7:37-38
- Leviticus 8:18-19
- Leviticus 8:20
- Leviticus 8:28-29
- Leviticus 9:1-2
- Leviticus 9:3-5
- Leviticus 9:6-7
- Leviticus 9:12-14
- Leviticus 9:15-17
- Leviticus 9:22-24
- Leviticus 10:19-20
- Leviticus 12:6
- Leviticus 12:7-8
- Leviticus 14:12-13
- Leviticus 14:19-20
- Leviticus 14:21-23
- Leviticus 14:30-32
- Leviticus 15:13-15
- Leviticus 15:28-30
- Leviticus 16:3-5
- Leviticus 17:8-9
- Leviticus 22:17-19
- Leviticus 22:26-27
- Leviticus 23:12-14
- Leviticus 23:23-25
- Leviticus 23:26-27
- Leviticus 23:35-36
- Leviticus 24:7-9

call, calls, calling, called

Definition:

The terms “call” and “call out” literally means to say something loudly to someone who is not nearby. There are also several figurative meanings.

- To “call out” to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- The term “called” is used in the Bible to mean that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of calling someone a name. For example, “He is called John,” means, “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God knows a person’s name personally and has specifically chosen him.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as, “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as, “you must name him.”
- “His name is called” could also be translated as, “his name is” or “he is named.”
- To “call out” could be translated as, “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as, “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as, “I know your name and have chosen you.”

(See also: pray)

Bible References:

- [1 Kings 18:22-24](#)
- [1 Thessalonians 04:7-8](#)
- [2 Timothy 01:8-11](#)
- [Ephesians 04:1-3](#)
- [Galatians 01:15-17](#)
- [Matthew 02:13-15](#)
- [Philippians 03:12-14](#)

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Word Data:

- Strong's: H559, H2199, H4744, H6817, H7121, H7123, G154, G363, G1458, G1528, G1941, G1951, G2028, G2046, G2564, G2821, G2822, G2840, G2919, G3004, G3106, G3333, G3343, G3603, G3686, G3687, G4316, G4341, G4377, G4779, G4867, G5455, G5537, G5581

Uses:

- [Leviticus 1:1-2](#)
- [Leviticus 9:1-2](#)
- [Leviticus 26:40-42](#)

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: [How to Translate Unknowns](#))

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: burden, [unclean](#))

Bible References:

- [1 Chronicles 05:20-22](#)
- [2 Chronicles 09:1-2](#)
- Exodus 09:1-4
- [Mark 10:23-25](#)
- [Matthew 03:4-6](#)
- [Matthew 19:23-24](#)

Word Data:

- Strong's: H327, H1581, G2574

Uses:

- [Leviticus 11:3-4](#)

Canaan, Canaanite

Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: [How to Translate Names](#))

(See also: Ham, Promised Land)

Bible References:

- [Acts 13:19-20](#)
- Exodus 03:7-8
- Genesis 09:18-19
- Genesis 10:19-20
- Genesis 13:5-7
- Genesis 47:1-2

Examples from the Bible stories:

- **04:05** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **04:06** When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **04:09** "I give the land of **Canaan** to your descendants."
- **05:03** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **07:08** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

Word Data:

- Strong's: H3667, H3669, G2581, G5478

Uses:

- [Leviticus 14:33-35](#)
- [Leviticus 25:35-38](#)

cast out, drive out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”

(See also: demon, demon-possessed, [lots](#))

Bible References:

- [Acts 07:17-19](#)
- [Mark 03:13-16](#)
- [Mark 09:28-29](#)
- [Matthew 07:21-23](#)
- [Matthew 09:32-34](#)
- [Matthew 12:24-25](#)
- [Matthew 17:19-21](#)

Word Data:

- Strong's: H1272, H1644, H1920, H3423, H7971, H7993, G1544

Uses:

- [Leviticus 18:24-25](#)
- [Leviticus 20:22-23](#)

cedar

Definition:

The term “cedar” refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: fir, [pure](#), [sacrifice](#), temple)

Bible References:

- [1 Chronicles 14:1-2](#)
- [1 Kings 07:1-2](#)
- [Isaiah 02:12-13](#)
- [Zechariah 11:1-3](#)

Word Data:

- Strong's: H730

Uses:

- [Leviticus 14:3-5](#)
- [Leviticus 14:6-7](#)
- [Leviticus 14:49-51](#)

children, child

Definition:

In the Bible, the term “child” is often used to generally refer to someone who is young in age, including an infant. The term “children” is the plural form and it also has several figurative uses.

- In the Bible, disciples or followers are sometimes called “children.”
- Often the term “children” is used to refer to a person’s descendants.
- The phrase “children of” can refer to being characterized by something. Some examples of this would be:
 - children of the light
 - children of obedience
 - children of the devil
- This term can also refer to people who are like spiritual children. For example, “children of God” refers to people who belong to God through faith in Jesus.

Translation Suggestions:

- The term “children” could be translated as “descendants” when it is referring to a person’s great-grandchildren or great-great-grandchildren, etc.
- Depending on the context, “children of” could be translated as, “people who have the characteristics of” or “people who behave like.”
- If possible, the phrase, “children of God” should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, “people who belong to God” or “God’s spiritual children.”
- When Jesus calls his disciples “children,” this could also be translated as, “dear friends” or “my beloved disciples.”
- When Paul and John refer to believers in Jesus as “children,” this could also be translated as “dear fellow believers.”
- The phrase, “children of the promise” could be translated as, “people who have received what God promised them.”

(See also: [descendant](#), [promise](#), [son](#), [spirit](#), [believer](#), [beloved](#))

Bible References:

- [1 John 02:27-29](#)
- [3 John 01:1-4](#)
- [Galatians 04:19-20](#)
- [Genesis 45:9-11](#)
- [Joshua 08:34-35](#)
- [Nehemiah 05:4-5](#)

Word Data:

- Strong's: H1069, H1121, H1123, H1129, H1323, H1397, H1580, H2029, H2030, H2056, H2138, H2145, H2233, H2945, H3173, H3205, H3206, H3208, H3211, H3243, H3490, H4392, H5271, H5288, H5290, H5759, H5764, H5768, H5953, H6185, H7908, H7909, H7921, G730, G815, G1025, G1064, G1471, G3439, G3515, G3516, G3808, G3812, G3813, G3816, G5040, G5041, G5042, G5043, G5044, G5206, G5207, G5388

Uses:

- [Leviticus 12:1-3](#)
- [Leviticus 12:4-5](#)
- [Leviticus 12:7-8](#)
- [Leviticus 18:21](#)
- [Leviticus 20:1-2](#)
- [Leviticus 21:13-14](#)
- [Leviticus 25:53-55](#)

circumcise, circumcised, circumcision

Definition:

The term “circumcise” means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God’s covenant with them.
- God also commanded Abraham’s descendants to continue to do this for every baby boy born into their households.
- The phrase, “circumcision of the heart” refers figuratively to the “cutting away” or removal of sin from a person.
- In a spiritual sense, “the circumcised” refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term “uncircumcised” refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, “cut around” or “cut in a circle” or “cut off the foreskin.”
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of “male.”

(See also: [How to Translate Unknowns](#))

(See also: [uncircumcised](#), [covenant](#))

Bible References:

- [Acts 10:44-45](#)
- [Acts 11:1-3](#)
- [Acts 15:1-2](#)
- [Colossians 02:10-12](#)
- Exodus 12:47-48
- [Galatians 05:3-4](#)
- Genesis 17:9-11
- Genesis 17:12-14

- [Joshua 05:2-3](#)
- [Philippians 03:1-3](#)

Examples from the Bible stories:

- **05:03** "You must **circumcise** every male in your family."
- **05:05** That day Abraham **circumcised** all the males in his household.

Word Data:

- Strong's: H4135, H4139, H5243, G203, G1986, G4059, G4061

Uses:

- [Leviticus 12:1-3](#)

clan

Definition:

The term “clan” refers to a group of extended family members who come from a common ancestor.

- In the Old Testament, the Israelites were counted according to their clans, or family groups.
- Clans were normally named after their most well-known ancestor.
- Individual people were sometimes referred to by the name of their clan. An example of this is when Moses’ father-in-law Jethro is sometimes called by his clan name, Reuel.
- Clan could be translated as “family group” or “extended family” or “relatives.”

(See also: [family](#), [Jethro](#), [tribe](#))

Bible References:

- [1 Chronicles 06:33-35](#)
- [Genesis 10:2-5](#)
- [Genesis 36:15-16](#)
- [Genesis 36:29-30](#)
- [Genesis 36:40-43](#)
- [Joshua 15:20](#)
- [Numbers 03:38-39](#)

Word Data:

- Strong’s: H1, H441, H1004, H4940

Uses:

- [Leviticus 20:3-5](#)

clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes

Definition:

The term “clean” literally means to not have any dirt or stain. In the Bible, it is often used figuratively to mean, “pure,” “holy,” or “free from sin.”

- “Cleanse” is the process of making something “clean.” It could also be translated as “wash” or “purify.”
- In the Old Testament, God told the Israelites which animals he had specified as ritually “clean” and which ones were “unclean.” Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term “clean” means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared “clean” again.
- Sometimes “clean” is used figuratively to refer to moral purity.

Translation Suggestions:

- This term could be translated with the common word for “clean” or “pure” (in the sense of being not dirty).
- Other ways to translate this could include, “ritually clean” or “acceptable to God.”
- “Cleanse” could be translated by “wash” or “purify.”
- Make sure that the words used for “clean” and “cleanse” can also be understood in a figurative sense.

(See also: [holy](#), [unclean](#), [sacrifice](#))

Bible References:

- [Deuteronomy 12:15-16](#)
- [Ezekiel 24:13](#)
- [Genesis 07:1-3](#)
- [Genesis 07:8-10](#)
- [James 04:8-10](#)
- [Luke 05:12-13](#)
- [Proverbs 20:29-30](#)
- [Psalms 051:7-9](#)

Word Data:

- Strong's: H1249, H1252, H1305, H2134, H2135, H2141, H2398, H2548, H2834, H2889, H2890, H2891, H2893, H3001, H3722, H5352, H5355, H5356, H6565, H6663, H8552, H8562, G2511, G2512, G2513, G3689

Uses:

- Leviticus 01 General Notes
- Leviticus 4:11-12
- Leviticus 6:10-11
- Leviticus 6:27-28
- Leviticus 7:19-20
- Leviticus 10:8-11
- Leviticus 10:14-15
- Leviticus 11:31-33
- Leviticus 11:34-35
- Leviticus 11:46-47
- Leviticus 12:7-8
- Leviticus 12:7-8
- Leviticus 13:5-6
- Leviticus 13:7-8
- Leviticus 13:12-14
- Leviticus 13:15-17
- Leviticus 13:21-23
- Leviticus 13:26-28
- Leviticus 13:34
- Leviticus 13:35-37
- Leviticus 13:38-39
- Leviticus 13:40-41
- Leviticus 13:56-58
- Leviticus 13:59
- Leviticus 14:1-2
- Leviticus 14:3-5
- Leviticus 14:6-7
- Leviticus 14:8-9
- Leviticus 14:10-11
- Leviticus 14:14-16
- Leviticus 14:17-18
- Leviticus 14:19-20
- Leviticus 14:21-23
- Leviticus 14:24-25
- Leviticus 14:28-29

- Leviticus 14:30-32
- Leviticus 14:48
- Leviticus 14:49-51
- Leviticus 14:52-53
- Leviticus 14:54-57
- Leviticus 15:8-9
- Leviticus 15:28-30
- Leviticus 16 General Notes
- Leviticus 16:17-19
- Leviticus 16:29-31
- Leviticus 17:15-16
- Leviticus 20:24-25
- Leviticus 22:4-6
- Leviticus 22:7-9

command, commands, commanded, commandment, commandments

Definition:

The term “to command” means to order someone to do something. A “command” or “commandment” is what the person was ordered to do.

- Although these terms have basically the same meaning, “commandment” often refers to certain commands of God which are more formal and permanent, such as the “Ten Commandments.”
- A command can be positive (“Honor your parents”) or negative (“Do not steal”).
- To “take command” means to “take control” or “take charge” of something or someone.

Translation Suggestions

- It is best to translate this term differently from the term, “law.” Also compare with the definitions of “decree” and “statute.”
- Some translators may prefer to translate “command” and “commandment” with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See [decree](#), [statute](#), [law](#), Ten Commandments)

Bible References:

- [Luke 01:5-7](#)
- [Matthew 01:24-25](#)
- [Matthew 22:37-38](#)
- [Matthew 28:20](#)
- [Numbers 01:17-19](#)
- [Romans 07:7-8](#)

Word Data:

- Strong’s: H559, H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2941, H2942, H2951, H3027, H3982, H3983, H4406, H4662, H4687, H4929, H4931, H4941, H5057, H5713, H5749, H6213, H6310, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7761, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3726, G3852, G3853, G4367, G4483, G4487, G5506

Uses:

- Leviticus 4:1-3
- Leviticus 4:13-15
- Leviticus 4:22-23
- Leviticus 4:27-28
- Leviticus 5:14-16
- Leviticus 5:17-19
- Leviticus 6:1-4
- Leviticus 6:8-9
- Leviticus 6:21-23
- Leviticus 7:35-36
- Leviticus 7:37-38
- Leviticus 8:4-5
- Leviticus 8:8-9
- Leviticus 8:12-13
- Leviticus 8:16-17
- Leviticus 8:20
- Leviticus 8:28-29
- Leviticus 8:31-33
- Leviticus 8:34-36
- Leviticus 9:3-5
- Leviticus 9:6-7
- Leviticus 9:10-11
- Leviticus 9:15-17
- Leviticus 9:20-21
- Leviticus 10:1-2
- Leviticus 10:12-13
- Leviticus 10:16-18
- Leviticus 13:53-55
- Leviticus 14:3-5
- Leviticus 14:36-38
- Leviticus 16:34
- Leviticus 17:1-4
- Leviticus 18:4-5
- Leviticus 18:26-28
- Leviticus 18:29-30
- Leviticus 19:19
- Leviticus 20:8-9
- Leviticus 22:31-33
- Leviticus 24:1-2
- Leviticus 24:22-23
- Leviticus 25:20-22

- [Leviticus 26:3-4](#)
- [Leviticus 26:14-15](#)
- [Leviticus 26:18-20](#)
- [Leviticus 27:34](#)

command, commands, commanded, commandment, commandments

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(See [decree](#), [statute](#), [law](#), Ten Commandments)

Bible References:

- [Luke 01:5-7](#)
- [Matthew 01:24-25](#)
- [Matthew 22:37-38](#)
- [Matthew 28:20](#)
- [Numbers 01:17-19](#)
- [Romans 07:7-8](#)

Word Data:

- Strong’s: H559, H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2941, H2942, H2951, H3027, H3982, H3983, H4406, H4662, H4687, H4929, H4931, H4941, H5057, H5713, H5749, H6213, H6310, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7761, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3726, G3852, G3853, G4367, G4483, G4487, G5506

confess, confessed, confesses, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: [faith](#), [testimony](#))

Bible References:

- [1 John 01:8-10](#)
- [2 John 01:7-8](#)
- [James 05:16-18](#)
- [Leviticus 05:5-6](#)
- [Matthew 03:4-6](#)
- [Nehemiah 01:6-7](#)
- [Philippians 02:9-11](#)
- [Psalms 038:17-18](#)

Word Data:

- Strong's: H3034, H8426, G1843, G3670, G3671

Uses:

- [Leviticus 5:5-6](#)
- [Leviticus 16:20-22](#)
- [Leviticus 26:40-42](#)

consecrate, consecrated, consecration

Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to “sanctify” or “to make holy,” but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word “consecrate” has a meaning that is similar to “purify,” especially when it pertains to preparing people or things for God’s service so that they will be cleansed and acceptable to him.

Translation Suggestions:

- Ways to translate “consecrate” could include, “set apart for God’s service” or “purify for service to God.”
- Also consider how the terms “holy” and “sanctify” are translated.

(See also: [holy](#), [pure](#), sanctify)

Bible References:

- [1 Timothy 04:3-5](#)
- [2 Chronicles 13:8-9](#)
- [Ezekiel 44:19](#)

Word Data:

- Strong’s: H2763, H3027, H4390, H4394, H5144, H5145, H6942, H6944, G1457, G5048

Uses:

- [Leviticus 7:37-38](#)
- [Leviticus 08 General Notes](#)
- [Leviticus 8:22-23](#)
- [Leviticus 8:28-29](#)
- [Leviticus 8:31-33](#)
- [Leviticus 20:6-7](#)
- [Leviticus 21:10-12](#)

consume

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as, “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as, “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: [devour](#), wrath)

Bible References:

- [1 Kings 18:38-40](#)
- [Deuteronomy 07:16](#)
- [Jeremiah 03:23-25](#)
- [Job 07:8-10](#)
- [Numbers 11:1-3](#)

Word Data:

- Strong’s: H398, H402, H1086, H1104, H1197, H1497, H1846, H2000, H2628, H3615, H3617, H3631, H3857, H4127, H4529, H4743, H5486, H5487, H5595, H6244, H6789, H7332, H7646, H7829, H8046, H8552, G355, G1159, G2618, G2654, G2719, G5315, G5723

Uses:

- [Leviticus 6:10-11](#)
- [Leviticus 9:22-24](#)

courtyard, court

Definition:

The terms “courtyard” and “court” refer to an enclosed area that is open to the sky and surrounded by walls. The term “court” also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase “king’s court” can refer to his palace or to a place in his palace where he makes judgments.
- The expression, “courts of Yahweh” is a figurative way of referring to Yahweh’s dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term “courtyard” could be translated as “enclosed space” or “walled-in land” or “temple grounds” or “temple enclosure.”
- Sometimes the term “temple” may need to be translated as “temple courtyards” or “temple complex” so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, “courts of Yahweh” could be translated as, “place where Yahweh lives” or “place where Yahweh is worshiped.”
- The term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: Gentile, judge, king, [tabernacle](#), temple)

Bible References:

- [2 Kings 20:4-5](#)
- [Exodus 27:9-10](#)
- [Jeremiah 19:14-15](#)
- [Luke 22:54-55](#)
- [Matthew 26:69-70](#)
- [Numbers 03:24-26](#)
- [Psalms 065:4](#)

Word Data:

- Strong’s: H1004, H1508, G2681, H2691, H5835, H6503, H7339, G833, G933, G4259

Uses:

- [Leviticus 6:16-18](#)
- [Leviticus 6:24-26](#)

covenant, covenants

Definition:

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.

(See also: new covenant, [promise](#))

Bible References:

- [2 Kings 18:11-12](#)
- [2 Samuel 23:5](#)
- [Acts 07:6-8](#)
- Exodus 34:10-11
- [Galatians 03:17-18](#)
- Genesis 09:11-13
- Genesis 17:7-8
- Genesis 31:43-44
- [Joshua 24:24-26](#)
- [Luke 01:72-75](#)
- [Mark 14:22-25](#)

Examples from the Bible stories:

- **04:09** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **05:04** "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- **06:04** After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- **07:10** The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- **13:02** God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- **13:04** Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- **15:13** Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.

Word Data:

- Strong's: H1285, H3772, G802, G1242, G4934

Uses:

- [Leviticus 2:11-13](#)
- [Leviticus 24:7-9](#)
- [Leviticus 26:9-10](#)
- [Leviticus 26:14-15](#)
- [Leviticus 26:25-26](#)
- [Leviticus 26:40-42](#)

cow, calf, bull, cattle

Definition:

The term “cattle” refers to a kind of large, four-legged farm animal that eats grass and is primarily raised for its meat and milk.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- Sometimes the term “cow” is used in a general way to refer to all kinds of cattle.
- In some cultures, cattle are traded in exchange for goods. Sometimes they are used as gifts given to the parents of a young woman a man desires to marry.
- In the Bible, the Jewish people used cattle for sacrifices, especially a certain type called the red heifer.
- A “heifer” is a cow that has not yet had a baby.
- An “ox” is a special type of bull that is used for agricultural work, like pulling a plow.

(See also: [How to Translate Unknowns](#))

(See also: heifer, [ox](#), [yoke](#))

Bible References:

- [1 Kings 01:9-10](#)
- [1 Samuel 01:24-25](#)
- [2 Chronicles 11:13-15](#)
- [Luke 13:15-16](#)
- [Matthew 22:4](#)

Word Data:

- Strong’s: H47, H929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7716, H7794, H7921, H8377, H8450, G2353, G2934, G3447, G3448, G4165, G5022

Uses:

- [Leviticus 1:5-6](#)
- [Leviticus 4:1-3](#)
- [Leviticus 4:4-5](#)
- [Leviticus 4:6-7](#)
- [Leviticus 4:8-10](#)
- [Leviticus 4:11-12](#)
- [Leviticus 4:13-15](#)
- [Leviticus 4:16-17](#)

- Leviticus 4:20-21
- Leviticus 8:1-3
- Leviticus 8:14-15
- Leviticus 8:16-17
- Leviticus 9:1-2
- Leviticus 9:3-5
- Leviticus 9:8-9
- Leviticus 9:18-19
- Leviticus 16:3-5
- Leviticus 16:11
- Leviticus 16:27-28
- Leviticus 22:17-19
- Leviticus 22:26-27
- Leviticus 22:28-30
- Leviticus 23:17-18
- Leviticus 26:21-22

creature

Definition:

The term “creature” refers to all the living beings that God created, both humans and animals.

- The prophet Ezekiel described seeing “living creatures” in his vision of the glory of God. He did not know what they were, so he gave them this very general label.
- Note that the term “creation” has a different meaning since it includes everything God created, both living and nonliving things (such as land, water, and stars). The term “creature” only includes living things.

Translation Suggestions

- Depending on the context, “creature” could be translated as, “being” or “living being” or “created being.”
- The plural, “creatures” could be translated as “all living things” or “people and animals” or “animals” or “human beings.”

(See also: create)

Bible References:

- [Daniel 04:10-12](#)
- [Ezekiel 01:7-9](#)
- [Joshua 10:28](#)
- [Leviticus 11:46-47](#)
- [Revelation 19:3-4](#)

Word Data:

- Strong's: H255, H1320, H1321, H1870, H2119, H2416, H4639, H5315, H5971, H7430, H8318, G2226, G2937, G2938

Uses:

- [Leviticus 11:36-38](#)
- [Leviticus 11:46-47](#)
- [Leviticus 17:14](#)

crown, to crown

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term “to crown” means to put a crown on someone’s head; figuratively it means, “to honor.”

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king’s power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus’ head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, “to crown” means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Pauls calls fellow believers his “joy and crown.” In this expression, “crown” is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, “crown” could be translated as “prize” or “honor” or “reward.”
- The figurative use of “to crown” could be translated as “to honor” or “to decorate.”
- If a person is “crowned” this could be translated as “a crown was put on his head.”
- The expression, “he was crowned with glory and honor” could be translated as, “glory and honor were bestowed on him” or “he was given glory and honor” or “he was endowed with glory and honor.”

(See also: [glory](#), [king](#), [olive](#))

Bible References:

- [John 19:1-3](#)
- [Lamentations 05:15-16](#)
- [Matthew 27:27-29](#)
- [Philippians 04:1-3](#)
- [Psalms 021:3-4](#)
- [Revelation 03:9-11](#)

Word Data:

- Strong’s: H2213, H3803, H3804, H4502, H5145, H5849, H5850, H6936, G1238, G4735, G4737

Uses:

- **Leviticus 8:8-9**

curse, cursed, curses, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as, “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as, “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as, “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as, “The soil will not be very fertile.”
- “Cursed be the day I was born” could also be translated as, “I am so miserable it would have been better not to be born.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: [bless](#))

Bible References:

- [1 Samuel 14:24-26](#)
- [2 Peter 02:12-14](#)
- [Galatians 03:10-12](#)
- [Galatians 03:13-14](#)
- [Genesis 03:14-15](#)
- [Genesis 03:17-19](#)
- [James 03:9-10](#)
- [Numbers 22:5-6](#)
- [Psalms 109:28-29](#)

Examples from the Bible stories:

- **02:09** God said to the snake, "You are **cursed!**"
- **02:11** "Now the ground is **cursed**, and you will need to work hard to grow food."
- **04:04** "I will bless those who bless you and **curse** those who **curse** you."
- **39:07** Then Peter vowed, saying, "May God **curse** me if I know this man!"
- **50:16** Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong's: H422, H423, H779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G331, G332, G685, G1944, G2551, G2652, G2653, G2671, G2672, G6035

Uses:

- [Leviticus 19:13-14](#)
- [Leviticus 20:8-9](#)
- [Leviticus 24 General Notes](#)
- [Leviticus 24:10-12](#)
- [Leviticus 24:15-16](#)
- [Leviticus 24:22-23](#)

curtain

Definition:

In the Bible, the term “curtain” refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of “linen” which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, “curtain covering” or “covering” or “piece of thick cloth” or “animal skin covering” or “hanging piece of cloth.”

(See also: [holy place](#), [tabernacle](#), temple)

Bible References:

- [Hebrews 10:19-22](#)
- [Leviticus 04:16-17](#)
- [Luke 23:44-45](#)
- [Matthew 27:51-53](#)
- [Numbers 04:5-6](#)

Word Data:

- Strong's: H1852, H3407, H4539, H6532, H7050, G2665

Uses:

- [Leviticus 4:6-7](#)
- [Leviticus 4:16-17](#)
- [Leviticus 16:1-2](#)
- [Leviticus 16:12-13](#)
- [Leviticus 16:15-16](#)

- [Leviticus 21:22-24](#)
- [Leviticus 24:3-4](#)

cut off

Definition:

The expression “be cut off” is an expression that means to be excluded, banished or isolated from the main group. It can also refer to being killed as an act of divine judgment for sin.

- In the Old Testament, disobeying God’s commands resulted in being cut off, or separated, from God’s people and from his presence.
- God also said he would “cut off” or destroy the non-Israelite nations, because they did not worship or obey him and were enemies of Israel.
- The expression “cut off” is also used to refer to God causing a river to stop flowing.

Translation Suggestions:

- The expression “be cut off” could be translated as “be banished” or “be sent away” or “be separated from” or “be killed” or “be destroyed.”
- Depending on the context, “to cut off” could be translated as, “to destroy” or “to send away” or “to separate from” or “to destroy.”
- In the context of flowing waters being cut off, this could be translated as “were stopped” or “were caused to stop flowing” or “were divided.”
- The literal meaning of cutting something with a knife should be distinguished from the figurative uses of this term.

Bible References:

- Genesis 17:12-14
- [Judges 21:6-7](#)
- [Proverbs 23:17-18](#)

Word Data:

- Strong’s: G609, G851, G1581, G2407, G5257, H1214, H1219, H1438, H1468, H1494, H1504, H1629, H1820, H1824, H1826, H2498, H2686, H3582, H3772, H5243, H5352, H6202, H6789, H6990, H7082, H7088, H7096, H7112, H7113

Uses:

- [Leviticus 7:19-20](#)
- [Leviticus 7:21](#)
- [Leviticus 7:25-27](#)
- [Leviticus 17:1-4](#)

- Leviticus 17:14
- Leviticus 18:29-30
- Leviticus 19:5-8
- Leviticus 20:3-5
- Leviticus 20:6-7
- Leviticus 20:17-18
- Leviticus 22:1-3
- Leviticus 23:28-29

Dan

Facts:

Dan was the fifth son of Jacob and was one of the twelve tribes of Israel. The region settled by the tribe of Dan in the northern part of Canaan also was given this name.

- During the time of Abram, there was a city named Dan located west of Jerusalem.
- Years later, during the time the nation of Israel entered the promised land, a different city named Dan was located about 60 miles north of Jerusalem.
- The term “Danites” refers to the descendants of Dan, who were also members of his clan.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), Jerusalem, twelve tribes of Israel)

Bible References:

- [1 Chronicles 12:34-35](#)
- [1 Kings 04:24-25](#)
- Exodus 01:1-5
- Genesis 14:13-14
- Genesis 30:5-6

Word Data:

- Strong's: H1835, H1839, H2051

Uses:

- [Leviticus 24:10-12](#)

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: [How to Translate Names](#))

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- [1 Samuel 17:12-13](#)
- [1 Samuel 20:32-34](#)
- [2 Samuel 05:1-2](#)
- [2 Timothy 02:8-10](#)
- [Acts 02:25-26](#)
- [Acts 13:21-22](#)
- [Luke 01:30-33](#)
- [Mark 02:25-26](#)

Examples from the Bible stories:

***17:02** God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. ... **David** was a humble and righteous man who trusted and obeyed God.

***17:03** **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath. ***17:04** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul. ***17:05** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.

***17:06** **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices. ***17:09** **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God. ***17:13** God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was.

David repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G1138

day

Definition:

The term “day” literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.”
- Some languages will use a different expression to translate these figurative uses or will translate “day” nonfiguratively.
- Other translations of “day” could include, “time” or “season” or “occasion” or “event,” depending on the context.

(See also: judgment day, last day)

Bible References:

- [Acts 20:4-6](#)
- [Daniel 10:4-6](#)
- [Ezra 06:13-15](#)
- [Ezra 06:19-20](#)
- [Matthew 09:14-15](#)

Word Data:

- Strong's: H3117, H3118, H6242, G2250

Uses:

- [Leviticus 8:31-33](#)
- [Leviticus 16:29-31](#)
- [Leviticus 23:4-6](#)
- [Leviticus 23:15-16](#)
- [Leviticus 23:23-25](#)
- [Leviticus 23:26-27](#)
- [Leviticus 23:30-32](#)
- [Leviticus 23:33-34](#)
- [Leviticus 23:39](#)
- [Leviticus 25:8](#)

death, die, dead

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

- To “die” means to stop living. Death is the end of physical life.
- A person’s spirit leaves his body when he dies.
- When Adam and Eve sinned, physical death came into the world.
- The expression “put to death” refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.

2. Spiritual death

- Spiritual death is the separation of a person from God.
- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

Translation Suggestions:

- To translate this term, it is best to use the everyday, natural word or expression in the target language that refers to death.
- In some languages, “to die” may be expressed as “to not live.” The term “dead” may be translated as “not alive” or “not having any life” or “not living.”
- Many languages use figurative expressions to describe death, such as “to pass away” in English. However, in the Bible it is best to use the most direct term for death that is used in everyday language.
- In the Bible, physical life and death are often compared to spiritual life and death. It is important in a translation to use the same word or phrase for both physical death and spiritual death.
- In some languages it may be more clear to say “spiritual death” when the context requires that meaning. Some translators may also feel it is best to say “physical death” in contexts where it is being contrasted to spiritual death.
- The expression “the dead” is a nominal adjective that refers to people who have died. Some languages will translate this as “dead people” or “people who have died.” (See: [nominal adjective](#))

- The expression “put to death” could also be translated as “kill” or “murder” or “execute.”

(See also: [believe](#), [faith](#), [life](#), [spirit](#))

Bible References:

- [1 Corinthians 15:20-21](#)
- [1 Thessalonians 04:16-18](#)
- [Acts 10:42-43](#)
- [Acts 14:19-20](#)
- [Colossians 02:13-15](#)
- [Colossians 02:20-23](#)
- [Genesis 02:15-17](#)
- [Genesis 34:27-29](#)
- [Matthew 16:27-28](#)
- [Romans 05:10-11](#)
- [Romans 05:12-13](#)
- [Romans 06:10-11](#)

Examples from the Bible stories:

- **01:11** God told Adam that he could eat from any tree in the garden except from the tree of the knowledge of good and evil. If he ate from this tree, he would **die**.
- **02:11** “Then you will **die**, and your body will return to dirt.”
- **07:10** Then Isaac **died**, and Jacob and Esau buried him.
- **37:05** “Jesus replied, “I am the Resurrection and the Life. Whoever believes in me will live, even though he **dies**. Everyone who believes in me will never **die**.”
- **40:08** Through his **death**, Jesus opened a way for people to come to God.
- **43:07** “Although Jesus **died**, God raised him from the dead.”
- **48:02** Because they sinned, everyone on earth gets sick and everyone **dies**.
- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or **death**. *

Word Data:

- Strong’s: H1478, H4191, H4191, H4192, H4193, H4194, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H8546, G336, G337, G520, G581, G599, G599, G615, G684, G1935, G2079, G2253, G2286, G2287, G2288, G2289, G2348, G2837, G3498, G3499, G3500, G4430, G4880, G5053, G5054

Uses:

- [Leviticus 7:22-24](#)

- Leviticus 8:34-36
- Leviticus 10:1-2
- Leviticus 10:5-7
- Leviticus 10:8-11
- Leviticus 11:31-33
- Leviticus 11:39-40
- Leviticus 15:31
- Leviticus 16:1-2
- Leviticus 17:15-16
- Leviticus 19:20-22
- Leviticus 19:31
- Leviticus 20 General Notes
- Leviticus 20:1-2
- Leviticus 20:3-5
- Leviticus 20:6-7
- Leviticus 20:8-9
- Leviticus 20:19-21
- Leviticus 20:27
- Leviticus 21:1-3
- Leviticus 22:4-6
- Leviticus 24:15-16
- Leviticus 27:28-29

deceive, deceit, deception, deceptive

Definition:

The term “deceive” means to cause someone to believe something that is not true. The act of deceiving someone is called “deceit.”

- Another term “deception” also refers to the act of causing someone to believe something that is not true.
- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: true)

Bible References:

- [1 John 01:8-10](#)
- [1 Timothy 02:13-15](#)
- [2 Thessalonians 02:3-4](#)
- [Genesis 03:12-13](#)
- [Genesis 31:26-28](#)
- [Leviticus 19:11-12](#)
- [Matthew 27:62-64](#)
- [Micah 06:11-12](#)

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Word Data:

- Strong's: H898, H2048, H3577, H3584, H4123, H4820, H4860, H5230, H5377, H6121, H6231, H6280, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8501, H8582, H8591, H8649, G538, G539, G1386, G1387, G1388, G1389, G1818, G3884, G4105, G4106, G4108, G5422, G5423

Uses:

- [Leviticus 19:11-12](#)

declare, declaration

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something.

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: [proclaim](#))

Bible References:

- [1 Chronicles 16:23-24](#)
- [1 Corinthians 15:31-32](#)
- [1 Samuel 24:17-18](#)
- [Amos 02:15-16](#)
- [Ezekiel 05:11-12](#)
- [Matthew 07:21-23](#)

Word Data:

- Strong’s: H262, H559, H560, H816, H874, H952, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H6575, H7121, H7561, H7878, H8085, G312, G394, G518, G669, G1107, G1213, G1229, G1335, G1344, G1555, G1718, G1732, G1834, G2097, G2511, G2605, G2607, G3140, G3670, G3724, G3822, G3853, G3870, G3955, G5319, G5419

Uses:

- [Leviticus 24:10-12](#)

decree

Definition:

A decree is a proclamation or law that is publicly declared to all the people.

- God's laws are also called decrees, statutes, or commandments.
- Like laws and commands, decrees must be obeyed.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.
- To decree something means to give an order that must be obeyed. This could be translated as "to order" or "to command" or "to formally require" or "to publicly make a law."
- Something that is "decreed" to happen means that this "will definitely happen" or "has been decided upon and will not be changed" or "declared absolutely that this will happen."

(See also: [command](#), [declare](#), [law](#), [proclaim](#))

Bible References:

- [1 Chronicles 15:13-15](#)
- [1 Kings 08:57-58](#)
- [Acts 17:5-7](#)
- [Daniel 02:12-13](#)
- [Esther 01:21-22](#)
- [Luke 02:1-3](#)

Word Data:

- Strong's: H559, H633, H1697, H5715, H1504, H1510, H1881, H1882, H1696, H2706, H2708, H2710, H2711, H2782, H2852, H2940, H2941, H2942, H3791, H3982, H4055, H4406, H4941, H5407, H5713, H6599, H6680, H7010, H8421, G1378

Uses:

- [Leviticus 18:4-5](#)
- [Leviticus 18:26-28](#)
- [Leviticus 19:35-37](#)
- [Leviticus 25:18-19](#)
- [Leviticus 26:14-15](#)
- [Leviticus 26:43](#)

defile, be defiled

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: [unclean](#), [clean](#))

Bible References:

- [2 Kings 23:8-9](#)
- Exodus 20:24-26
- Genesis 34:27-29
- Genesis 49:3-4
- [Isaiah 43:27-28](#)
- [Leviticus 11:43-45](#)
- [Mark 07:14-16](#)
- [Matthew 15:10-11](#)

Word Data:

- Strong's: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, H2933, H2936, H5953, G733, G2839, G2840, G3392, G3435, G4696, G5351

Uses:

- Leviticus 11:43-45
- Leviticus 15:31
- Leviticus 18:19-20
- Leviticus 18:24-25
- Leviticus 18:26-28
- Leviticus 19:5-8
- Leviticus 19:31
- Leviticus 20:3-5
- Leviticus 20:24-25
- Leviticus 21:4-6
- Leviticus 21:13-14
- Leviticus 21:22-24
- Leviticus 22:7-9

descendant, descended from

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in “Abraham was descended from Noah.” This could also be translated as “from the family line of.”

(See also: [Abraham](#), [ancestor](#), [Jacob](#), Noah, twelve tribes of Israel)

Bible References:

- [1 Kings 09:4-5](#)
- [Acts 13:23-25](#)
- [Deuteronomy 02:20-22](#)
- [Genesis 10:1](#)
- [Genesis 28:12-13](#)

Examples from the Bible stories:

***02:09** “The woman’s **descendant** will crush your head, and you will wound his heel.” ***04:09** “I give the land of Canaan to your **descendants**.” ***05:10** “Your **descendants** will be more than the stars in the sky.” ***17:07** “Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants!**” ***18:13** The kings of Judah were **descendants** of David. ***21:04** God promised King David that the Messiah would be one of David’s own **descendants**. ***48:13** God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

Word Data:

- Strong’s: H319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G1074, G1085, G4690

Uses:

- [Leviticus 7:9-10](#)
- [Leviticus 7:31-32](#)
- [Leviticus 7:33-34](#)
- [Leviticus 7:35-36](#)

- [Leviticus 21:16-17](#)
- [Leviticus 22:1-3](#)
- [Leviticus 23:42-44](#)
- [Leviticus 25:29-30](#)

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- [Acts 13:16-18](#)
- [Acts 21:37-38](#)
- Exodus 04:27-28
- Genesis 37:21-22
- [John 03:14-15](#)
- [Luke 01:80](#)
- [Luke 09:12-14](#)
- [Mark 01:1-3](#)
- [Matthew 04:1-4](#)
- [Matthew 11:7-8](#)

Word Data:

- Strong's: H776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G2047, G2048

Uses:

- [Leviticus 7:37-38](#)
- [Leviticus 16:8-10](#)

detestable, detest

Facts:

The term “detestable” describes something that should be disliked and rejected. To “detest” something means to strongly dislike it.

- Often the Bible talks about detesting evil. This means to hate evil and reject it.
- God used the word “detestable” to describe the evil practices of those who worshiped false gods.
- The Israelites were commanded to “detest” the sinful, immoral acts that some of the neighboring people groups practiced.
- God called all wrong sexual acts “detestable.”
- Divination, sorcery, and child sacrifice were all “detestable” to God.
- The term “detest” could be translated as “strongly reject” or “hate” or “regard as very evil.”
- The term “detestable” could also be translated as “horribly evil” or “disgusting” or “deserving rejection.”
- When applied to the righteous being “detestable to” the wicked, this could be translated as “considered very undesirable to” or “distasteful to” or “rejected by.”
- God told the Israelites to “detest” certain kinds of animals that God had declared to be “unclean” and not suitable for food. This could also be translated as “strongly dislike” or “reject” or “regard as unacceptable.”

(See also: divination, [unclean](#))

Bible References:

- Genesis 43:32-34
- [Jeremiah 07:29-30](#)
- [Leviticus 11:9-10](#)
- [Luke 16:14-15](#)
- [Revelation 17:3-5](#)

Word Data:

- Strong's: H1602, H6973, H8130, H8251, H8262, H8263, H8441, H8581, G946, G947, G948, G4767, G5723, G3404

Uses:

- [Leviticus 11:9-10](#)
- [Leviticus 11:11-12](#)
- [Leviticus 11:41](#)
- [Leviticus 18:29-30](#)

devastate, devastation

Definition:

The term “devastated” or “devastation” refers to having one’s property or land ruined or destroyed. It also often includes destroying or capturing the people living on that land.

- This refers to a very severe and complete destruction.
- For example, the city of Sodom was devastated by God as punishment for the sins of the people living there.
- The term “devastation” can also include causing great emotional grief resulting from the punishment or destruction.

Translation Suggestions

- The term “devastate” could be translated as “completely destroy” or “completely ruin.”
- Depending on the context, “devastation” could be translated as “complete destruction” or “total ruin” or “overwhelming grief” or “disaster.”

Bible References:

- [Daniel 08:24-25](#)
- [Jeremiah 04:13-15](#)
- [Numbers 21:29-30](#)
- [Zephaniah 01:12-13](#)

Word Data:

- Strong’s: H1110, H1238, H2721, H1826, H3615, H3772, H7701, H7703, H7722, H7843, H8074, H8077

Uses:

- [Leviticus 26:31-33](#)

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

Bible References:

- [1 Peter 05:8-9](#)
- [Amos 01:9-10](#)
- Exodus 24:16-18
- [Ezekiel 16:20-22](#)
- [Luke 15:28-30](#)
- [Matthew 23:13-15](#)
- [Psalms 021:9-10](#)

Word Data:

- Strong's: H398, H399, H400, H402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G2068, G2666, G2719, G5315

Uses:

- [Leviticus 10:1-2](#)
- [Leviticus 26:37-39](#)

dishonor, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Sometimes “dishonorable” is used to refer to objects that are not useful for anything important.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as “to not honor” or “to treat with no respect.”
- The noun “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful” or “not worthwhile” or “not valuable.”

(See also: disgrace, [honor](#))

Bible References:

- [1 Corinthians 04:10-11](#)
- [1 Samuel 20:32-34](#)
- [2 Corinthians 06:8-10](#)
- [Ezekiel 22:6-9](#)
- [John 08:48-49](#)
- [Leviticus 18:6-8](#)

Word Data:

- Strong's: 03639 05034 06173 07036 07043 818 819 2617 pizza

Uses:

- [Leviticus 18:6-8](#)
- [Leviticus 18:12-14](#)
- [Leviticus 18:15-16](#)
- [Leviticus 22:14-16](#)
- [Leviticus 22:31-33](#)

disobey, disobedient, disobedience

Definition:

The term “disobey” means to not obey what someone in authority has commanded or instructed. A person who does this is being “disobedient.”

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.
- The term “disobedient” is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term “disobedience” means “the act of not obeying” or “behavior that is against what God wants.”
- A “disobedient people” could be translated by “people who keep on disobeying” or “people who do not do what God commands.”

(See also: authority, [evil](#), [sin](#), [obey](#))

Bible References:

- [1 Kings 13:20-22](#)
- [Acts 26:19-21](#)
- [Colossians 03:5-8](#)
- [Luke 01:16-17](#)
- [Luke 06:49](#)
- [Psalms 089:30-32](#)

Examples from the Bible stories:

- **02:11** God said to the man, “You listened to your wife and **disobeyed** me.”
- **13:07** If the people obeyed these laws, God promised that he would bless and protect them. If they **disobeyed** them, God would punish them.
- **16:02** Because the Israelites kept **disobeying** God, he punished them by allowing their enemies to defeat them.
- **35:12** “The older son said to his father, ‘All these years I have worked faithfully for you! I never **disobeyed** you, and still you did not give me one small goat so I could celebrate with my friends.’”

Word Data:

- Strong’s: H4784, H5674, G506, G543, G544, G545, G3847, G3876

divorce

Definition:

A divorce is the legal act of ending a marriage. The term “to divorce” means to formally and legally separate from one’s spouse in order to end the marriage.

- The literal meaning of the term “to divorce” is “to send away” or “to formally separate from.” Other languages may have similar expressions to refer to divorce.
- A “certificate of divorce” could be translated as a “paper stating that the marriage has ended.”

Bible References:

- [1 Chronicles 08:8-11](#)
- [Leviticus 21:7-9](#)
- [Luke 16:18](#)
- [Mark 10:1-4](#)
- [Matthew 05:31-32](#)
- [Matthew 19:3-4](#)

Word Data:

- Strong’s: H1644, H3748, H5493, H7971, G630, G647, G863

Uses:

- [Leviticus 21:7-9](#)
- [Leviticus 21:13-14](#)
- [Leviticus 22:12-13](#)

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See also: [How to Translate Unknowns](#))

Bible References:

- [1 Kings 01:32-34](#)
- [1 Samuel 09:3-4](#)
- [2 Kings 04:21-22](#)
- [Deuteronomy 05:12-14](#)
- [Luke 13:15-16](#)
- [Matthew 21:1-3](#)

Word Data:

- Strong's: H860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, H7409, G3678, G3688, G5268

dove, pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See also: [How to Translate Unknowns](#))

(See also: [olive](#), innocent, [pure](#))

Bible References:

- Genesis 08:8-9
- [Luke 02:22-24](#)
- [Mark 01:9-11](#)
- [Matthew 03:16-17](#)
- [Matthew 21:12-14](#)

Word Data:

- Strong's: H1469, H1686, H3123, H8449, G4058

Uses:

- [Leviticus 1:14-15](#)
- [Leviticus 5:7-9](#)
- [Leviticus 5:11](#)
- [Leviticus 12:6](#)
- [Leviticus 12:7-8](#)
- [Leviticus 14:21-23](#)
- [Leviticus 14:30-32](#)

- [Leviticus 15:13-15](#)
- [Leviticus 15:28-30](#)

drink offering

Definition:

A drink offering was a sacrifice to God that involved pouring wine on an altar. It was often offered together with a burnt offering and a grain offering.

- Paul refers to his life as being poured out like a drink offering. This means that he was totally dedicated to serving God and telling people about Jesus, even though he knew he would suffer and probably be killed because of that.
- Jesus' death on the cross was the ultimate drink offering, as his blood was poured out on the cross for our sins.

Translation Suggestions:

- Another way to translate this term could be “offering of grape wine.”
- When Paul says he is being “poured out like an offering” this could also be translated as “I am completely committed to teaching God’s message to people, just like an offering of wine is poured out completely on the altar.”

(See also: [burnt offering](#), [grain offering](#))

Bible References:

- Exodus 25:28-30
- [Ezekiel 45:16-17](#)
- Genesis 35:14-15
- [Jeremiah 07:16-18](#)
- [Numbers 05:15](#)

Word Data:

- Strong's: H5257, H5261, H5262

Uses:

- [Leviticus 23:12-14](#)
- [Leviticus 23:37-38](#)

dung, manure

Definition:

The term “dung” refers to human or animal solid waste, and is also called feces or excrement. When used as fertilizer for enriching the soil, it is called “manure.”

- These terms can also be used figuratively to refer to something that is worthless or not important.
- Dried animal dung is often used for fuel.
- The expression “be like dung on the face of the earth” could be translated as “be scattered like worthless dung over the land.”
- The “Dung Gate” in the South Wall of Jerusalem was probably the gate where garbage and trash were taken out of the city.

(See also: gate)

Bible References:

- [1 Kings 14:9-10](#)
- [2 Kings 06:24-26](#)
- [Isaiah 25:9-10](#)
- [Jeremiah 08:1-3](#)

Word Data:

- Strong's: H830, H1119, H1557, H1561, H1686, H1828, H6569, H6675, G906, G4657

Uses:

- [Leviticus 4:11-12](#)
- [Leviticus 8:16-17](#)
- [Leviticus 16:27-28](#)

eagle

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See also: Daniel, [free](#), Nebuchadnezzar, [power](#))

(See also: [How to Translate Unknowns](#))

Bible References:

- [2 Samuel 01:23-24](#)
- [Daniel 07:4-5](#)
- [Jeremiah 04:13-15](#)
- [Leviticus 11:13-16](#)
- [Revelation 04:7-8](#)

Word Data:

- Strong's: H5403, H5404, H7360, G105

Uses:

- [Leviticus 11:13-16](#)

earth, earthly

Definition:

The term “earth” refers to the world that human beings live on, along with all other forms of life.

- “Earth” can also refer to the ground or soil that covers the land.
- This term is often used figuratively to refer to the people who live on the earth. (See: [metonymy](#))
- The expressions “let the earth be glad” and “he will judge the earth” are examples of figurative uses of this term.
- The term “earthly” usually refers to physical things in contrast to spiritual things.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- When used figuratively, “earth” could be translated as “people on the earth” or “people living on earth” or “everything on earth.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: [spirit](#), world)

Bible References:

- [1 Kings 01:38-40](#)
- [2 Chronicles 02:11-12](#)
- [Daniel 04:35](#)
- [Luke 12:51-53](#)
- [Matthew 06:8-10](#)
- [Matthew 11:25-27](#)
- [Zechariah 06:5-6](#)

Word Data:

- Strong's: H127, H772, H776, H778, H2789, H3007, H3335, H6083, H7494, G1093, G1919, G2709, G2886, G3625, G3749, G4578, G5517

Uses:

- [Leviticus 17:12-13](#)

Egypt, Egyptian

Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: [How to Translate Names](#))

(See also: Herod the Great, Joseph (NT), Nile River, patriarchs)

Bible References:

- [1 Samuel 04:7-9](#)
- [Acts 07:9-10](#)
- Exodus 03:7-8
- Genesis 41:27-29
- Genesis 41:55-57
- [Matthew 02:13-15](#)

Examples from the Bible stories:

- **08:04** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **08:08** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **08:11** So Jacob sent his older sons to **Egypt** to buy food.
- **08:14** Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- **09:01** After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong’s: H4713, H4714, G124, G125

Uses:

- [Leviticus 11:43-45](#)
- [Leviticus 22:31-33](#)
- [Leviticus 23:42-44](#)
- [Leviticus 24:10-12](#)
- [Leviticus 25:35-38](#)
- [Leviticus 25:53-55](#)
- [Leviticus 26:11-13](#)
- [Leviticus 26:44-45](#)

elder

Definition:

Elders are spiritually mature men who have responsibilities of spiritual and practical leadership among God's people.

- The term "elder" came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of social justice and the Law of Moses.
- In the New Testament, Jewish elders continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian elders gave spiritual leadership to the local assemblies of believers.
- Elders in these churches included young men who were spiritually mature.
- This term could be translated as "older men" or "spiritually mature men leading the church."

Bible References:

- [1 Chronicles 11:1-3](#)
- [1 Timothy 03:1-3](#)
- [1 Timothy 04:14-16](#)
- [Acts 05:19-21](#)
- [Acts 14:23-26](#)
- [Mark 11:27-28](#)
- [Matthew 21:23-24](#)

Word Data:

- Strong's: H1419, H2205, H7868, G1087, G3187, G4244, G4245, G4850

Uses:

- [Leviticus 4:13-15](#)
- [Leviticus 9:1-2](#)

Eleazar

Facts:

Eleazar was the name of several men in the Bible.

- Eleazar was the third son of Moses' brother Aaron. After Aaron died, Eleazar became the high priest in Israel.
- Eleazar was also the name of one of David's "mighty men."
- Another Eleazar was one of Jesus' ancestors.

(Translation suggestions: [How to Translate Names](#))

(See also: [Aaron](#), [high priest](#), [David](#), [mighty](#))

Bible References:

- [1 Chronicles 24:1-3](#)
- [Judges 20:27-28](#)
- [Numbers 26:1-2](#)
- [Numbers 34:16-18](#)

Word Data:

- Strong's: H499, G1648

Uses:

- [Leviticus 10:5-7](#)

ephod

Definition:

An ephod was an apron-like garment worn by the Israelite priests. It had two parts, front and back, that were joined together at the shoulders and tied around the waist with a cloth belt.

- One kind of ephod was made of plain linen and was worn by the ordinary priests.
- The ephod worn by the high priest was specially embroidered with gold, blue, purple, and red yarn.
- The breastpiece of the high priest was attached to the front of the ephod. Behind the breastpiece were stored the Urim and Thummim, which were stones used for asking God what his will was in certain matters.
- The judge Gideon foolishly made an ephod out of gold and it became something that the Israelites worshiped as an idol.

(See also: [priest](#))

Bible References:

- [1 Samuel 02:18-19](#)
- [Exodus 28:4-5](#)
- [Hosea 03:4-5](#)
- [Judges 08:27-28](#)
- [Leviticus 08:6-7](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 8:6-7](#)

everlasting, eternal, eternity

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.
- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [forever](#), [life](#))

Bible References:

- [1 John 01:1-2](#)
- [1 John 05:11-12](#)
- [Acts 13:46-47](#)
- [Genesis 17:7-8](#)
- [Genesis 48:3-4](#)
- [Isaiah 09:6-7](#)
- [Isaiah 40:27-28](#)
- [Luke 18:18-21](#)
- [Romans 05:20-21](#)

Examples from the Bible stories:

- **27:01** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit **eternal life**?"
- **28:01** One day, a rich young ruler came up to Jesus and asked him, "Good Teacher, what must I do to have **eternal life**?" Jesus said to him, "Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God's laws."
- **28:10** Jesus answered, "Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name's sake, will receive 100 times more and will also receive **eternal life**."

Word Data:

- Strong's: H5703, H5769, H5957, H6924, G126, G165, G166

Uses:

- **Leviticus 24:7-9**

evil, wicked, wickedness

Definition:

The terms “evil” and “wicked” both refer to anything that is opposed to God’s holy character and will.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: [disobey](#), [sin](#), [good](#), [righteous](#), [demon](#))

Bible References:

- [1 Samuel 24:10-11](#)
- [1 Timothy 06:9-10](#)
- [3 John 01:9-10](#)
- [Genesis 02:15-17](#)
- [Genesis 06:5-6](#)
- [Job 01:1-3](#)
- [Job 08:19-20](#)
- [Judges 09:55-57](#)
- [Luke 06:22-23](#)
- [Matthew 07:11-12](#)
- [Proverbs 03:7-8](#)
- [Psalms 022:16-17](#)

Examples from the Bible stories:

- **02:04** “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”

- **03:01** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **03:02** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **04:02** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **08:12** "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- **14:02** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:01** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **18:11** In the new kingdom of Israel, all the kings were **evil**.
- **29:08** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- **45:02** They said, "We heard him (Stephen) speak **evil** things about Moses and God!"
- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong's: H205, H605, H1100, H1681, H1942, H2154, H2162, H2617, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G92, G113, G459, G932, G987, G988, G1426, G2549, G2551, G2554, G2555, G2556, G2557, G2559, G2560, G2635, G2636, G4151, G4189, G4190, G4191, G5337

Uses:

- **Leviticus 5:3-4**
- **Leviticus 16:20-22**
- **Leviticus 18:22-23**
- **Leviticus 19:29-30**
- **Leviticus 20:13-14**

face

Definition:

The word “face” literally refers to the front part of a person’s head. This term also has several figurative meanings.

- The expression “your face” is often a figurative way of saying “you.” Similarly, the expression “my face” often means “I” or “me.”
- In a physical sense, “to face” someone or something means to look in the direction of that person or thing.
- To “face each other” means to “look directly at each other.”
- Being “face to face” means that two people are seeing each other in person, at a close distance.
- When Jesus “steadfastly set his face to go to Jerusalem,” it means that he very firmly decided to go.
- To “set one’s face against” people or a city means to firmly decide to no longer support, or to reject that city or person.
- The expression “face of the land” refers to the surface of the earth and often is a general reference to the whole earth. For example, a “famine covering the face of the earth” refers to a widespread famine affecting many people living on earth.
- The figurative expression “do not hide your face from your people” means “do not reject your people” or “do not desert your people” or “do not stop taking care of your people.”

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term “to face” could be translated as “to turn toward” or “to look at directly” or “to look at the face of.”
- The expression “face to face” could be translated as “up close” or “right in front of” or “in the presence of.”
- Depending on the context, the expression “before his face” could be translated as “ahead of him” or “in front of him” or “before him” or “in his presence.”
- The expression “set his face toward” could be translated as “began traveling toward” or “firmly made up his mind to go to.”
- The expression “hide his face from” could be translated as “turn away from” or “stop helping or protecting” or “reject.”
- To “set his face against” a city or people could be translated as “look at with anger and condemn” or “refuse to accept” or “decide to reject” or “condemn and reject” or “pass judgment on.”
- The expression “say it to their face” could be translated as “say it to them directly” or “say it to them in their presence” or “say it to them in person.”
- The expression “on the face of the land” could also be translated as “throughout the land” or “over the whole earth” or “living throughout the earth.”

Bible References:

- Deuteronomy 05:4-6
- Genesis 33:9-11

Word Data:

- Strong's: H600, H639, H5869, H6440, H8389, G3799, G4383, G4750

Uses:

- Leviticus 17:10-11
- Leviticus 20:3-5
- Leviticus 20:6-7
- Leviticus 26:16-17

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: [abstractnouns](#))
- The expression “keep the faith” could be translated by “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence “they must keep hold of the deep truths of the faith” could be translated by “they must keep believing all the true things about Jesus that they have been taught.”
- The expression “my true son in the faith” could be translated by something like “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: [believe](#), faithful)

Bible References:

- [2 Timothy 04:6-8](#)
- [Acts 06:7](#)
- [Galatians 02:20-21](#)
- [James 02:18-20](#)

Examples from the Bible stories:

- **05:06** When Isaac was a young man, God tested Abraham’s **faith** by saying, “Take Isaac, your only son, and kill him as a sacrifice to me.”

- **31:07** Then he (Jesus) said to Peter, "You man of little **faith**, why did you doubt?"
- **32:16** Jesus said to her, "Your **faith** has healed you. Go in peace."
- **38:09** Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail.

Word Data:

- Strong's: H529, H530, G1680, G3640, G4102, G6066

family

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. It often also includes other relatives such as grandparents, grandchildren, uncles and aunts.

- The Hebrew family was a religious community passing on traditions through worship and instruction.
- Usually the father was the major authority of the family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The term “family” is also used to refer to people who are related spiritually, such as people who are part of God’s family because they believe in Jesus.

(See also: [clan](#), [ancestor](#), [house](#))

Bible References:

- [1 Kings 08:1-2](#)
- [1 Samuel 18:17-18](#)
- [Exodus 01:20-22](#)
- [Joshua 02:12-13](#)
- [Luke 02:4-5](#)

Word Data:

- Strong’s: H1, H251, H272, H504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G1085, G3614, G3624, G3965

Uses:

- [Leviticus 22:10-11](#)
- [Leviticus 25:49-50](#)

favor, favors, favorable, favoritism

Definition:

To “favor” is to prefer. When someone favors a person, he regards that person positively and does more to benefit that person than he does to benefit others.

- The term “favoritism” means the attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.
- Jesus grew up “in favor with” God and men. This means they approved of his character and behavior.
- The expression “find favor” with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.

Translation Suggestions:

- Other ways to translate the term “favor” could include, “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite,” which means “the one who is preferred or loved best.”

Bible References:

- [1 Samuel 02:25-26](#)
- [2 Chronicles 19:6-7](#)
- [2 Corinthians 01:11](#)
- [Acts 24:26-27](#)
- [Genesis 41:14-16](#)
- [Genesis 47:25-26](#)
- [Genesis 50:4-6](#)

Word Data:

- Strong’s: H1293, H1921, H2580, H2603, H2896, H5375, H5414, H6437, H6440, H7522, H7965
pizza

Uses:

- [Leviticus 19:15-16](#)
- [Leviticus 26:9-10](#)

fear, fears, afraid

Definition:

The terms “fear” and “afraid” refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term “fear” can also refer to a deep respect and awe for a person in authority.
- The phrase “fear of Yahweh,” as well as related terms “fear of God” and “fear of the Lord,” refer to a deep respect of God and the showing of that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.

Translation Suggestions:

- Depending on the context, “to fear” can be translated as “to be afraid” or “to deeply respect” or “to revere” or “to be in awe of.”
- The term “afraid” could be translated as “terrified” or “scared” or “fearful.”
- The sentence “The fear of God fell on all of them” could be translated as “Suddenly they all felt a deep awe and respect for God” or “Immediately, they all felt very amazed and revered God deeply” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”
- Note that the phrase “fear of Yahweh” does not occur in the New Testament. The phrase “fear of the Lord” or “fear of the Lord God” is used instead.

(See also: marvel, awe, Lord, [power](#), [Yahweh](#))

Bible References:

- [1 John 04:17-18](#)
- [Acts 02:43-45](#)
- [Acts 19:15-17](#)
- [Genesis 50:18-21](#)
- [Isaiah 11:3-5](#)
- [Job 06:14-17](#)
- [Jonah 01:8-10](#)
- [Luke 12:4-5](#)
- [Matthew 10:28-31](#)
- [Proverbs 10:24-25](#)

Word Data:

- Strong's: H367, H926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032,

H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G870, G1167, G1168, G1169, G1630, G1719, G2124, G2125, G2962, G5398, G5399, G5400, G5401

Uses:

- [Leviticus 19:13-14](#)
- [Leviticus 19:32](#)
- [Leviticus 26:34-36](#)

fellowship offering

Facts:

In the Old Testament, the “fellowship offering” was a kind of sacrifice that was offered for different reasons, such as to give thanks to God or to fulfill a vow.

- This offering required the sacrifice of an animal that could be male or female. This was different from the burnt offering, which required a male animal.
- After giving a portion of the sacrifice to God, the person who brought the fellowship offering shared the meat with the priests and other Israelites.
- There was a meal associated with this offering which included unleavened bread.
- This is sometimes called the “peace offering.”

(See also: [burnt offering](#), [fulfill](#), [grain offering](#), [guilt offering](#), [peace offering](#), [priest](#), [sacrifice](#), [unleavened bread](#), [vow](#))

Bible References:

- [1 Chronicles 21:25-27](#)
- [2 Chronicles 29:35-36](#)
- [Exodus 24:5-6](#)
- [Leviticus 03:3-5](#)
- [Numbers 06:13-15](#)

Word Data:

- Strong's: H8002

Uses:

- [Leviticus 3:1-2](#)
- [Leviticus 3:3-5](#)
- [Leviticus 3:6-8](#)
- [Leviticus 3:9-11](#)
- [Leviticus 10:14-15](#)
- [Leviticus 17:5-6](#)
- [Leviticus 19:5-8](#)
- [Leviticus 22:20-21](#)
- [Leviticus 23:19-21](#)

festival

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
 - Passover
 - Festival of Unleavened Bread
 - Firstfruits
 - Festival of Weeks (Pentecost)
 - Festival of Trumpets
 - Day of Atonement
 - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: feast)

Bible References:

- [1 Chronicles 23:30-31](#)
- [2 Chronicles 08:12-13](#)
- [Exodus 05:1-2](#)
- [John 04:43-45](#)
- [Luke 22:1-2](#)

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, G1456, G1858, G1859

Uses:

- [Leviticus 23:1-2](#)
- [Leviticus 23:33-34](#)
- [Leviticus 23:42-44](#)

fire

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- The term “fire” is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase “baptize with fire” could also be translated as “cause to experience suffering in order to be purified.”

(See also: [pure](#))

Bible References:

- [1 Kings 16:18-20](#)
- [2 Kings 01:9-10](#)
- [2 Thessalonians 01:6-8](#)
- [Acts 07:29-30](#)
- [John 15:5-7](#)
- [Luke 03:15-16](#)
- [Matthew 03:10-12](#)
- [Nehemiah 01:3](#)

Word Data:

- Strong's: H215, H217, H398, H784, H800, H801, H1197, H1200, H1513, H2734, H3341, H3857, H4071, H4168, H5135, H6315, H8316, G439, G440, G1067, G2741, G4442, G4443, G4447, G4448, G4451, G5394, G5457

Uses:

- [Leviticus 1:7-9](#)
- [Leviticus 2:1-3](#)
- [Leviticus 4:34-35](#)
- [Leviticus 5:12-13](#)
- [Leviticus 6:8-9](#)
- [Leviticus 6:12-13](#)
- [Leviticus 6:16-18](#)
- [Leviticus 7:5-6](#)

- Leviticus 7:25-27
- Leviticus 7:28-30
- Leviticus 7:35-36
- Leviticus 8:28-29
- Leviticus 9:22-24
- Leviticus 10:1-2
- Leviticus 10:5-7
- Leviticus 18:21
- Leviticus 21:4-6
- Leviticus 22:22-23
- Leviticus 23:12-14

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “first-born” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: [Assumed Knowledge and Implicit Information](#))
- Other ways to translate this term could include “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: [inherit](#), [sacrifice](#), [son](#))

Bible References:

- [Colossians 01:15-17](#)
- [Genesis 04:3-5](#)
- [Genesis 29:26-27](#)
- [Genesis 43:32-34](#)
- [Luke 02:6-7](#)
- [Revelation 01:4-6](#)

Word Data:

- Strong’s: H1060, H1062, H1067, H1069, G4416, G5207

Uses:

- [Leviticus 27:26-27](#)

firstfruits

Definition:

The term “firstfruits” refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the “firstfruits” of all believers in him, believers who have died but who will some day come back to life.
- Believers in Jesus are also called the “firstfruits” of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as “first portion (of crops)” or “first part of the harvest.”
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: [firstborn](#))

Bible References:

- [2 Chronicles 31:4-5](#)
- [2 Thessalonians 02:13-15](#)
- [Exodus 23:16-17](#)
- [James 01:17-18](#)
- [Jeremiah 02:1-3](#)
- [Psalms 105:34-36](#)

Word Data:

- Strong's: H1061, H6529, H7225, G536

Uses:

- [Leviticus 2:11-13](#)
- [Leviticus 2:14-16](#)

- [Leviticus 23 General Notes](#)
- [Leviticus 23:9-11](#)
- [Leviticus 23:17-18](#)

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(See also: [firstborn](#))

Bible References:

- [2 Chronicles 31:4-5](#)
- [2 Thessalonians 02:13-15](#)
- [Exodus 23:16-17](#)
- [James 01:17-18](#)
- [Jeremiah 02:1-3](#)
- [Psalms 105:34-36](#)

Word Data:

- Strong's: H1061, H6529, H7225, G536

flesh

Definition:

In the Bible, the term “flesh” literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term “flesh” in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term “flesh” is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression “own flesh and blood” refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression “flesh and blood” can also refer to a person’s ancestors or descendants.
- The expression “one flesh” refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal’s body, “flesh” could be translated as “body” or “skin” or “meat.”
- When it is used to refer generally to all living creatures, this term could be translated as “living beings” or “everything that is alive.”
- When referring in general to all people, this term could be translated as “people” or “human beings” or “everyone who lives.”
- The expression “flesh and blood” could also be translated as “relatives” or “family” or “kin-folk” or “family clan.” There may be contexts where it could be translated as “ancestors” or “descendants.”
- Some languages may have an expression that is similar in meaning to “flesh and blood.”
- The expression “become one flesh” could be translated as “unite sexually” or “become as one body” or “become like one person in body and spirit.” The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: [euphemism](#)). It should also be understood that this is figurative, and does not mean that a man and a woman who “become one flesh” literally become one person.

Bible References:

- [1 John 02:15-17](#)
- [2 John 01:7-8](#)
- [Ephesians 06:12-13](#)
- [Galatians 01:15-17](#)
- [Genesis 02:24-25](#)
- [John 01:14-15](#)
- [Matthew 16:17-18](#)
- [Romans 08:6-8](#)

Word Data:

- Strong's: H829, H1320, H1321, H2878, H3894, H4207, H7607, H7683, G2907, G4559, G4560, G4561

Uses:

- [Leviticus 13:9-11](#)
- [Leviticus 16:27-28](#)
- [Leviticus 26:29-30](#)

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term “herd” can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term “flock” in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to “flocks and herds” it may be better to add “of sheep” or “of cattle” for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: [goat](#), [ox](#), [pig](#), [sheep](#),)

Bible References:

- [1 Kings 10:28-29](#)
- [2 Chronicles 17:10-11](#)
- [Deuteronomy 14:22-23](#)
- [Luke 02:8-9](#)
- [Matthew 08:30-32](#)
- [Matthew 26:30-32](#)

Word Data:

- Strong’s: H951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G34, G4167, G4168

Uses:

- [Leviticus 1:1-2](#)
- [Leviticus 1:3-4](#)
- [Leviticus 1:10-11](#)
- [Leviticus 3:1-2](#)
- [Leviticus 3:6-8](#)
- [Leviticus 5:5-6](#)
- [Leviticus 5:14-16](#)
- [Leviticus 5:17-19](#)

- [Leviticus 6:5-7](#)
- [Leviticus 9:1-2](#)
- [Leviticus 22:20-21](#)
- [Leviticus 27:32-33](#)

foreigner, foreign, alien

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.”

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- [2 Chronicles 02:17-18](#)
- [Acts 07:29-30](#)
- [Deuteronomy 01:15-16](#)
- [Genesis 15:12-13](#)
- [Genesis 17:24-27](#)
- [Luke 17:17-19](#)
- [Matthew 17:24-25](#)

Word Data:

- Strong’s: H312, H628, H776, H1471, H1481, H1616, H2114, H3363, H4033, H5236, H5237, H5361, H6154, H8453, G241, G245, G526, G915, G1854, G3581, G3927, G3941

Uses:

- [Leviticus 16:29-31](#)
- [Leviticus 17:8-9](#)
- [Leviticus 17:12-13](#)
- [Leviticus 18:26-28](#)
- [Leviticus 19:9-10](#)
- [Leviticus 20:1-2](#)
- [Leviticus 23:22](#)

- Leviticus 24:15-16
- Leviticus 24:22-23
- Leviticus 25:5-7
- Leviticus 25:23-25
- Leviticus 25:35-38

forever

Definition:

In the Bible, the term “forever” refers to never-ending time. Sometimes it is used figuratively to mean “a very long time.”

- The term “forever and ever” emphasizes that something will always happen or exist.
- The phrase “forever and ever” is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- This term could also be translated by “always” or “never ending.”
- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: [David](#), [everlasting](#), [reign](#))

Bible References:

- [1 Kings 02:32-33](#)
- [2 Samuel 03:28-30](#)
- [Daniel 07:17-18](#)
- [Exodus 15:17-18](#)
- [Hebrews 06:19-20](#)
- [Hebrews 10:11-14](#)
- [Job 04:20-21](#)
- [Psalms 021:3-4](#)
- [Revelation 01:4-6](#)
- [Revelation 22:3-5](#)

Word Data:

- Strong’s: H3117, H4481, H5705, H5331, H5703, H5769, H5865, H5957, G165, G166, G1336

Uses:

- [Leviticus 10:14-15](#)

forgive, forgives, forgiven, forgiveness

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”

(See also: [guilt](#))

Bible References:

- [1 John 02:12-14](#)
- [Acts 08:20-23](#)
- [Colossians 03:12-14](#)
- [Ephesians 04:31-32](#)
- [Genesis 50:15-17](#)
- [Isaiah 55:6-7](#)
- [Joshua 24:19-20](#)
- [Luke 05:20-21](#)
- [Numbers 14:17-19](#)
- [Psalms 025:17-19](#)

Examples from the Bible stories:

- **07:10** But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- **13:15** Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- **17:13** David repented of his sin and God **forgave** him.
- **21:05** In the New Covenant, God would write his law on the people’s hearts, the people would know God personally, they would be his people, and God would **forgive** their sins.

- **29:01** One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- **29:08** I **forgave** your debt because you begged me.
- **38:05** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the **forgiveness** of sins.

Word Data:

- Strong's: H3722, H5375, H5545, H5546, H5547, G859, G863, G5483

Uses:

- **Leviticus 4:20-21**
- **Leviticus 4:26**
- **Leviticus 4:31**
- **Leviticus 4:34-35**
- **Leviticus 5:10**
- **Leviticus 5:12-13**
- **Leviticus 5:14-16**
- **Leviticus 5:17-19**
- **Leviticus 6:5-7**
- **Leviticus 19:20-22**

fountain, spring

Definition:

The terms “fountain” and “spring” usually refer to a large amount of water that flows out naturally from the ground.

- These words are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.
- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- Compare the translation of this term with how the term “flood” is translated.

(See also: flood)

Bible References:

- [2 Peter 02:17-19](#)
- [Genesis 07:11-12](#)
- [Genesis 08:1-3](#)
- [Genesis 24:12-14](#)
- [Genesis 24:42-44](#)
- [James 03:11-12](#)

Word Data:

- Strong's: H794, H953, H1530, H1543, H1876, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H6780, H7823, H8444, H8666, G242, G305, G393, G985, G1530, G1816, G4077, G4855, G5453

Uses:

- [Leviticus 11:36-38](#)

free, freedom, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage. Another word for “freedom” is “liberty.”

- The expression “to set someone free” or “to free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression “to set free” could be translated as “to cause to be free” or “to rescue from slavery” or “to release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: [bind](#), [enslave](#), [servant](#))

Bible References:

- [Galatians 04:26-27](#)
- [Galatians 05:1-2](#)
- [Isaiah 61:1](#)
- [Leviticus 25:10](#)
- [Romans 06:17-18](#)

Word Data:

- Strong's: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5081, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G425, G525, G572, G629, G630, G859, G558, G572, G630, G859, G1344, G1432, G1657, G1658, G1659, G1849, G2010, G3032, G3089, G3955, G4174, G4506, G5483, G5486

Uses:

- [Leviticus 16:25-26](#)
- [Leviticus 19:20-22](#)
- [Leviticus 25:10](#)

freewill offering

Definition:

A freewill offering was a type of sacrifice to God that was not required by the Law of Moses. It was a person's own choice to give this offering.

- If the freewill offering was an animal to be sacrificed, the animal was permitted to have slight defects since it was a voluntary offering.
- The Israelites ate the sacrificed animal as part of a celebration feast.
- When a freewill offering could be given, this was a cause of rejoicing for Israel since it showed that the harvest had been good so that the people had plenty of food.
- The book of Ezra describes a different type of freewill offering that was brought for rebuilding the temple. This offering consisted of gold and silver money, as well as bowls and other objects made of gold and silver.

(See also: [burnt offering](#), Ezra, feast, [grain offering](#), [guilt offering](#), [law](#), [sin offering](#))

Bible References:

- [1 Chronicles 29:6-7](#)
- [2 Chronicles 35:7-9](#)
- [Deuteronomy 12:17](#)
- [Exodus 36:2-4](#)
- [Leviticus 07:15-16](#)

Word Data:

- Strong's: H5068, H5071

Uses:

- [Leviticus 7:15-16](#)
- [Leviticus 22:17-19](#)
- [Leviticus 22:20-21](#)
- [Leviticus 22:22-23](#)
- [Leviticus 23:37-38](#)

fruit, fruitful

Definition:

The term “fruit” literally refers to the part of a plant that can be eaten. Something that is “fruitful” has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses “fruit” to refer to a person’s actions. Just as fruit on a tree shows what kind of tree it is, in the same way a person’s words and actions reveal what his character is like.
- A person can produce good or bad spiritual fruit, but the term “fruitful” always has the positive meaning of producing much good fruit.
- The term “fruitful” is also used figuratively to mean “prosperous.” This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the “fruit of wisdom” refers to the good things that come from being wise.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The figurative expression “fruit of the Spirit” refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression “fruit of the womb” refers to “what the womb produces—”that is children.

Translation Suggestions:

- It is best to translate this term using the general word for “fruit” that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural, “fruits” whenever it refers to more than one fruit.
- Depending on the context, the term “fruitful” could be translated as “producing much spiritual fruit” or “having many children” or “prosperous.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When God created animals and people, he commanded them to “be fruitful and multiply,” which refers to having many offspring. This could also be translated as “have many offspring” or “have many children and descendants” or “have many children so that you will have many descendants.”
- The expression “fruit of the womb” could be translated as “what the womb produces” or “children a woman gives birth to” or just “children.” When Elizabeth says to Mary “blessed is the fruit of your womb,” she means “blessed is the child you will give birth to.” The project language may also have a different expression for this.
- Another expression “fruit of the vine,” could be translated as “vine fruit” or “grapes.”
- Depending on the context, the expression “will be more fruitful” could also be translated as “will produce more fruit” or “will have more children” or “will be prosperous.”

- The apostle Paul’s expression “fruitful labor” could be translated as “work that brings very good results” or “efforts that result in many people believing in Jesus.”
- The “fruit of the Spirit” could also be translated as “works that the Holy Spirit produces” or “words and actions that show that the Holy Spirit is working in someone.”

(See also: [descendant](#), [grain](#), [grape](#), [Holy Spirit](#), [vine](#), womb)

Bible References:

- [Galatians 05:22-24](#)
- [Genesis 01:11-13](#)
- [Luke 08:14-15](#)
- [Matthew 03:7-9](#)
- [Matthew 07:15-17](#)

Word Data:

- Strong’s: H3, H4, H1061, H1063, H1069, H2173, H2233, H2981, H3206, H3581, H3759, H3899, H3978, H4022, H4395, H5108, H5208, H6500, H6509, H6529, H7019, H8256, H8393, H8570, G1081, G2590, G2592, G2593, G3703, G5052, G5352, G6013

Uses:

- [Leviticus 19:23-25](#)
- [Leviticus 23:39](#)
- [Leviticus 26:9-10](#)
- [Leviticus 27:30-31](#)

fulfill, fulfilled

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: prophet, Christ, minister, [call](#))

Bible References:

- [1 Kings 02:26-27](#)
- [Acts 03:17-18](#)
- [Leviticus 22:17-19](#)
- [Luke 04:20-22](#)
- [Matthew 01:22-23](#)
- [Matthew 05:17-18](#)
- [Psalms 116:12-15](#)

Examples from the Bible stories:

- **24:04** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:03** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- **42:07** Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- **43:05** “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **43:07** “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”

- **44:05** "Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die."

Word Data:

- Strong's: H1214, H5487, G1096, G4138

Uses:

- [Leviticus 8:31-33](#)
- [Leviticus 22:17-19](#)
- [Leviticus 22:20-21](#)

generation

UNDER REVIEW

Definition:

The term “generation” refers to a group of people who were all born around the same time period.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term “generation” is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase “this generation” or “people of this generation” could be translated as “the people living now” or “you people.”
- “This wicked generation” could also be translated as “these wicked people living now.”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “people living now, as well as their children and grandchildren” or “people in every time period” or “people in this time period and future time periods” or “all people and their descendants.”
- “A generation to come will serve him; they will tell the next generation about Yahweh” could also be translated as “Many people in the future will serve Yahweh and will tell their children and grandchildren about him.”

(See also: [descendant](#), [evil](#), [ancestor](#))

Bible References:

- [Acts 15:19-21](#)
- [Exodus 03:13-15](#)
- [Genesis 15:14-16](#)
- [Genesis 17:7-8](#)
- [Mark 08:11-13](#)
- [Matthew 11:16-17](#)
- [Matthew 23:34-36](#)
- [Matthew 24:34-35](#)

Uses:

- [Leviticus 3:15-17](#)

- Leviticus 6:16-18
- Leviticus 7:35-36
- Leviticus 10:8-11
- Leviticus 17:7
- Leviticus 21:16-17
- Leviticus 22:1-3
- Leviticus 23:12-14
- Leviticus 23:19-21
- Leviticus 23:30-32
- Leviticus 23:40-41
- Leviticus 23:42-44
- Leviticus 24:3-4
- Leviticus 25:29-30

gift, gifts

Definition:

The term “gift” refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

- Money, food, clothing, or other things given to poor people are called “gifts.”
- In the Bible, an offering or sacrifice given to God is also called a gift.
- The gift of salvation is something God gives us through faith in Jesus.
- In the New Testament, the term “gifts” is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

Translation Suggestions:

- The general term for “gift” could be translated with a word or phrase that means “something that is given.”
- In the context of someone having a gift or special ability that comes from God, the term “gift from the Spirit” could be translated as “spiritual ability” or “special ability from the Holy Spirit” or “special spiritual skill that God gave.”

(See also: [spirit](#), [Holy Spirit](#))

Bible References:

- [1 Corinthians 12:1-3](#)
- [2 Samuel 11:6-8](#)
- [Acts 08:20-23](#)
- [Acts 10:3-6](#)
- [Acts 11:17-18](#)
- [Acts 24:17-19](#)
- [James 01:17-18](#)
- [John 04:9-10](#)
- [Matthew 05:23-24](#)
- [Matthew 08:4](#)

Word Data:

- Strong's: H814, H4503, H4864, H4976, H4978, H4979, H4991, H5078, H5083, H5379, H7810, H8641, G334, G1390, G1394, G1431, G1434, G1435, G3311, G5486

Uses:

- [Leviticus 23:37-38](#)
- [Leviticus 27:19-21](#)

glean, gleaning

Definition:

The term “glean” means to go through a field or orchard and pick up whatever grain or fruit the harvesters have left behind.

- God told the Israelites to let the widows, poor people, and foreigners glean the leftover grain in order to provide food for themselves.
- Sometimes the owner of the field would allow the gleaners to go directly behind the harvesters to glean, which enabled them to glean much more of the grain.
- A clear example of how this worked is in the story of Ruth, who was generously allowed to glean among the harvesters in the fields of her relative Boaz.
- Other ways to translate “glean” can be “pick up” or “gather” or “collect.”

(See also: [Boaz](#), [grain](#), [harvest](#), [Ruth](#))

Bible References:

- [Deuteronomy 24:21-22](#)
- [Isaiah 17:4-5](#)
- [Job 24:5-7](#)
- [Ruth 02:1-2](#)
- [Ruth 02:15-16](#)

Word Data:

- Strong's: H3950, H3951, H5953, H5955### Uses:
- [Leviticus 23:22](#)

glory, glorious

Definition:

In general, the term “glory” means honor, splendor, and extreme greatness. Anything that has glory is said to be “glorious.”

- Sometimes “glory” refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
- For example, the expression “glory of the shepherds” refers to the lush pastures where their sheep had plenty of grass to eat.
- Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
- The expression “to glory in” means to boast about or take pride in something.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “brightness” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”

(See also: glorify)

Bible References:

- [1 Thessalonians 02:5-6](#)
- [Acts 07:1-3](#)
- [Colossians 03:1-4](#)
- [Exodus 24:16-18](#)
- [Isaiah 35:1-2](#)
- [James 02:1-4](#)
- [Luke 02:8-9](#)
- [Numbers 14:9-10](#)
- [Philippians 02:14-16](#)
- [Philippians 04:18-20](#)

Examples from the Bible stories:

- **23:07** Suddenly, the skies were filled with angels praising God, saying, "Glorify to God in heaven and peace on earth to the people he favors!"
- **25:06** Then Satan showed Jesus all the kingdoms of the world and all their glory and said, "I will give you all this if you bow down and worship me."
- **37:01** When Jesus heard this news, he said, "This sickness will not end in death, but it is for the glory of God."
- **37:08** Jesus responded, "Did I not tell you that you would see God's glory if you believe in me?"

Word Data:

- Strong's: H117, H142, H155, H215, H1342, H1921, H1922, H1925, H1926, H1935, H1984, H2892, H3367, H3519, H3520, H6643, H7623, H8597, G1391, G1741, G2620, G2744, G2745, G2746, G2755, G2811

Uses:

- **Leviticus 9:6-7**
- **Leviticus 9:22-24**
- **Leviticus 10:3-4**

goat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a “kid.”

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
- Goats have coarse hair; sheep have wool.
- The tail of a goat stands up; the tail of a sheep hangs down.
- Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people’s sins.

(See also: [flock](#), [sacrifice](#), [sheep](#), unrighteous, [wine](#))

Bible References:

- Exodus 12:3-4
- Genesis 30:31-32
- Genesis 31:10-11
- Genesis 37:31-33
- [Leviticus 03:12-14](#)
- [Matthew 25:31-33](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 1:10-11](#)
- [Leviticus 3:12-14](#)
- [Leviticus 4:22-23](#)
- [Leviticus 4:24-25](#)
- [Leviticus 4:27-28](#)

- Leviticus 5:5-6
- Leviticus 7:22-24
- Leviticus 9:3-5
- Leviticus 9:15-17
- Leviticus 10:16-18
- Leviticus 16:3-5
- Leviticus 16:20-22
- Leviticus 17:1-4
- Leviticus 22:17-19
- Leviticus 22:26-27
- Leviticus 23:19-21

God

Facts:

In the Bible, the term “God” refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God’s personal name is “Yahweh.”

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as “Yahweh,” which means “he is” or “I am” or “the One who (always) exists.”
- The Bible also teaches about false “gods,” which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate “God” could include “Deity” or “Creator” or “Supreme Being.”
- Other ways to translate “God” could be “Supreme Creator” or “Infinite Sovereign Lord” or “Eternal Supreme Being.”
- Consider how God is referred to in a local or national language. There may also already be a word for “God” in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god.
- Another way to make this distinction would be to use different terms for “God” and “god.”
- The phrase “I will be their God and they will be my people” could also be translated as “I, God, will rule over these people and they will worship me.”

(Translation suggestions: [How to Translate Names](#))

(See also: create, [false god](#), God the Father, [Holy Spirit](#), [idol](#), Son of God, [Yahweh](#))

Bible References:

- [1 John 01:5-7](#)
- [1 Samuel 10:7-8](#)
- [1 Timothy 04:9-10](#)
- [Colossians 01:15-17](#)
- [Deuteronomy 29:14-16](#)
- [Ezra 03:1-2](#)

- Genesis 01:1-2
- Hosea 04:11-12
- Isaiah 36:6-7
- James 02:18-20
- Jeremiah 05:4-6
- John 01:1-3
- Joshua 03:9-11
- Lamentations 03:40-43
- Micah 04:4-5
- Philippians 02:5-8
- Proverbs 24:11-12
- Psalms 047:8-9

Examples from the Bible stories:

- **01:01 God** created the universe and everything in it in six days.
- **01:15 God** made man and woman in his own image.
- **05:03** "I am **God** Almighty. I will make a covenant with you."
- **09:14 God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- **10:02** Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- **16:01** The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- **22:07** You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- **24:09** There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **25:07** "Worship only the Lord your **God** and only serve him."
- **28:01** "There is only one who is good, and that is **God**."
- **49:09** But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- **50:16** But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong's: H136, H305, H410, H426, H430, H433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G112, G516, G932, G935, G1096, G1140, G2098, G2124, G2128, G2150, G2152, G2153, G2299, G2304, G2305, G2312, G2313, G2314, G2315, G2316, G2317, G2318, G2319, G2320, G3361, G3785, G4151, G5207, G5377, G5463, G5537, G5538

Uses:

- Leviticus 4:22-23
- Leviticus 5:1-2
- Leviticus 8:14-15
- Leviticus 11:43-45
- Leviticus 18:29-30
- Leviticus 19:1-4
- Leviticus 19:23-25
- Leviticus 19:31
- Leviticus 19:35-37
- Leviticus 20:6-7
- Leviticus 20:24-25
- Leviticus 21:4-6
- Leviticus 22:24-25
- Leviticus 22:31-33
- Leviticus 23:22
- Leviticus 23:40-41
- Leviticus 23:42-44
- Leviticus 24:10-12
- Leviticus 24:22-23
- Leviticus 25:15-17
- Leviticus 25:35-38
- Leviticus 25:53-55
- Leviticus 26:1-2
- Leviticus 26:44-45

god, gods, goddess

Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

Translation Suggestions:

- There may already be a word for “god” or “false god” in the language or in a nearby language.
- The term “idol” could be used to refer to false gods.
- In English, a lower case “g” is used to refer to false gods, and upper case “G” is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: [God](#), Asherah, Baal, [Molech](#), [idol](#), demon, [image](#))

Bible References:

- [Acts 07:43](#)
- [Acts 19:26-27](#)
- [Galatians 04:8-9](#)
- Genesis 35:1-3
- [Isaiah 44:20](#)
- [Psalms 081:8-10](#)

Examples from the Bible stories:

- **10:02** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt’s **gods**.

- **13:04** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:02** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:01** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H430, H5236, H8267, G2299

Uses:

- [Leviticus 17 General Notes](#)
- [Leviticus 19:1-4](#)

gold

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: [altar](#), [ark of the covenant](#), [false god](#), [silver](#), [tabernacle](#), temple)

Bible References:

- [1 Peter 01:6-7](#)
- [1 Timothy 02:8-10](#)
- [2 Chronicles 01:14-15](#)
- [Acts 03:4-6](#)
- [Daniel 02:31-33](#)

Word Data:

- Strong's: H1220, H1222, H1722, H2091, H2742, H3800, H4062, H5458, H6884, H6885, G5552, G5553, G5554, G5557

Uses:

- [Leviticus 8:8-9](#)
- [Leviticus 24:3-4](#)

good, goodness

Definition:

The word “good” has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God’s character, purposes, and will.
- Something that is “good” could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is “good” could be called “fertile” or “productive.”
- A “good” crop could be a “plentiful” crop.
- A person can be “good” at what they do if they are skillful at their task or profession, as in, the expression, “a good farmer.”
- In the Bible, the general meaning of “good” is often contrasted with “evil.”
- The term “goodness” usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone.
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: [evil](#), [holy](#), [profit](#), [righteous](#))

Bible References:

- [Galatians 05:22-24](#)
- [Genesis 01:11-13](#)
- [Genesis 02:9-10](#)
- [Genesis 02:15-17](#)
- [James 03:13-14](#)
- [Romans 02:3-4](#)

Examples from the Bible stories:

- **01:04** God saw that what he had created was **good**.
- **01:11** God planted the tree of the knowledge of **good** and evil.”
- **01:12** Then God said, ”It is not **good** for man to be alone.”
- **02:04** ”God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- **08:12** ”You tried to do evil when you sold me as a slave, but God used the evil for **good!**”
- **14:15** Joshua was a **good** leader because he trusted and obeyed God.
- **18:13** Some of these kings were **good** men who ruled justly and worshiped God.
- **28:01** ”**Good** teacher, what must I do to have eternal life?” Jesus said to him, ”Why do you call me ’**good?**’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H117, H145, H155, H202, H239, H410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G14, G15, G18, G19, G515, G744, G865, G979, G1380, G2095, G2097, G2106, G2107, G2108, G2109, G2114, G2115, G2133, G2140, G2162, G2163, G2174, G2293, G2565, G2567, G2570, G2573, G2887, G2986, G3140, G3617, G3776, G4147, G4632, G4674, G4851, G5223, G5224, G5358, G5542, G5543, G5544

Uses:

- **Leviticus 5:3-4**

gossip

Definition:

The term “gossip” refers to talking to people about someone else’s personal affairs, usually in a negative and unproductive way. Often what is talked about has not been confirmed as true.

- The Bible says that spreading negative information about people is wrong. Gossip and slander are examples of this kind of negative speech.
- Gossip is harmful to the person being spoken about because it often hurts someone’s relationships with other people.

(See also: [slander](#))

Bible References:

- [1 Timothy 05:11-13](#)
- [2 Corinthians 12:20-21](#)
- [Leviticus 19:15-16](#)
- [Proverbs 16:27-28](#)
- [Romans 01:29-31](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 19:15-16](#)

grain

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: [head](#), wheat)

Bible References:

- Genesis 42:1-4
- Genesis 42:26-28
- Genesis 43:1-2
- [Luke 06:1-2](#)
- [Mark 02:23-24](#)
- [Matthew 13:7-9](#)
- [Ruth 01:22](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 14:10-11](#)
- [Leviticus 27:30-31](#)

grain offering

Definition:

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

- The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
- Oil and salt were added to the grain flour, but no yeast or honey was permitted.
- Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: [burnt offering](#), [guilt offering](#) , [sacrifice](#), [sin offering](#))

Bible References:

- [1 Chronicles 23:27-29](#)
- [Exodus 29:41-42](#)
- [Judges 13:19-20](#)
- [Leviticus 02:1-3](#)

Word Data:

- Strong's: H4503, H8641

Uses:

- [Leviticus 2:1-3](#)
- [Leviticus 2:4-5](#)
- [Leviticus 2:6-7](#)
- [Leviticus 2:8-10](#)
- [Leviticus 2:11-13](#)
- [Leviticus 2:14-16](#)
- [Leviticus 5:12-13](#)
- [Leviticus 6:14-15](#)
- [Leviticus 6:19-20](#)
- [Leviticus 6:21-23](#)
- [Leviticus 7:9-10](#)
- [Leviticus 7:37-38](#)
- [Leviticus 9:3-5](#)
- [Leviticus 9:15-17](#)
- [Leviticus 10:12-13](#)
- [Leviticus 14:19-20](#)
- [Leviticus 14:21-23](#)

- [Leviticus 14:30-32](#)
- [Leviticus 23:12-14](#)
- [Leviticus 23:17-18](#)
- [Leviticus 23:37-38](#)

grape

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: [vine](#), [vineyard](#), [wine](#))

Bible References:

- [Deuteronomy 23:24-25](#)
- [Hosea 09:10](#)
- [Job 15:31-33](#)
- [Luke 06:43-44](#)
- [Matthew 07:15-17](#)
- [Matthew 21:33-34](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 19:9-10](#)
- [Leviticus 25:5-7](#)
- [Leviticus 25:11-12](#)
- [Leviticus 26:5-6](#)

guilt offering

Definition:

A guilt offering was an offering or sacrifice that God required an Israelite to make if he had accidentally did something wrong such as disrespect God or damage another person's property.

- This offering involved the sacrifice of an animal and the payment of a fine, with silver or gold money.
- In addition, the person at fault was responsible to pay for any damage that was done.

(See also: [burnt offering](#), [grain offering](#), [sacrifice](#), [sin offering](#))

Bible References:

- [1 Samuel 06:3-4](#)
- [2 Kings 12:15-16](#)
- [Leviticus 05:5-6](#)
- [Numbers 06:12](#)

Word Data:

- Strong's: H817

Uses:

- [Leviticus 5:5-6](#)
- [Leviticus 5:7-9](#)
- [Leviticus 5:14-16](#)
- [Leviticus 5:17-19](#)
- [Leviticus 6:5-7](#)
- [Leviticus 6:16-18](#)
- [Leviticus 7:1-4](#)
- [Leviticus 7:5-6](#)
- [Leviticus 7:7-8](#)
- [Leviticus 7:37-38](#)
- [Leviticus 14:12-13](#)
- [Leviticus 14:14-16](#)
- [Leviticus 14:17-18](#)
- [Leviticus 14:21-23](#)
- [Leviticus 14:24-25](#)
- [Leviticus 14:28-29](#)

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate “to be guilty” could include a word or phrase that means, “to be at fault” or “having done something morally wrong” or “having committed a sin.”

(See also: innocent, [iniquity](#), [punish](#), [sin](#))

Bible References:

- Exodus 28:36-38
- [Isaiah 06:6-7](#)
- [James 02:10-11](#)
- [John 19:4-6](#)
- [Jonah 01:14-16](#)

Examples from the Bible stories:

- [39:02](#) They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- [39:11](#) After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty**!”
- [40:04](#) Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.
- [49:10](#) Because of your sin, you are **guilty** and deserve to die.

Word Data:

- Strong’s: H816, H817, H818, H5352, H5355, G338, G1777, G3784, G5267

Uses:

- Leviticus 4:1-3
- Leviticus 4:13-15
- Leviticus 4:22-23
- Leviticus 4:27-28
- Leviticus 5:1-2
- Leviticus 5:3-4
- Leviticus 5:5-6
- Leviticus 5:17-19
- Leviticus 6:1-4
- Leviticus 6:5-7
- Leviticus 7:17-18
- Leviticus 17:1-4
- Leviticus 19:5-8
- Leviticus 20:8-9
- Leviticus 20:10-12
- Leviticus 20:15-16
- Leviticus 20:17-18
- Leviticus 20:27
- Leviticus 22:7-9
- Leviticus 22:14-16
- Leviticus 24:15-16

hand, right hand, to hand over

Definition:

There are several figurative ways that “hand” is used in the Bible:

- To “hand” something to someone means to put something into that person’s hands.
- The term “hand” is often used in reference to God’s power and action, such as when God says “Has not my hand made all these things?” (See: [metonymy](#))
- Expressions such as “hand over to” or “deliver into the hands of” refer to causing someone to be under the control or power of someone else.
- Some other figurative uses of “hand” include:
 - To “lay a hand on” means to “harm.”
 - To “save from the hand of” means to stop someone from harming someone else.
 - To be “close at hand” means to be “nearby.”
 - The position of being “on the right hand” means “on the right side” or “to the right.”
 - The expression “by the hand of” someone means “by” or “through” the action of that person. For example, “by the hand of the Lord” means that the Lord is the one who caused something to happen.
 - Placing hands on someone is often done while speaking a blessing over that person.
 - The term “laying on of hands” refers to placing a hand on a person in order to dedicate that person to God’s service or to pray for healing.
 - When Paul says “written by my hand,” it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression “handed him the scroll” could also be translated as “gave him the scroll” or “put the scroll in his hand.” It was not given to him permanently, but just for the purpose of using it at that time.
- When “hand” refers to the person, such as in “the hand of God did this,” it could be translated as “God did this.”
- An expression such as “delivered them into the hands of their enemies” or “handed them over to their enemies,” could be translated as, “allowed their enemies to conquer them” or “caused them to be captured by their enemies” or “empowered their enemies to gain control over them.”
- To “die by the hand of” could be translated as “be killed by.”
- The expression “on the right hand of” could be translated as “on the right side of.”
- In regard to Jesus being “seated at the right hand of God,” if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression

with that meaning could be used. Or a short explanation could be added: “on the right side of God, in the position of highest authority.”

(See also: [adversary](#), [bless](#), [captive](#), [honor](#), [power](#))

Bible References:

- [Acts 07:22-25](#)
- [Acts 08:14-17](#)
- [Acts 11:19-21](#)
- [Genesis 09:5-7](#)
- [Genesis 14:19-20](#)
- [John 03:34-36](#)
- [Mark 07:31-32](#)
- [Matthew 06:3-4](#)

Word Data:

- Strong's: H405, H2026, H2651, H2947, H2948, H3027, H3028, H3225, H3231, H3233, H3709, H7126, H7138, H8040, H8042, H8168, G710, G1188, G1448, G1451, G1764, G2021, G2092, G2176, G2902, G4084, G4474, G4475, G5495, G5496, G5497

Uses:

- [Leviticus 7:28-30](#)
- [Leviticus 8:25-26](#)
- [Leviticus 22:24-25](#)

harvest

Definition:

The term “harvest” refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word “harvest” can refer to people coming to believe in Jesus or can describe a person’s spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb “to harvest” could be translated as, “to gather in” or “to pick up” or “to collect.”

(See also: [firstfruits](#), [festival](#))

Bible References:

- [1 Corinthians 09:9-11](#)
- [2 Samuel 21:7-9](#)
- [Galatians 06:9-10](#)
- [Isaiah 17:10-11](#)
- [James 05:7-8](#)
- [Leviticus 19:9-10](#)
- [Matthew 09:37-38](#)
- [Ruth 01:22](#)

Word Data:

- Strong’s: H2758, H7105, G2326, G6013

Uses:

- [Leviticus 19:9-10](#)
- [Leviticus 23:9-11](#)
- [Leviticus 23:22](#)
- [Leviticus 25:5-7](#)
- [Leviticus 25:11-12](#)
- [Leviticus 25:20-22](#)
- [Leviticus 26:5-6](#)
- [Leviticus 26:18-20](#)

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Bible References:

- [1 Corinthians 09:9-11](#)
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- [Galatians 06:9-10](#)
- [Isaiah 17:10-11](#)
- [James 05:7-8](#)
- [Leviticus 19:9-10](#)
- [Matthew 09:37-38](#)
- [Ruth 01:22](#)

Word Data:

- Strong’s: H2758, H7105, G2326, G6013

head

Definition:

In the Bible, the word “head” is used with several figurative meanings.

- Often this term is used to refer to being in authority over people, as in “you have made me the head over nations.” This could be translated as “You have made me the ruler...” or “You have given me authority over...”
- Jesus is called the “head of the church.” Just as a person’s head guides and directs the members of its body, so Jesus guides and directs the members of his “body,” the Church.
- The New Testament teaches that a husband is the “head” or authority of his wife. He is given the responsibility of leading and guiding his wife and family.
- The expression “no razor will ever touch his head” means” he will never cut or shave his hair.”
- The term “head” can also refer to the beginning or source of something, as in the “head of the street.”
- The expression “heads of grain” refers to the top parts of a wheat or barley plant that contains the seeds.
- Another figurative use for “head” is when it is used to represent the whole person, as in “this gray head,” referring to an elderly person, or as in “the head of Joseph,” which refers to Joseph. (See: [synecdoche](#))
- The expression “let their blood be on his own head” means that the man is responsible for their deaths and will receive the punishment for that.

Translation Suggestions

- Depending on the context, the term “head” could be translated as “authority” or “the one who leads and directs” or “the one who is responsible for.”
- The expression “head of” can refer to the whole person and so this expression could be translated using just the person’s name. For example, “the head of Joseph” could simply be translated as “Joseph.”
- The expression “will be on his own head” could be translated as “will be on him” or “he will be punished for” or “he will be held responsible for” or “he will be considered guilty for.”
- Depending on the context, other ways to translate this term could include “beginning” or “source” or “ruler” or “leader” or “top.”

(See also: [grain](#))

Bible References:

- [1 Chronicles 01:51-54](#)
- [1 Kings 08:1-2](#)
- [1 Samuel 09:22](#)

- Colossians 02:10-12
- Colossians 02:18-19
- Numbers 01:4-6

Word Data:

- Strong's:

Uses:

- Leviticus 8:20
- Leviticus 9:12-14

heal, cure

Definition:

The terms “heal” and “cure” both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is “healed” or “cured” has been “made well” or “made healthy.”
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.
- However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased, and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.

(See also: [miracle](#))

Bible References:

- [Acts 05:14-16](#)
- [Acts 08:6-8](#)
- [Luke 05:12-13](#)
- [Luke 06:17-19](#)
- [Luke 08:43-44](#)
- [Matthew 04:23-25](#)
- [Matthew 09:35-36](#)
- [Matthew 13:15](#)

Examples from the Bible stories:

***19:14** One of the miracles happened to Naaman, an enemy commander, who had a horrible skin disease. He had heard of Elisha so he went and asked Elisha to **heal** him. ***21:10** He (Isaiah) also predicted that the Messiah would **heal** sick people and those who could not hear, see, speak, or walk. ***26:06** Jesus continued saying, “And during the time of the prophet Elisha, there were many people in Israel with skin diseases. But Elisha did not **heal** any of them. He only **healed** the skin disease of Naaman, a commander of Israel’s enemies.” ***26:08** They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and Jesus **healed** them. ***32:14** She had heard that Jesus had **healed** many sick people and thought, “I’m sure that if I can just touch Jesus’ clothes, then I will be **healed**, too!” ***44:03** Immediately, God **healed** the lame man, and he began to walk and jump around, and to praise God. ***44:08** Peter answered them, “This man stands before you **healed** by the power of Jesus the Messiah.” ***49:02**] Jesus did many

miracles that prove he is God. He walked on water, calmed storms, **healed** many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's:

Uses:

- [Leviticus 13:18-20](#)
- [Leviticus 13:35-37](#)
- [Leviticus 14:3-5](#)

heart, hearts

Definition:

In the Bible, the term “heart” is often used figuratively to refer to a person’s thoughts, emotions, desires, or will.

- To have a “hard heart” is a common expression that means a person stubbornly refuses to obey God.
- The expressions “with all my heart” or “with my whole heart” mean to do something with no holding back, with complete commitment and willingness.
- The expression “take it to heart” means to treat something seriously and apply it to one’s life.
- The term “brokenhearted” describes a person who is very sad. That person has been deeply hurt emotionally.

Translation Suggestions

- Some languages use a different body part such as “stomach” or “liver” to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If “heart” or other body part does not have this meaning, some languages may need to express this literally with terms such as “thoughts” or “emotions” or “desires.”
- Depending on the context, “with all my heart” or “with my whole heart” could be translated as “with all my energy” or “with complete dedication” or “completely” or “with total commitment.”
- The expression “take it to heart” could be translated as “treat it seriously” or “carefully think about it.”
- The expression “hard-hearted” could also be translated as “stubbornly rebellious” or “refusing to obey” or “continually disobeying God.”
- Ways to translate “brokenhearted” could include “very sad” or “feeling deeply hurt.”

(See also: hard)

Bible References:

- [1 John 03:16-18](#)
- [1 Thessalonians 02:3-4](#)
- [2 Thessalonians 03:13-15](#)
- [Acts 08:20-23](#)
- [Acts 15:7-9](#)
- [Luke 08:14-15](#)
- [Mark 02:5-7](#)
- [Matthew 05:5-8](#)
- [Matthew 22:37-38](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 19:17-18](#)
- [Leviticus 26:34-36](#)
- [Leviticus 26:40-42](#)

heaven, sky, skies, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can’t directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.
- When “heaven” is used figuratively, it is a way of referring to God. For example, when Matthew writes about the “kingdom of heaven” he is referring to the kingdom of God.

Translation Suggestions:

- When “heaven” is used figuratively, it could be translated as “God.”
- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as, “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: kingdom of God)

Bible References:

- [1 Kings 08:22-24](#)
- [1 Thessalonians 01:8-10](#)
- [1 Thessalonians 04:16-18](#)
- [Deuteronomy 09:1-2](#)
- [Ephesians 06:9](#)
- [Genesis 01:1-2](#)
- [Genesis 07:11-12](#)
- [John 03:12-13](#)
- [John 03:27-28](#)
- [Matthew 05:17-18](#)
- [Matthew 05:46-48](#)

Examples from the Bible stories:

- **04:02** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called “manna.”
- **23:07** Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- **29:09** Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- **37:09** Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- **42:11** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G932, G2032, G3321, G3770, G3771, G3772

Uses:

- **Leviticus 26:18-20**

high places

Definition:

The term “high places” refers to the altars and shrines that were used for worshipping idols. They were usually built on higher ground, such as on a hill or mountainside.

- Many of the kings of Israel sinned against God by building altars to false gods on these high places. This led the people to become deeply involved in worshipping idols.
- It often happened that when a God-fearing king started ruling in Israel or Judah, often he would remove the high places or altars in order to stop the worship of these idols.
- However, some of these good kings were careless and did not remove the high places, which resulted in the entire nation of Israel would continue to worship idols.

Translation Suggestions:

- Other ways to translate this term could include “elevated places for idol worship” or “hilltop idol shrines” or “idol altar mounds.”
- Make sure it is clear that this term refers to the idol altars, not just to the high place where those altars were located.

(See also: [altar](#), [idol](#), [worship](#))

Bible References:

- [1 Samuel 09:12-13](#)
- [2 Kings 16:3-4](#)
- [Amos 04:12-13](#)
- [Deuteronomy 33:29](#)
- [Ezekiel 06:1-3](#)
- [Habakkuk 03:18-19](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 26:29-30](#)

high priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
- The Israelites had many priests, but only one high priest at a time.
- When Jesus was being arrested, Caiaphas was the official high priest. Caiaphas’ father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- Make sure this term is translated differently from the term “chief priest.”

(See also: Annas, Caiaphas, chief priests, [priest](#), temple)

Bible References:

- [Acts 05:26-28](#)
- [Acts 07:1-3](#)
- [Acts 09:1-2](#)
- Exodus 30:10
- [Hebrews 06:19-20](#)
- [Leviticus 16:32-33](#)
- [Luke 03:1-2](#)
- [Mark 02:25-26](#)
- [Matthew 26:3-5](#)
- [Matthew 26:51-54](#)

Examples from the Bible stories:

- **13:08** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **21:07** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **38:03** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **39:01** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.

- **39:03** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **44:07** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- **45:02** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **46:01** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- **48:06** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong's: H7218 H1419 H3548 G748 G749

Uses:

- [Leviticus 4:1-3](#)
- [Leviticus 6:21-23](#)
- [Leviticus 09 General Notes](#)
- [Leviticus 13:1-2](#)
- [Leviticus 16 General Notes](#)
- [Leviticus 16:32-33](#)
- [Leviticus 21:10-12](#)
- [Leviticus 24:3-4](#)

holy place

Definition:

In the Bible, the terms “the holy place” and “the most holy place” refer to the two parts of the tabernacle or temple building.

- The “holy place” was the first room, and it contained the altar of incense and the table with the special “bread of the presence” on it.
- The “most holy place” was the second, innermost room, and it contained the ark of the covenant.
- A thick, heavy curtain separated the outer room from the inner room.
- The high priest was the only one who was permitted to go into the most holy place.
- Sometimes “holy place” refers to both the building and courtyard areas of either the temple or tabernacle. It could also refer generally to any place that is set apart for God.

Translation Suggestions:

- The term “holy place” could also be translated as “room set apart for God” or “special room for meeting God” or “place reserved for God.”
- The term “most holy place” could be translated as “room that is the most set apart for God” or “most special room for meeting God.”
- Depending on the context, ways to translate the general expression “a holy place” could include “a consecrated place” or “a place that God has set apart” or “a place in the temple complex, which is holy” or “a courtyard of God’s holy temple.”

(See also: [altar of incense](#), [ark of the covenant](#), [bread](#), [consecrate](#), [courtyard](#), [curtain](#), [holy](#), [set apart](#), [tabernacle](#), [temple](#))

Bible References:

- [1 Kings 06:16-18](#)
- [Acts 06:12-15](#)
- [Exodus 26:31-33](#)
- [Exodus 31:10-11](#)
- [Ezekiel 41:1-2](#)
- [Ezra 09:8-9](#)
- [Hebrews 09:1-2](#)
- [Leviticus 16:17-19](#)
- [Matthew 24:15-18](#)
- [Revelation 15:5-6](#)

Word Data:

- Strong's: H1964, H4720, H4725, H5116, H6918, H6944, G39, G40, G3485, G5117

Uses:

- [Leviticus 4:6-7](#)
- [Leviticus 6:29-30](#)
- [Leviticus 16:1-2](#)
- [Leviticus 16:17-19](#)
- [Leviticus 16:20-22](#)
- [Leviticus 16:32-33](#)
- [Leviticus 20:3-5](#)
- [Leviticus 21:22-24](#)

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: [holy](#), [spirit](#), [God](#), Lord, God the Father, Son of God, [gift](#))

Bible References:

- [1 Samuel 10:9-10](#)
- [1 Thessalonians 04:7-8](#)
- [Acts 08:14-17](#)
- [Galatians 05:25-26](#)
- [Genesis 01:1-2](#)
- [Isaiah 63:10](#)
- [Job 33:4-5](#)
- [Matthew 12:31-32](#)
- [Matthew 28:18-19](#)
- [Psalms 051:10-11](#)

Examples from the Bible stories:

- **01:01** But **God’s Spirit** was there over the water.
- **24:08** When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- **26:01** After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.

- **26:03** Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- **42:10** "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- **43:03** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **43:08** "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are now seeing and hearing."
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- **45:01** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G40, G4151

holy, holiness

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”

(See also: [Holy Spirit](#), [consecrate](#), [sanctify](#), [set apart](#))

Bible References:

- [1 Thessalonians 03:11-13](#)
- [1 Thessalonians 04:7-8](#)
- [Acts 07:33-34](#)
- [Colossians 01:21-23](#)
- [Ezekiel 20:18-20](#)
- [Lamentations 04:1-2](#)
- [Mark 08:38](#)
- [Matthew 07:6](#)
- [Romans 01:1-3](#)

Examples from the Bible stories:

- **01:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.

- **09:12** "You are standing on **holy** ground."
- **13:01** "If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation."
- **13:05** "Always be sure to keep the Sabbath day **holy**."
- **22:05** "So the baby will be **holy**, the Son of God."
- **50:02** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong's: H2623, H4720, H6918, H6922, H6942, H6944, G37, G38, G39, G40, G41, G42, G1859, G2150, G2412, G2413, G3741, G3742,

Uses:

- Introduction to Leviticus
- Leviticus 2:1-3
- Leviticus 2:8-10
- Leviticus 5:14-16
- Leviticus 6:16-18
- Leviticus 6:24-26
- Leviticus 6:27-28
- Leviticus 6:29-30
- Leviticus 7:1-4
- Leviticus 7:5-6
- Leviticus 8:8-9
- Leviticus 10 General Notes
- Leviticus 10:3-4
- Leviticus 10:8-11
- Leviticus 10:12-13
- Leviticus 10:16-18
- Leviticus 11:43-45
- Leviticus 12:4-5
- Leviticus 14:12-13
- Leviticus 15 General Notes
- Leviticus 16 General Notes
- Leviticus 16:3-5
- Leviticus 19 General Notes
- Leviticus 19:1-4
- Leviticus 19:5-8
- Leviticus 19:23-25
- Leviticus 20:3-5

- Leviticus 20:6-7
- Leviticus 20:26
- Leviticus 21 General Notes
- Leviticus 21:13-14
- Leviticus 21:22-24
- Leviticus 21:22-24
- Leviticus 22 General Notes
- Leviticus 22:1-3
- Leviticus 22:4-6
- Leviticus 22:7-9
- Leviticus 22:7-9
- Leviticus 22:10-11
- Leviticus 22:12-13
- Leviticus 22:14-16
- Leviticus 22:31-33
- Leviticus 22:31-33
- Leviticus 23:1-2
- Leviticus 23:3
- Leviticus 23:19-21
- Leviticus 23:23-25
- Leviticus 23:26-27
- Leviticus 23:35-36
- Leviticus 24:7-9
- Leviticus 25:11-12
- Leviticus 27:9-10
- Leviticus 27:19-21
- Leviticus 27:28-29

honey, honeycomb

Definition:

“Honey” is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God’s words and decrees are said to be “sweeter than honey.” (See also: [Simile](#), [Metaphor](#))
- Sometimes a person’s words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: [John \(the Baptist\)](#), Jonathan, Philistines, [Samson](#))

Bible References:

- [1 Kings 14:1-3](#)
- [Deuteronomy 06:3](#)
- [Exodus 13:3-5](#)
- [Joshua 05:6-7](#)
- [Proverbs 05:3-4](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 2:11-13](#)
- [Leviticus 20:24-25](#)

honor, honors, to honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term “to honor” could be translated as “to show special respect to” or “to cause to be praised” or “to show high regard for” or “to highly value.”

(See also: [dishonor](#), [glory](#), [glorify](#), [praise](#))

Bible References:

- [1 Samuel 02:8](#)
- [Acts 19:15-17](#)
- [John 04:43-45](#)
- [John 12:25-26](#)
- [Mark 06:4-6](#)
- [Matthew 15:4-6](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 19:29-30](#)
- [Leviticus 19:32](#)
- [Leviticus 25:15-17](#)
- [Leviticus 25:35-38](#)

- [Leviticus 25:42-44](#)
- [Leviticus 26:1-2](#)

hoof, hoofed, hooves

Facts:

These terms refer to the hard material covering the bottom of the feet of certain animals such as camels, cattle, deer, horses, donkeys, pigs, oxen, sheep, and goats.

- An animal's hooves protect its feet when walking.
- Some animals have hooves that are split into two parts and others do not.
- God told the Israelites that animals which had split hooves and chewed a cud were considered clean to eat. This included cattle, sheep, deer, and oxen.

(See also: [How to Translate Unknowns](#))

(See also: [camel](#), [cow](#), [donkey](#), [goat](#), [ox](#), [pig](#), [sheep](#))

Bible References:

- [Deuteronomy 14:6-7](#)
- [Ezekiel 26:9-11](#)
- [Leviticus 11:3-4](#)
- [Psalms 069:30-31](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 11:3-4](#)
- [Leviticus 11:5-8](#)
- [Leviticus 11:26-28](#)

house

Definition:

The term “house” is often used figuratively in the Bible.

- Sometimes it means “household,” referring to the people who live together in one house.
- Often “house” refers to a person’s descendants or other relatives. For example, the phrase “house of David” refers to all the descendants of King David.
- The terms “house of God” and “house of Yahweh” refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, “God’s house” is used as a metaphor to refer to God’s people or, more generally, to everything pertaining to God.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “people” or “family” or “descendants” or “temple” or “dwelling place.”
- The phrase “house of David” could be translated as “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include “people of Israel” or “Israel’s descendants” or “Israelites.”
- The phrase “house of Yahweh” could be translated as “Yahweh’s temple” or “place where Yahweh is worshiped” or “place where Yahweh meets with his people” or “where Yahweh dwells.”
- “House of God” could be translated in a similar way.

(See also: [David](#), [descendant](#), house of God, household, kingdom of Israel, [tabernacle](#), temple, [Yahweh](#))

Bible References:

- [Acts 07:41-42](#)
- [Acts 07:47-50](#)
- [Genesis 39:3-4](#)
- [Genesis 41:39-41](#)
- [Luke 08:38-39](#)
- [Matthew 10:5-7](#)
- [Matthew 15:24-26](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 7:25-27](#)
- [Leviticus 10:5-7](#)
- [Leviticus 21:1-3](#)
- [Leviticus 22:10-11](#)
- [Leviticus 22:12-13](#)

humble, humbles, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “don’t be prideful.”
- “Humble yourself before God” could be translated as “Submit your will to God, recognizing his greatness.”

(See also: [proud](#))

Bible References:

- [James 01:19-21](#)
- [James 03:13-14](#)
- [James 04:8-10](#)
- [Luke 14:10-11](#)
- [Luke 18:13-14](#)
- [Matthew 18:4-6](#)
- [Matthew 23:11-12](#)

Examples from the Bible stories:

***17:02** David was a **humble** and righteous man who trusted and obeyed God. ***34:10** ”God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

Word Data:

- Strong’s:

Uses:

- [Leviticus 26:40-42](#)

idol, idolatrous

Definition:

An idol is an object that people make so they can worship it. Something is described as “idolatrous” if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An “idolatrous kingdom” means a “kingdom of people who worship idols” or a “kingdom of people who worship earthly things.”
- The term “idolatrous figure” is another word for a “carved image” or an “idol.”

(See also: [false god](#), [image](#), [kingdom](#), [worship](#))

Bible References:

- [1 Thessalonians 01:8-10](#)
- [Acts 07:41-42](#)
- [Acts 15:19-21](#)
- [Colossians 03:5-8](#)
- Exodus 32:1-2
- [Galatians 05:19-21](#)
- [Psalm 031:5-7](#)
- [Romans 02:21-22](#)

Examples from the Bible stories:

***13:05** ”Do not make **idols** or worship them, because I, Yahweh, am a jealous God.” ***13:12** Aaron made a golden **idol** in the shape of a calf. The people began to wildly worship the **idol** and make sacrifices to it! ***14:03** ”You must completely destroy all of their **idols**. If you do not obey me, you will worship their **idols** instead of me.” ***18:12** All of the kings and most of the people of the kingdom of Israel worshiped **idols**. This kind of worship often included sexual immorality and sometimes even child sacrifice. ***19:16** They (the prophets) all told the people to stop worshipping **idols** and to start showing justice and mercy to others.

Word Data:

- Strong’s:

Uses:

- [Leviticus 17:7](#)
- [Leviticus 19:1-4](#)
- [Leviticus 26:1-2](#)
- [Leviticus 26:29-30](#)

image, carved image, carved figure, cast metal figure

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: [false god](#), [God](#), [idol](#), [image of God](#))

Bible References:

- [1 Kings 14:9-10](#)
- [Acts 07:43](#)
- [Isaiah 21:8-9](#)
- [Matthew 22:20-22](#)
- [Romans 01:22-23](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 26:1-2](#)

incense

Definition:

The term “incense” refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include “fragrant spices” or “good-smelling plants.”

(See also: [altar of incense](#), [burnt offering](#), frankincense)

Bible References:

- [1 Kings 03:1-3](#)
- [2 Chronicles 13:10-11](#)
- [2 Kings 14:4-5](#)
- [Exodus 25:3-7](#)
- [Luke 01:8-10](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 2:1-3](#)
- [Leviticus 2:14-16](#)
- [Leviticus 5:11](#)
- [Leviticus 6:14-15](#)
- [Leviticus 10:1-2](#)
- [Leviticus 16:12-13](#)
- [Leviticus 24:7-9](#)
- [Leviticus 26:29-30](#)

inherit, inheritance, heritage, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent or other person because of a special relationship with that person. The “inheritance” is what is received.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God’s people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
- There is also a figurative or spiritual sense in which people who belong to God are said to “inherit the land.” This means that they will prosper and be blessed by God in both physical and spiritual ways.
- In the New Testament, God promises that those who trust in Jesus will “inherit salvation” and “inherit eternal life.” It is also expressed as, “inherit the kingdom of God.” This is a spiritual inheritance that lasts forever.
- There are other figurative meanings for these terms:
- The Bible says that wise people will “inherit glory” and righteous people will “inherit good things.”
- To “inherit the promises” means to receive the good things that God has promised to give his people.
- This term is also used in a negative sense to refer to foolish or disobedient people who “inherit the wind” or “inherit folly.” This means they receive the consequences of their sinful actions, including punishment and worthless living.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- When God’s people are referred to as his inheritance this could be translated as “valued ones belonging to him.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions” or “person chosen to receive (God’s) spiritual possessions or blessings.”
- The term “heritage” could be translated as “blessings from God” or “inherited blessings.”

(See also: heir, [Canaan](#), Promised Land)

Bible References:

- 1 Corinthians 06:9-11
- 1 Peter 01:3-5
- 2 Samuel 21:2-3
- Acts 07:4-5
- Deuteronomy 20:16-18
- Galatians 05:19-21
- Genesis 15:6-8
- Hebrews 09:13-15
- Jeremiah 02:7-8
- Luke 15:11-12
- Matthew 19:29-30
- Psalm 079:1-3

Examples from the Bible stories:

- **04:06** When Abram arrived in Canaan God said, "Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**."
- **27:01** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to **inherit** eternal life?"
- **35:03** "There was a man who had two sons. The younger son told his father, 'Father, I want my **inheritance** now!' So the father divided his property between the two sons."

Word Data:

- Strong's: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G2816, G2817, G2819, G2820

Uses:

- Leviticus 20:24-25

iniquity, iniquities

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: [sin](#), transgress, trespass)

Bible References:

- [Daniel 09:12-14](#)
- Exodus 34:5-7
- Genesis 15:14-16
- Genesis 44:16-17
- [Habakkuk 02:12-14](#)
- [Matthew 13:40-43](#)
- [Matthew 23:27-28](#)
- [Micah 03:9-11](#)

Word Data:

- Strong's: H205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G92, G93, G458, G3892, G4189

Uses:

- [Leviticus 10:16-18](#)

Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name “Isaac” means “he laughs.” When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham’s faith by commanding him to sacrifice Isaac.
- Isaac’s son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [descendant](#), [forever](#), [fulfill](#), [Jacob](#), Sarah, twelve tribes of Israel)

Bible References:

- [Galatians 04:28-29](#)
- Genesis 25:9-11
- Genesis 25:19-20
- Genesis 26:1
- Genesis 26:6-8
- Genesis 28:1-2
- Genesis 31:17-18
- [Matthew 08:11-13](#)
- [Matthew 22:31-33](#)

Examples from the Bible stories:

***05:04** “Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**.” ***05:06** When **Isaac** was a young man, God tested Abraham’s faith by saying, “Take **Isaac**, your only son, and kill him as a sacrifice to me.” ***05:09** God had provided the ram to be the sacrifice instead of **Isaac**. ***06:01** When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac**. ***06:05** **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins. ***07:10** Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Word Data:

- Strong's:

Uses:

- [Leviticus 26:40-42](#)

Israel, Israelites

Facts:

The term “Israel” is the name that God gave to Jacob. It means “he struggles with God.”

- The descendants of Jacob became known as the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: [Jacob](#), kingdom of Israel, Judah, [nation](#), twelve tribes of Israel)

Bible References:

- [1 Chronicles 10:1-3](#)
- [1 Kings 08:1-2](#)
- [Acts 02:34-36](#)
- [Acts 07:22-25](#)
- [Acts 13:23-25](#)
- [John 01:49-51](#)
- [Luke 24:21](#)
- [Mark 12:28-31](#)
- [Matthew 02:4-6](#)
- [Matthew 27:9-10](#)
- [Philippians 03:4-5](#)

Examples from the Bible stories:

***08:15** The descendants of the twelve sons became the twelve tribes of **Israel**. ***09:03** The Egyptians forced the **Israelites** to build many buildings and even whole cities. ***09:05** A certain **Israelite** woman gave birth to a baby boy. ***10:01** They said, “This is what the God of **Israel** says, ‘Let my people go!’” ***14:12** But despite all this, the people of **Israel** complained and grumbled against God and against Moses. ***15:09** God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites. ***15:12** After this battle, God gave each tribe of **Israel** its own section of the Promised Land. Then God gave **Israel** peace along all its borders. ***16:16** So God punished **Israel** again for worshiping idols. ***43:06** “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong's:

Uses:

- Leviticus 1:1-2
- Leviticus 4:1-3
- Leviticus 4:13-15
- Leviticus 7:22-24
- Leviticus 7:28-30
- Leviticus 7:33-34
- Leviticus 7:35-36
- Leviticus 7:37-38
- Leviticus 9:1-2
- Leviticus 9:3-5
- Leviticus 10:5-7
- Leviticus 11:1-2
- Leviticus 12:1-3
- Leviticus 15:1-3
- Leviticus 15:31
- Leviticus 16:3-5
- Leviticus 16:20-22
- Leviticus 17:1-4
- Leviticus 19:1-4
- Leviticus 20:1-2
- Leviticus 21:22-24
- Leviticus 22:1-3
- Leviticus 22:14-16
- Leviticus 22:31-33
- Leviticus 23:1-2
- Leviticus 23:9-11
- Leviticus 23:33-34
- Leviticus 23:42-44
- Leviticus 24:1-2
- Leviticus 24:22-23
- Leviticus 25:1-2
- Leviticus 25:23-25
- Leviticus 25:33-34
- Leviticus 25:53-55
- Leviticus 27:1-2
- Leviticus 27:34

Jacob, Israel

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [deceive](#), Esau, [Isaac](#), [Israel](#), Rebekah, twelve tribes of Israel)

Bible References:

- [Acts 07:11-13](#)
- [Acts 07:44-46](#)
- Genesis 25:24-26
- Genesis 29:1-3
- Genesis 32:1-2
- [John 04:4-5](#)
- [Matthew 08:11-13](#)
- [Matthew 22:31-33](#)

Examples from the Bible stories:

- **07:01** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **07:07** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **07:08** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **07:10** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **08:01** Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's:

Uses:

- [Leviticus 26:40-42](#)

John (the Baptist)

Facts:

John was the son of Zechariah and Elizabeth. Since “John” was a common name, he is often called “John the Baptist” to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called “John the Baptist” because he baptized many people.

(Translation suggestions: [How to Translate Names](#))

(See also: baptize, Zechariah (NT))

Bible References:

- [John 03:22-24](#)
- [Luke 01:11-13](#)
- [Luke 01:62-63](#)
- [Luke 03:7](#)
- [Luke 03:15-16](#)
- [Luke 07:27-28](#)
- [Matthew 03:13-15](#)
- [Matthew 11:13-15](#)

Examples from the Bible stories:

***22:02** The angel said to Zechariah, “Your wife will have a son. You will name him **John**. He will be filled with the Holy Spirit, and will prepare the people for Messiah!” ***22:07** After Elizabeth gave birth to her baby boy, Zechariah and Elizabeth named the baby **John**, as the angel had commanded. ***24:01** **John**, the son of Zechariah and Elizabeth, grew up and became a prophet. He lived in the wilderness, ate wild honey and locusts, and wore clothes made from camel hair. ***24:02** Many people came out to the wilderness to listen to **John**. He preached to them, saying, “Repent, for the kingdom of God is near!” ***24:06** The next day, Jesus came to be baptized by **John**. When **John** saw him, he said, “Look! There is the Lamb of God who will take away the sin of the world.”

Word Data:

- Strong’s:

judge, judges, judgment, judgments

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether something is morally right or wrong.

- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate “to judge” could include “to decide” or “to condemn” or “to punish” or “to decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: [decree](#), [judge](#), [judgment day](#), [just](#), [law](#), [law](#))

Bible References:

- [1 John 04:17-18](#)
- [1 Kings 03:7-9](#)
- [Acts 10:42-43](#)
- [Isaiah 03:13-15](#)
- [James 02:1-4](#)
- [Luke 06:37](#)
- [Micah 03:9-11](#)
- [Psalm 054:1-3](#)

Examples from the Bible stories:

- **19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- **21:08** A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- **39:04** The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- **50:14** But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H148, H430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G144, G350, G968, G1106, G1252, G1341, G1345, G1348, G1349, G2917, G2919, G2920, G2922, G2923, G4232

Uses:

- **Leviticus 19:15-16**

just, justice, justly

Definition:

These terms refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as "righteous" or "upright."

(See also: [judge](#), [righteous](#), upright)

Bible References:

- [1 Chronicles 18:14-17](#)
- [Acts 28:3-4](#)
- [Isaiah 04:3-4](#)
- [Jeremiah 22:1-3](#)
- [Luke 18:3-5](#)
- [Luke 21:20-22](#)
- [Luke 23:39-41](#)
- [Matthew 23:23-24](#)
- [Micah 03:8](#)
- [Revelation 15:3-4](#)

Examples from the Bible stories:

- **17:09** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.

- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H3477, H6662, H6663, H6664, H6666, H8003, H8264, G1342, G1344, G1345, G1346, G1347, G1738

Uses:

- [Leviticus 19 General Notes](#)
- [Leviticus 19:35-37](#)

kind, kinds

Definition:

The terms “kind” and “kinds” refer to groups or classifications of things that are connected by shared characteristics.

- In the Bible, this term is specifically used to refer to the distinctive kinds of plants and animals that God made when he created the world.
- Often there are many different variations or species within each “kind.” For example, horses, zebras, and donkeys are all members of the same “kind,” but they are different species.
- The main thing that distinguishes each “kind” as a separate group is that members of that group can reproduce more of their same “kind.” Members of different kinds cannot do that with each other.

Translation Suggestions

- Ways to translate this term could include “type” or “class” or “group” or “animal (plant) group” or “category.”

Bible References:

- Genesis 01:20-21
- Genesis 01:24-25
- [Mark 09:28-29](#)
- [Matthew 13:47-48](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 7:13-14](#)
- [Leviticus 19:19](#)
- [Leviticus 21:13-14](#)

lamb, Lamb of God

Definition:

The term “lamb” refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “a young sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See: [How to Translate Unknowns](#))

(See also: [sheep](#), [shepherd](#))

Bible References:

- [2 Samuel 12:1-3](#)
- [Ezra 08:35-36](#)
- [Isaiah 66:3](#)
- [Jeremiah 11:18-20](#)
- [John 01:29-31](#)
- [John 01:35-36](#)
- [Leviticus 14:21-23](#)
- [Leviticus 17:1-4](#)
- [Luke 10:3-4](#)
- [Revelation 15:3-4](#)

Examples from the Bible stories:

***05:07** As Abraham and Isaac walked to the place of the sacrifice Isaac asked, "Father, we have wood for the sacrifice, but where is the **lamb**?" ***11:02** God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it. ***24:06** The next day, Jesus came to be baptized by John. When John saw him, he said, "Look! There is the **Lamb of God** who will take away the sin of the world." ***45:08** He read, "They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word." ***48:08** When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place. ***48:09** When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

Word Data:

- Strong's: H7716, G721, G2316

Uses:

- Leviticus 3:6-8
- Leviticus 4:32-33
- Leviticus 4:34-35
- Leviticus 5:5-6
- Leviticus 5:7-9
- Leviticus 9:3-5
- Leviticus 12:6
- Leviticus 12:7-8
- Leviticus 14:10-11
- Leviticus 14:12-13
- Leviticus 14:21-23
- Leviticus 14:24-25
- Leviticus 17:1-4
- Leviticus 22:22-23
- Leviticus 23:12-14

lampstand

Definition:

In the Bible, the term “lampstand” generally refers to a structure on which a lamp is placed in order to provide light to a room.

- A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
- In the Jerusalem temple there was a special gold lampstand which had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as “lamp pedestal” or “structure for holding a lamp” or “lamp holder.”
- For the temple lampstand, this could be translated as “seven-lamp lampstand” or “gold pedestal with seven lamps.”
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: [bronze](#), [gold](#), lamp, light, [silver](#), temple)

Bible References:

- [Daniel 05:5-6](#)
- [Exodus 37:17-19](#)
- [Mark 04:21-23](#)
- [Matthew 05:15-16](#)
- [Revelation 01:12-13](#)
- [Revelation 01:19-20](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 24:3-4](#)

law, law of Moses, God's law, law of Yahweh

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms “law” and “God’s law” are also used more generally to refer to everything God wants his people to obey.

- Depending on the context, the “law” can refer to:
 - the Ten Commandments that God wrote on stone tablets for the Israelites
 - all the laws given to Moses
 - the first five books of the Old Testament
 - the entire Old Testament (also referred to as “scriptures” in the New Testament).
 - all of God’s instructions and will
- The phrase “the law and the prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: instruct, [Moses](#), Ten Commandments, lawful, [Yahweh](#))

Bible References:

- [Acts 15:5-6](#)
- [Daniel 09:12-14](#)
- [Exodus 28:42-43](#)
- [Ezra 07:25-26](#)
- [Galatians 02:15-16](#)
- [Luke 24:44](#)
- [Matthew 05:17-18](#)
- [Nehemiah 10:28-29](#)

- [Romans 03:19-20](#)

Examples from the Bible stories:

- **13:07** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.\
- **13:09** Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.\
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.\
- **16:01** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.\
- **21:05** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.\
- **27:01** Jesus answered, "What is written in **God's law**?"\
- **28:01** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."\<

Word Data:

- Strong's: H430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G2316, G3551, G3565

Uses:

- [Leviticus 18:4-5](#)
- [Leviticus 25:18-19](#)
- [Leviticus 26 General Notes](#)
- [Leviticus 26:3-4](#)
- [Leviticus 26:14-15](#)
- [Leviticus 26:43](#)

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior.

- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term “law of Moses,” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: [law](#), [law](#))

Bible References:

- [Deuteronomy 04:1-2](#)
- [Esther 03:8-9](#)
- [Exodus 12:12-14](#)
- [Genesis 26:4-5](#)
- [John 18:31-32](#)
- [Romans 07:1](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 6:8-9](#)
- [Leviticus 6:14-15](#)
- [Leviticus 6:24-26](#)
- [Leviticus 7:1-4](#)
- [Leviticus 7:7-8](#)
- [Leviticus 7:11-12](#)
- [Leviticus 7:37-38](#)
- [Leviticus 11:46-47](#)
- [Leviticus 12:7-8](#)
- [Leviticus 13:59](#)
- [Leviticus 14:1-2](#)
- [Leviticus 14:30-32](#)

- [Leviticus 14:54-57](#)
- [Leviticus 19:35-37](#)
- [Leviticus 24:22-23](#)

leprosy, leper, leprous

Definition:

The term “leprosy” is used in the Bible to refer to several different skin diseases. A “leper” is a person who has leprosy. The term “leprous” describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered “unclean” and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out “unclean” so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term “leprosy” in the Bible can be translated as “skin disease” or “dreaded skin disease.”
- Ways to translate “leprous” could include “full of leprosy” or “infected with skin disease” or “covered with skin sores.”

(See also: Miriam, Naaman, [unclean](#))

Bible References:

- [Luke 05:12-13](#)
- [Luke 17:11-13](#)
- [Mark 01:40-42](#)
- [Mark 14:3-5](#)
- [Matthew 08:1-3](#)
- [Matthew 10:8-10](#)
- [Matthew 11:4-6](#)

Word Data:

- Strong's:

Levite, Levi

Definition:

Levi was one of the twelve sons of Jacob, or Israel. The term “Levite” refers to a person who is a member of the Israelite tribe whose ancestor was Levi.

- The Levites were responsible for taking care of the temple and conducting religious rituals, including offering sacrifices and prayers.
- All Jewish priests were Levites, descended from Levi and part of the tribe of Levi. (Not all Levites were priests, however.)
- The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named “Levi” were ancestors of Jesus, and their names are in the genealogy in the gospel of Luke.
- Jesus’ disciple Matthew was also called Levi.

(See also: Matthew, [priest](#), [sacrifice](#), temple, twelve tribes of Israel)

Bible References:

- [1 Chronicles 02:1-2](#)
- [1 Kings 08:3-5](#)
- [Acts 04:36-37](#)
- [Genesis 29:33-34](#)
- [John 01:19-21](#)
- [Luke 10:31-32](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 25:31-32](#)

life, live, lived, lives, living, alive

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by “physical life” and “spiritual life.”

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam’s body, and he became a living being.
- A “life” can also refer to an individual person as in “a life was saved”.
- Sometimes the word “life” refers to the experience of living as in, “his life was enjoyable.”
- It can also refer to a person’s lifespan, as in the expression, “the end of his life.”
- The term “living” may refer to being physically alive, as in “my mother is still living.” It may also refer to dwelling somewhere as in, “they were living in the city.”
- In the Bible, the concept of “life” is often contrasted with the concept of “death.”

2. Spiritual life

- A person has spiritual life when he believes in Jesus with God gives that person a transformed life with the Holy Spirit living in him.
- This life is also called “eternal life” to indicate that it does not end.
- The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, “life” can be translated as “existence” or “person” or “soul” or “being” or “experience.”
- The term “live” could be translated by “dwell” or “reside” or “exist.”
- The expression “end of his life” could be translated as “when he stopped living.”
- The expression “spared their lives’ could be translated as “allowed them to live” or “did not kill them.”
- The expression “they risked their lives” could be translated as “they put themselves in danger” or “they did something that could have killed them.”
- When the Bible text talks about being alive spiritually, “life” could be translated as “spiritual life” or “eternal life,” depending on the context.
- The concept of “spiritual life” could also be translated as “God making us alive in our spirits” or “new life by God’s Spirit” or “being made alive in our inner self.”
- Depending on the context, the expression “give life” could also be translated as “cause to live” or “give eternal life” or “cause to live eternally.”

(See also: [death](#), [everlasting](#))

Bible References:

- [2 Peter 01:3-4](#)
- [Acts 10:42-43](#)
- [Genesis 02:7-8](#)
- [Genesis 07:21-22](#)
- [Hebrews 10:19-22](#)
- [Jeremiah 44:1-3](#)
- [John 01:4-5](#)
- [Judges 02:18-19](#)
- [Luke 12:22-23](#)
- [Matthew 07:13-14](#)

Examples from the Bible stories:

- **01:10** So God took some dirt, formed it into a man, and breathed **life** into him.
- **03:01** After a long time, many people were **living** in the world.
- **08:13** When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- **17:09** However, toward the end of his [David's] **life** he sinned terribly before God.
- **27:01** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- **35:05** Jesus replied, "I am the Resurrection and the **Life**."
- **44:05** "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

Word Data:

- Strong's: H1934, H2416, H2417, H2421, H2425, H5315, G198, G222, G227, G806, G590

Uses:

- [Leviticus 11:1-2](#)
- [Leviticus 11:9-10](#)
- [Leviticus 11:46-47](#)
- [Leviticus 13:45-46](#)
- [Leviticus 14:3-5](#)
- [Leviticus 14:6-7](#)
- [Leviticus 14:49-51](#)
- [Leviticus 15:31](#)

- Leviticus 16:8-10
- Leviticus 17 General Notes
- Leviticus 17:10-11
- Leviticus 19:15-16
- Leviticus 20:1-2
- Leviticus 22:12-13
- Leviticus 23:3
- Leviticus 23:12-14
- Leviticus 23:19-21
- Leviticus 23:30-32
- Leviticus 24:17-18
- Leviticus 25:5-7
- Leviticus 25:18-19
- Leviticus 25:35-38
- Leviticus 25:42-44
- Leviticus 26:5-6

livestock

Facts:

The term “livestock” refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

- Kinds of livestock include sheep, cattle, goats, horses, and donkeys.
- In Biblical times, wealth was partly measured by how much livestock a person had.
- Livestock are used to produce items such as wool, milk, cheese, housing materials, and clothing.
- This term could also be translated as “farm animals.”

(Translation suggestions: [How to Translate Names](#))

(See also: [cow](#), [donkey](#), [goat](#), [horse](#), [ox](#), [sheep](#))

Bible References:

- [2 Kings 03:15-17](#)
- [Genesis 30:29-30](#)
- [Joshua 01:14-15](#)
- [Nehemiah 09:36-37](#)
- [Numbers 03:40-41](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 5:1-2](#)
- [Leviticus 25:5-7](#)

lots, casting lots

Definition:

A “lot” is a marked object that is chosen from among other similar objects as a way of deciding something. “Casting lots” referred to tossing marked objects onto the ground or other surface.

- Often the lots were small marked stones or pieces of broken pottery.
- Some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- The practice of casting lots was used by the Israelites to find out what God wanted them to do.
- As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time.
- The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus’ robe.
- The phrase “casting lots” can be translated as “tossing lots” or “drawing lots” or “rolling lots.” Make sure the translation of “cast” does not sound like the lots were being thrown a long distance.
- Depending on the context, the term “lot” could also be translated as “marked stone” or “pottery piece” or “stick” or “piece of straw.”
- If a decision is made “by lot” this could be translated as, “by drawing (or throwing) lots.”

(See also: Elizabeth, [priest](#), [Zechariah \(OT\)](#), Zechariah (NT))

Bible References:

- [Jonah 01:6-7](#)
- [Luke 01:8-10](#)
- [Luke 23:33-34](#)
- [Mark 15:22-24](#)
- [Matthew 27:35-37](#)
- [Psalms 022:18-19](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 16:8-10](#)

love, loves, loving, loved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it doesn't benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
2. Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
3. When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
4. In the ULB, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
5. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
6. This term refers to natural human love between friends or relatives.
7. The term can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.
8. The word “love” can also refer to romantic love between a man and a woman.
9. In the figurative expression “Jacob I have loved, but Esau I have hated,” the term “loved” refers to God's choosing of Jacob to be in a covenant relationship with him. This could also be translated as “chosen.” Although Esau was also blessed by God, he wasn't given the privilege of being in the covenant. The term “hated” is used figuratively here to mean “rejected” or “not chosen.”

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULB refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, “devoted, faithful caring” or “care for unselfishly” or “love from God.” Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word “love” describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means, “like very much” or “care for” or “have strong affection for.”
- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.

- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: [covenant](#), [death](#), [sacrifice](#), [save](#), [sin](#))

Bible References:

- [1 Corinthians 13:4-7](#)
- [1 John 03:1-3](#)
- [1 Thessalonians 04:9-12](#)
- [Galatians 05:22-24](#)
- [Genesis 29:15-18](#)
- [Isaiah 56:6-7](#)
- [Jeremiah 02:1-3](#)
- [John 03:16-18](#)
- [Matthew 10:37-39](#)
- [Nehemiah 09:32-34](#)
- [Philippians 01:9-11](#)
- [Song of Solomon 01:1-4](#)

Examples from the Bible stories:

- **27:02** The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- **33:08** “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- **36:05** As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- **39:10** “Everyone who **loves** the truth listens to me.”
- **47:01** She (Lydia) **loved** and worshiped God.
- **48:01** When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- **49:03** He (Jesus) taught that you need to **love** other people the same way you love yourself.
- **49:04** He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- **49:07** Jesus taught that God **loves** sinners very much.
- **49:09** But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- **49:13** God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H157, H158, H159, H160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G25, G26, G5360, G5361, G5362, G5363, G5365, G5367, G5368, G5369, G5377, G5381, G5382, G5383, G5388

Uses:

- [Leviticus 19:17-18](#)

memorial, memorial offering

Definition:

The term “memorial” refers to an action or object that causes someone or something to be remembered.

- This word is also used as an adjective to describe something that is to remind them of something, as in a “memorial offering,” a “memorial portion” of a sacrifice or “memorial stones.”
- In the Old Testament memorial offerings were made so the Israelites would remember what God had done for them.
- God told the Israelite priests to wear special clothing that had memorial stones. These stones had the names of the twelve tribes of Israel engraved on them. These were perhaps to remind them of God’s faithfulness to them.
- In the New Testament, God honored a man named Cornelius because of his charitable deeds for the poor. These deeds were said to be a “memorial” before God.

Translation Suggestions:

- This could also be translated as “lasting reminder.”
- A “memorial stone” could be translated as a “stone to remind them (of something).”

Bible References:

- [Acts 10:3-6](#)
- [Exodus 12:12-14](#)
- [Isaiah 66:3](#)
- [Joshua 04:6-7](#)
- [Leviticus 23:23-25](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 23:23-25](#)

mighty, might

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: Almighty, [miracle](#), [power](#), strength)

Bible References:

- [Acts 07:22-25](#)
- [Genesis 06:4](#)
- [Mark 09:38-39](#)
- [Matthew 11:23-24](#)

Word Data:

- Strong’s:

mind

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression “keep in mind” could be translated as “remember” or “pay attention to this” or “be sure to know this.”
- The expression “heart, soul, and mind” could also be translated as “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as “remember” or “think about.”
- The expression “changed his mind and went” could also be translated as “decided differently and went” or “decided to go after all” or “changed his opinion and went.”

(See also: [believe](#), [heart](#), soul)

Bible References:

- [Luke 10:25-28](#)
- [Mark 06:51-52](#)
- [Matthew 21:28-30](#)
- [Matthew 22:37-38](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 26:40-42](#)

miracle, miracles, wonder, wonders, sign, signs

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: [power](#), prophet, apostle, [sign](#))

Bible References:

- [2 Thessalonians 02:8-10](#)
- [Acts 04:15-18](#)
- [Acts 04:21-22](#)
- [Daniel 04:1-3](#)
- [Deuteronomy 13:1-3](#)

- Exodus 03:19-22
- [John 02:11](#)
- [Matthew 13:57-58](#)

Examples from the Bible stories:

- **16:08** Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- **19:14** God did many **miracles** through Elisha.
- **37:10** Many of the Jews believed in Jesus because of this **miracle**.
- **43:06** "Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know."
- **49:02** Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: G880, G1213, G1229, G1411, G1569, G1718, G1770, G1839, G2285, G2296, G2297, G3167, G3902, G4591, G4592, G5059, H226, H852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540,

Uses:

- [Leviticus 09 General Notes](#)

Molech, Moloch

Facts:

Molech was the name of one of the false gods that the Canaanites worshiped. Other spellings are “Moloch” and “Molek.”

- People who worshiped Molech sacrificed their children to him by means of fire.
- Some of the Israelites also worshiped Molech instead of the one true God, Yahweh. They followed the evil practices of Molech worshipers, including sacrificing their children.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [evil](#), [false god](#), [God](#), [idol](#), [sacrifice](#), [true](#), [worship](#), [Yahweh](#))

Bible References:

- [1 Kings 11:7-8](#)
- [2 Kings 23:10-11](#)
- [Acts 07:43](#)
- [Jeremiah 32:33-35](#)
- [Leviticus 18:21](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 18:21](#)
- [Leviticus 20:1-2](#)
- [Leviticus 20:3-5](#)

month

Definition:

The term “month” refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about 29 days. In this system there are 12 or 13 months in a year. Despite the year being 12 or 13 months, the first month is always called the same name even though it may be a different season.
- The “new moon,” or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into 12 months, with the length of each month ranging from 28 to 31 days.

Bible References:

- [1 Samuel 20:32-34](#)
- [Acts 18:9-11](#)
- [Hebrews 11:23-26](#)
- [Numbers 10:10](#)

Word Data:

- Strong's: H2320, H3391, H3393, G3376

Uses:

- [Leviticus 27:5-6](#)

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(Translation suggestions: [How to Translate Names](#))

(See also: Miriam, Promised Land, Ten Commandments)

Bible References:

- [Acts 07:20-21](#)
- [Acts 07:29-30](#)
- Exodus 02:9-10
- Exodus 09:1-4
- [Matthew 17:3-4](#)
- [Romans 05:14-15](#)

Examples from the Bible stories:

***09:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire. ***12:05** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you." ***12:07** God told **Moses** to raise his hand over the sea and divide the waters. ***12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God. ***13:07** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's:

Uses:

- Leviticus 1:1-2
- Leviticus 4:1-3
- Leviticus 5:14-16
- Leviticus 6:1-4
- Leviticus 6:8-9
- Leviticus 6:19-20
- Leviticus 6:24-26
- Leviticus 7:22-24
- Leviticus 7:28-30
- Leviticus 7:35-36
- Leviticus 7:37-38
- Leviticus 8:1-3
- Leviticus 8:4-5
- Leviticus 8:6-7
- Leviticus 8:10-11
- Leviticus 8:12-13
- Leviticus 8:14-15
- Leviticus 8:16-17
- Leviticus 8:18-19
- Leviticus 8:20
- Leviticus 8:22-23
- Leviticus 8:28-29
- Leviticus 8:31-33
- Leviticus 8:34-36
- Leviticus 9:1-2
- Leviticus 9:6-7
- Leviticus 9:10-11
- Leviticus 9:20-21
- Leviticus 9:22-24
- Leviticus 10:3-4
- Leviticus 10:5-7
- Leviticus 10:8-11
- Leviticus 10:16-18
- Leviticus 10:19-20
- Leviticus 11:1-2
- Leviticus 12:1-3
- Leviticus 13:1-2
- Leviticus 14:1-2
- Leviticus 14:33-35
- Leviticus 15:1-3
- Leviticus 16:1-2

- Leviticus 16:34
- Leviticus 17:1-4
- Leviticus 19:1-4
- Leviticus 20:1-2
- Leviticus 21:1-3
- Leviticus 21:16-17
- Leviticus 21:22-24
- Leviticus 22:1-3
- Leviticus 22:17-19
- Leviticus 22:26-27
- Leviticus 23:1-2
- Leviticus 23:9-11
- Leviticus 23:23-25
- Leviticus 23:26-27
- Leviticus 23:33-34
- Leviticus 24:1-2
- Leviticus 24:10-12
- Leviticus 24:22-23
- Leviticus 25:1-2
- Leviticus 27:1-2
- Leviticus 27:34

mourn, mourning

Facts:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: [sackcloth](#), [sin](#))

Bible References:

- [1 Samuel 15:34-35](#)
- [2 Samuel 01:11-13](#)
- [Genesis 23:1-2](#)
- [Luke 07:31-32](#)
- [Matthew 11:16-17](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 10:5-7](#)

name, names, named

Definition:

In the Bible, the word “name” was used in several figurative ways.

- In some contexts, “name” could refer to a person’s reputation, as in “let us make a name for ourselves.”
- The term “name” could also refer to the memory of something. For example, “cut off the names of the idols” means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking “in the name of God” meant speaking with his power and authority, or as his representative.
- The “name” of someone could refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (See: [metonymy](#))

Translation Suggestions:

- An expression like “his good name” could be translated as “his good reputation.”
- Doing something “in the name of” could be translated as “with the authority of” or “with the permission of” or “as the representative of” that person.
- The expression “make a name for ourselves” could be translated “cause many people to know about us” or “make people think we are very important.”
- The expression “call his name” could be translated as “name him” or “give him the name.”
- The expression “those who love your name” could be translated as “those who love you.”
- The expression “cut off the names of idols” could be translated as “get rid of pagan idols so that they are not even remembered” or “cause people to stop worshiping false gods” or “completely destroy all idols so that people no longer even think about them.”

(See also: [call](#))

Bible References:

- [1 John 02:12-14](#)
- [2 Timothy 02:19-21](#)
- [Acts 04:5-7](#)
- [Acts 04:11-12](#)
- [Acts 09:26-27](#)
- [Genesis 12:1-3](#)
- [Genesis 35:9-10](#)
- [Matthew 18:4-6](#)

Word Data:

- Strong's: H5344, H7121, H7761, H8034, H8036, G2564, G3686, G3687, G5122

Uses:

- [Leviticus 18:21](#)
- [Leviticus 19:11-12](#)
- [Leviticus 20:3-5](#)
- [Leviticus 21:4-6](#)
- [Leviticus 22:1-3](#)
- [Leviticus 22:31-33](#)
- [Leviticus 24:10-12](#)
- [Leviticus 24:15-16](#)

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- A “nation” usually has a well-defined culture and territorial boundaries.
- In the Bible, a “nation” could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” was also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: Assyria, Babylon, [Canaan](#), Gentile, Greek, [people group](#), Philistines, Rome)

Bible References:

- [1 Chronicles 14:15-17](#)
- [2 Chronicles 15:6-7](#)
- [2 Kings 17:11-12](#)
- [Acts 02:5-7](#)
- [Acts 13:19-20](#)
- [Acts 17:26-27](#)
- [Acts 26:4-5](#)
- [Daniel 03:3-5](#)
- [Genesis 10:2-5](#)
- [Genesis 27:29](#)

- Genesis 35:11-13
- Genesis 49:10
- Luke 07:2-5
- Mark 13:7-8
- Matthew 21:43-44
- Romans 04:16-17

Word Data:

- Strong's:

Uses:

- Leviticus 18:24-25
- Leviticus 19:29-30
- Leviticus 20:22-23
- Leviticus 25:42-44
- Leviticus 26:31-33

Nazirite, Nazirites, Nazirite vow

Facts:

The term “Nazirite” refers to a person who has taken a “Nazirite vow.” Mostly men took this vow, but women could also take it.

- A person who took the Nazirite vow agreed to not have any food or drink made from grapes for period that had been agreed upon for the fulfillment of the vow. During this period he was also not to get his hair cut and not go near a dead body.
- When the required length of time had passed, and the vow had been fulfilled, the Nazirite would go to the priest and provide an offering. This would include the cutting and burning of his hair. All other restrictions would also be removed.
- Samson is a well-known man in the Old Testament who was under the Nazirite vow.
- The angel announcing John the Baptist’s birth told Zechariah that his son would not drink strong drink, which may indicate that John was under the Nazirite vow.
- According to a passage in the book of Acts the apostle Paul may also have at one time taken this vow, according to one passage in the book of Acts.

(Translation suggestions: [Translate Names](#))

(See also: [John \(the Baptist\)](#), [sacrifice](#), [Samson](#), [vow](#), [Zechariah \(OT\)](#))

Bible References:

- [Acts 18:18-19](#)
- [Amos 02:11-12](#)
- [Judges 13:3-5](#)
- [Numbers 06:1-4](#)

Word Data:

- Strong’s:

neighbor

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: [adversary](#), [parable](#), [people group](#), [Samaria](#))

Bible References:

- [Acts 07:26-28](#)
- [Ephesians 04:25-27](#)
- [Galatians 05:13-15](#)
- [James 02:8-9](#)
- [John 09:8-9](#)
- [Luke 01:56-58](#)
- [Matthew 05:43-45](#)
- [Matthew 19:18-19](#)
- [Matthew 22:39-40](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 6:1-4](#)
- [Leviticus 18:19-20](#)
- [Leviticus 19:13-14](#)
- [Leviticus 19:15-16](#)
- [Leviticus 20:10-12](#)
- [Leviticus 24:19-21](#)
- [Leviticus 25:13-14](#)
- [Leviticus 25:15-17](#)

oath, swear, swear by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. An oath involves a commitment to being faithful and truthful.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term “swear” means to speak an oath.
- The term “swear by” means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together, as in “swear an oath.”
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham’s relatives.
- God also made oaths in which he made promises to his people.
- A modern-day meaning of the word “swear” means is “use foul language.” This is not its meaning in the Bible.

Translation Suggestions:

- Depending on the context, “an oath” could also be translated as “a pledge” or “a solemn promise.”
- “To swear” could be translated as “to formally promise” or “to pledge” or “to commit to do something.”
- Other ways to translate “swear by my name” could include “make a promise using my name to confirm it.”
- To “swear by heaven and earth” could be translated as to, “promise to do something, stating that heaven and earth will confirm it.”
- Make sure the translation of “swear” or “oath” does not refer to cursing. In the Bible it does not have that meaning.

(See also: Abimelech, [covenant](#), [vow](#))

Bible References:

- Genesis 21:22-24
- Genesis 24:1-4
- Genesis 31:51-53
- Genesis 47:29-31
- [Luke 01:72-75](#)
- [Mark 06:26-29](#)

- [Matthew 05:36-37](#)
- [Matthew 14:6-7](#)
- [Matthew 26:71-72](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 5:3-4](#)
- [Leviticus 6:1-4](#)
- [Leviticus 19:11-12](#)

obey, obedient, obedience

Definition:

The term “obey” means to do what is required or commanded. The term “obedient” describes someone who obeys. Obedience” is the characteristic that an obedient person has. Sometimes the command is about not doing something, as in “do not steal.”

- Usually the term “obey” is used in the context of obeying the commands or laws of a person in authority.
- For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, slaves obey their masters, people obey God, and citizens obey the laws of their country.
- When someone in authority commands people not to do something, they obey by not doing that.
- Ways to translate obey could include a word or phrase that means “do what is commanded” or “follow orders” or “do what God says to do.”
- The term “obedient” could be translated as “doing what was commanded” or “following orders” or “doing what God commands.”

(See also: citizen, **command**, **disobey**, kingdom, **law**)

Bible References:

- **Acts 05:29-32**
- **Acts 06:7**
- Genesis 28:6-7
- **James 01:22-25**
- **James 02:10-11**
- **Luke 06:46-48**
- **Matthew 07:26-27**
- **Matthew 19:20-22**
- **Matthew 28:20**

Examples from the Bible stories:

- **03:04** Noah **obeyed** God. He and his three sons built the boat just the way God had told them.
- **05:06** Again Abraham **obeyed** God and prepared to sacrifice his son.
- **05:10** ”Because you (Abraham) have **obeyed** me, all the families of the world will be blessed through your family”
- **05:10** But the Egyptians did not believe God or **obey** his commands.
- **13:07** If the people **obeyed** these laws, God promised that he would bless and protect them.

Word Data:

- Strong's:

Uses:

- Leviticus 18:4-5
- Leviticus 19:35-37
- Leviticus 20:22-23
- Leviticus 21:13-14
- Leviticus 25:18-19
- Leviticus 26:3-4
- Leviticus 26:14-15
- Leviticus 26:14-15

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: [olive](#), [sacrifice](#))

Bible References:

- [2 Samuel 01:21-22](#)
- [Exodus 29:1-2](#)
- [Leviticus 05:11](#)
- [Leviticus 08:1-3](#)
- [Mark 06:12-13](#)
- [Matthew 25:7-9](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 2:1-3](#)
- [Leviticus 2:4-5](#)
- [Leviticus 2:6-7](#)
- [Leviticus 2:14-16](#)
- [Leviticus 5:11](#)
- [Leviticus 6:14-15](#)
- [Leviticus 6:21-23](#)
- [Leviticus 7:9-10](#)
- [Leviticus 7:11-12](#)
- [Leviticus 8:1-3](#)
- [Leviticus 8:10-11](#)
- [Leviticus 8:12-13](#)
- [Leviticus 8:25-26](#)

- Leviticus 9:3-5
- Leviticus 14:10-11
- Leviticus 14:12-13
- Leviticus 14:14-16
- Leviticus 14:17-18
- Leviticus 14:21-23
- Leviticus 14:24-25
- Leviticus 14:26-27
- Leviticus 14:28-29
- Leviticus 21:10-12
- Leviticus 23:12-14
- Leviticus 24:1-2

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: lamp, the sea, Mount of Olives)

Bible References:

- [1 Chronicles 27:28-29](#)
- [Deuteronomy 06:10-12](#)
- [Exodus 23:10-11](#)
- [Genesis 08:10-12](#)
- [James 03:11-12](#)
- [Luke 16:5-7](#)
- [Psalms 052:8-9](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 24:1-2](#)

oppress, oppression, oppressor

Definition:

The terms “oppress” and “oppression” refer to treating people harshly. An “oppressor” is a person who oppresses people.

- The term “oppression” especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
- The term “oppressed” describes the people who are being harshly treated.
- Often enemy nations and their rulers were oppressors to the people of Israel.

Translation Suggestions:

- Depending on the context, “oppress” could be translated as, “severely mistreat” or “cause to be heavily burdened” or “put under miserable bondage” or “rule harshly.”
- Ways to translate “oppression” could include “heavy suppression and bondage” or “burdensome control.”
- The phrase “the oppressed” could be translated as “oppressed people” or “people in terrible bondage” or “those who are treated harshly.”
- The term “oppressor” could be translated as “person who oppresses” or “nation who controls and rules harshly” or “persecutor.”

(See also: [bind](#), [enslave](#), [persecute](#))

Bible References:

- [1 Samuel 10:17-19](#)
- [Deuteronomy 26:6-7](#)
- [Ecclesiastes 04:1](#)
- [Job 10:1-3](#)
- [Judges 02:18-19](#)
- [Nehemiah 05:14-15](#)
- [Psalms 119:133-134](#)

Word Data:

- Strong’s: H1790, H1792, H2541, H2555, H3238, H3905, H3906, H4642, H4939, H5065, H6115, H6125, H6184, H6206, H6216, H6217, H6231, H6233, H6234, H6693, H7429, H7533, H7701, G2616, G2669

Uses:

- [Leviticus 6:1-4](#)
- [Leviticus 19:13-14](#)

ordain

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, “to ordain” could be translated as “to assign” or “to appoint” or “to command” or “to make a rule” or “to institute.”

(See also: [command](#), [covenant](#), [decree](#), [law](#), [law](#), [priest](#))

Bible References:

- [1 Kings 12:31-32](#)
- [2 Samuel 17:13-14](#)
- Exodus 28:40-41
- [Numbers 03:3-4](#)
- [Psalms 111:7-9](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 16:32-33](#)

ordinance

Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow. This term is related to the term “ordain.”

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term “ordinance” could be translated as “public decree” or “regulation” or “law,” depending on the context.

(See also: [command](#), [decree](#), [law](#), [ordain](#), [statute](#))

Bible References:

- [Deuteronomy 04:13-14](#)
- [Exodus 27:20-21](#)
- [Leviticus 08:31-33](#)
- [Malachi 03:6-7](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 8:31-33](#)

ox, oxen**Definition:**

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase “to be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: [cow](#), [yoke](#))

Bible References:

- [1 Samuel 15:1-3](#)
- [2 Chronicles 15:10-11](#)
- Exodus 24:5-6
- [Luke 14:4-6](#)
- [Matthew 22:4](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 7:22-24](#)
- [Leviticus 9:3-5](#)
- [Leviticus 9:18-19](#)
- [Leviticus 17:1-4](#)
- [Leviticus 22:22-23](#)
- [Leviticus 27:26-27](#)

palm

Definition:

The term “palm” refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

- The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a “date.” The leaves have a feather-like pattern.
- Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
- As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.
- Palm branches signified peace and the celebration of a victory.

(See also: [donkey](#), Jerusalem, [peace](#))

Bible References:

- [1 Kings 06:29-30](#)
- [Ezekiel 40:14-16](#)
- [John 12:12-13](#)
- [Numbers 33:8-10](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 23:40-41](#)

Passover

Facts:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- [1 Corinthians 05:6-8](#)
- [2 Chronicles 30:13-15](#)
- [2 Kings 23:21-23](#)
- [Deuteronomy 16:1-2](#)
- [Exodus 12:26-28](#)
- [Ezra 06:21-22](#)
- [John 13:1-2](#)
- [Joshua 05:10-11](#)
- [Leviticus 23:4-6](#)
- [Numbers 09:1-3](#)

Examples from the Bible stories:

- **12:14** God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- **38:01** Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- **38:04** Jesus celebrated the **Passover** with his disciples.

- **48:09** When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- **48:10** Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

Word Data:

- Strong's: H6453, G3957

Uses:

- [Leviticus 02 General Notes](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23:4-6](#)

peace offering

Facts:

A “peace offering” was one of several sacrificial offerings that God commanded the Israelites to make. It is sometimes called the “thanksgiving offering” or “fellowship offering.”

- This offering involved sacrificing an animal that had no defects, sprinkling the animal’s blood on the altar, and burning the animal’s fat, as well as the rest of the animal separately.
- Added to this sacrifice was an offering of both unleavened and leavened bread, which was burned on top of the burnt offering.
- The priest and offerer of the sacrifice were permitted to share in eating the food that was offered.
- This offering symbolizes the fellowship of God with his people.

(See also: [burnt offering](#), [fellowship](#), [fellowship offering](#), [grain offering](#), [priest](#), [sacrifice](#), [unleavened bread](#))

Bible References:

- [1 Samuel 13:8-10](#)
- [Ezekiel 45:16-17](#)
- [Joshua 08:30-32](#)
- [Leviticus 09:3-5](#)
- [Proverbs 07:13-15](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 4:8-10](#)
- [Leviticus 4:26](#)
- [Leviticus 4:31](#)
- [Leviticus 4:34-35](#)
- [Leviticus 6:12-13](#)
- [Leviticus 7:11-12](#)
- [Leviticus 7:13-14](#)
- [Leviticus 7:15-16](#)
- [Leviticus 7:17-18](#)
- [Leviticus 7:19-20](#)
- [Leviticus 7:21](#)

- [Leviticus 7:28-30](#)
- [Leviticus 7:31-32](#)
- [Leviticus 7:33-34](#)
- [Leviticus 7:37-38](#)
- [Leviticus 9:3-5](#)
- [Leviticus 9:18-19](#)
- [Leviticus 9:22-24](#)

peace, peaceful

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- [1 Thessalonians 05:1-3](#)
- [Acts 07:26-28](#)
- [Colossians 01:18-20](#)
- [Colossians 03:15-17](#)
- [Galatians 05:22-24](#)
- [Luke 07:48-50](#)
- [Luke 12:51-53](#)
- [Mark 04:38-39](#)
- [Matthew 05:9-10](#)
- [Matthew 10:11-13](#)

Examples from the Bible stories:

***15:06** God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.

***15:12** Then God gave Israel **peace** along all its borders. ***16:03** Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land. ***21:13** He (Messiah) would die to receive the punishment for other people’s sin. His punishment would bring **peace** between God and people. ***48:14** David was the king of Israel, but Jesus is the king of the entire universe! He

will come again and rule his kingdom with justice and **peace**, forever. *50:17 Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's:

Uses:

- [Leviticus 26:5-6](#)

Pentecost, Festival of Weeks

Facts:

The “Festival of Weeks” was a Jewish festival that took place fifty days after Passover. It was later referred to as “Pentecost.”

- The Feast of Weeks was seven weeks (fifty days) after the Feast of Firstfruits. In the New Testament times, this festival was called “Pentecost” which has “fifty” as part of its meaning.
- The Festival of Weeks was held to celebrate the beginning of the grain harvest. It was also a time to remember when God first gave the Law to the Israelites on the tablets of stone given to Moses.
- In the New Testament, the Day of Pentecost is especially significant because it was when the believers of Jesus received the Holy Spirit in a new way.

(Translation suggestions: [How to Translate Names](#))

(See also: [festival](#), [firstfruits](#), [harvest](#), [Holy Spirit](#), [raise](#))

Bible References:

- [2 Chronicles 08:12-13](#)
- [Acts 02:1-4](#)
- [Acts 20:15-16](#)
- [Deuteronomy 16:16-17](#)
- [Numbers 28:26-28](#)

Word Data:

- Strong's:

people group, peoples, the people, a people

Definition:

The term “peoples” or “people groups” refers to groups of people who share a common language and culture. The phrase “the people” often refers to a gathering of people in a certain place or at a specific event.

- When God set apart “a people” for himself, it means that he chose certain people to belong to him and serve him.
- In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
- Depending on the context, a phrase such as “your people” can mean “your people group” or “your family” or “your relatives.”
- The term “peoples” is often used to refer to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations the term “nations” is also used in this way.

Translation Suggestions:

- The term “people group” could be translated by a word or phrase that means “large family group” or “clan” or “ethnic group.”
- A phrase such as “my people” could be translated as “my relatives” or “my fellow Israelites” or “my family” or “my people group,” depending on the context.
- The expression “scatter you among the peoples” could also be translated as “cause you to go live with many different people groups” or “cause you to separate from each other and go live in many different regions of the world.”
- The term “the peoples” or “the people” could also be translated as “the people in the world” or “people groups,” depending on the context.
- The phrase “the people of” could be translated as “the people living in” or “the people descended from” or “the family of,” depending on whether it is followed by the name of a place or a person.
- “All the peoples of the earth” could be translated as “everyone living on earth” or “every person in the world” or “all people.”
- The phrase “a people” could also be translated as “a group of people” or “certain people” or “a community of people” or “a family of people.”

(See also: [descendant](#), [nation](#), [tribe](#), world)

Bible References:

- [1 Kings 08:51-53](#)
- [1 Samuel 08:6-7](#)
- [Deuteronomy 28:9-10](#)

- Genesis 49:16-18
- Ruth 01:16-18

Examples from the Bible stories:

- **14:02** God had promised Abraham, Isaac, and Jacob that he would give the Promised Land to their descendants, but now there were many **people groups** living there. what follows is
- **21:02** God promised Abraham that through him all **people groups** of the world would receive a blessing. This blessing would be that the Messiah would come sometime in the future and provide the way of salvation for people from all the **people groups** of the world.
- **42:08** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all **people groups** everywhere."
- **42:10** "So go, make disciples of all **people groups** by baptizing them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- **48:11** Because of this New Covenant, anyone from any **people group** can become part of God's people by believing in Jesus.
- **50:03** He (Jesus) said, "Go and make disciples of all **people groups!**" and, "The fields are ripe for harvest!"

Word Data:

- Strong's:

Uses:

- Leviticus 1:1-2
- Leviticus 3:15-17
- Leviticus 4:1-3
- Leviticus 6:16-18
- Leviticus 7:19-20
- Leviticus 9:6-7
- Leviticus 9:15-17
- Leviticus 9:18-19
- Leviticus 9:22-24
- Leviticus 10:3-4
- Leviticus 10:8-11
- Leviticus 11:1-2
- Leviticus 16:3-5
- Leviticus 16:23-24
- Leviticus 17:1-4

- Leviticus 19:1-4
- Leviticus 19:15-16
- Leviticus 20:1-2
- Leviticus 20:3-5
- Leviticus 20:6-7
- Leviticus 20:17-18
- Leviticus 20:24-25
- Leviticus 20:26
- Leviticus 20:27
- Leviticus 21:1-3
- Leviticus 22:1-3
- Leviticus 22:14-16
- Leviticus 22:31-33
- Leviticus 23:1-2
- Leviticus 23:9-11
- Leviticus 23:19-21
- Leviticus 23:30-32
- Leviticus 23:40-41
- Leviticus 24:1-2
- Leviticus 25:1-2
- Leviticus 25:33-34
- Leviticus 25:53-55
- Leviticus 27:1-2

people of God, my people

Definition:

The term “people of God” refers to people whom God has called out from the world to have a special relationship with him.

- When God says “my people” he is talking about the people whom he has chosen and who have a relationship with him.
- God’s people are chosen by him and are set apart from the world to live in a way that is pleasing to him. He also calls them his children.
- In the Old Testament, “people of God” refers to the nation of Israel which was chosen by God and set apart from among the other nations of the world to serve and obey him.
- In the New Testament, “people of God” especially refers to all those who believe in Jesus and are called the Church. This includes both Jews and Gentiles.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: [Israel](#), [people group](#))

Bible References:

- [1 Chronicles 11:1-3](#)
- [Acts 07:33-34](#)
- [Acts 07:51-53](#)
- [Acts 10:36-38](#)
- [Daniel 09:24-25](#)
- [Isaiah 02:5-6](#)
- [Jeremiah 06:20-22](#)
- [Joel 03:16-17](#)
- [Micah 06:3-5](#)
- [Revelation 13:7-8](#)

Word Data:

- Strong's: H430, H5971, G2316, G2992

Uses:

- [Leviticus 26:11-13](#)

perish, perished, perishing, perishable

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or other disaster. In the Bible, it especially has the meaning of being punished for eternity in hell.

- People who are “perishing” are those who are destined for hell because they have refused to believe in Jesus for their salvation.
- John 3:16 teaches that “perish” means to not live eternally in heaven.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “die eternally” or “be punished in hell” or “be destroyed.”
- Make sure that the translation of “perish” can mean living eternally in hell and does not only mean “cease to exist.”

(See also: [death](#), [everlasting](#))

Bible References:

- [1 Peter 01:22-23](#)
- [2 Corinthians 02:16-17](#)
- [2 Thessalonians 02:8-10](#)
- [Jeremiah 18:18-20](#)
- [Psalms 049:18-20](#)
- [Zechariah 09:5-7](#)
- [Zechariah 13:8-9](#)

Word Data:

- Strong's: H6, H7, H8, H1478, H1820, H5486, H5595, H6544, H8045, G599, G622, G684, G853, G1311, G2704, G4881, G5356

Uses:

- [Leviticus 26:37-39](#)

persecute, persecution

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: Christian, church, [oppress](#), Rome)

Bible References:

- [Acts 07:51-53](#)
- [Acts 13:50-52](#)
- [Galatians 01:13-14](#)
- [John 05:16-18](#)
- [Mark 10:29-31](#)
- [Matthew 05:9-10](#)
- [Matthew 05:43-45](#)
- [Matthew 10:21-23](#)
- [Matthew 13:20-21](#)
- [Philippians 03:6-7](#)

Examples from the Bible stories:

- **33:07** “The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- **45:06** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **46:02** Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- **46:04** But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Word Data:

- Strong's:

pig, swine, pork

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called “pork.” The general term for pigs and related animals is “swine.”

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a “wild boar.” Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as “hogs.”

(See also: [How to Translate Unknowns](#))

(See also: [unclean](#))

Bible References:

- [2 Peter 02:20-22](#)
- [Mark 05:11-13](#)
- [Matthew 07:6](#)
- [Matthew 08:30-32](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 11:5-8](#)

pillar, column

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- As a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: foundation, [idol](#), [image](#))

Bible References:

- [2 Kings 18:4-5](#)
- [Exodus 13:19-22](#)
- [Exodus 33:7-9](#)
- [Genesis 31:45-47](#)
- [Proverbs 09:1-2](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 26:1-2](#)

possess, possession

Facts:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as, “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as, “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: [Canaan](#), [worship](#))

Bible References:

- [1 Chronicles 06:70](#)
- [1 Kings 09:17-19](#)
- [Acts 02:43-45](#)
- [Deuteronomy 04:5-6](#)
- [Genesis 31:36-37](#)

- [Matthew 13:44-46](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 14:33-35](#)
- [Leviticus 20:24-25](#)

power, powers

Definition:

The term “power” refers to the ability to do things or make things happen, often using great strength. “Powers” refers to people or spirits who have great ability to cause things to happen.

- The “power of God” refers to God’s ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term “power” could also be translated as “ability” or “strength” or “energy” or “ability to do miracles” or “control.”
- Possible ways to translate the term “powers” could include “powerful beings” or “controlling spirits” or “those who control others.”
- An expression like “save us from the power of our enemies” could be translated as “save us from being oppressed by our enemies” or “rescue us from being controlled by our enemies.” In this case, “power” has the meaning of using one’s strength to control and oppress others.

(See also: [Holy Spirit](#), Jesus, [miracle](#))

Bible References:

- [1 Thessalonians 01:4-5](#)
- [Colossians 01:11-12](#)
- [Genesis 31:29-30](#)
- [Jeremiah 18:21-23](#)
- [Jude 01:24-25](#)
- [Judges 02:18-19](#)
- [Luke 01:16-17](#)
- [Luke 04:14-15](#)
- [Matthew 26:62-64](#)
- [Philippians 03:20-21](#)
- [Psalm 080:1-3](#)

Examples from the Bible stories:

- **22:05** The angel explained, “The Holy Spirit will come to you, and the **power** of God will overshadow you. So the baby will be holy, the Son of God.”

- **26:01** After overcoming Satan's temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- **32:15** Immediately Jesus realized that **power** had gone out from him.
- **42:11** Forty days after Jesus rose from the dead, he told his disciples, "Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you."
- **43:06** "Men of Israel, Jesus was a man who did many mighty signs and wonders by the **power** of God, as you have seen and already know."
- **44:08** Peter answered them, "This man stands before you healed by the **power** of Jesus the Messiah."

Word Data:

- Strong's: H410, H1369, H2220, H2428, H2429, H2632, H3027, H3028, H3581, H4475, H4910, H5794, H5797, H5808, H6184, H7786, H7980, H7981, H7983, H7989, H8280, H8592, H8633, G1411, G1415, G1756, G1849, G1850, G2478, G2479, G2904, G3168

Uses:

- [Leviticus 26:18-20](#)
- [Leviticus 26:37-39](#)

praise

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term “to praise” could also be translated as “to speak well of” or “to highly honor with words” or “to say good things about.”
- The noun “praise” could be translated as “spoken honor” or “speech that honors” or “speaking good things about.”

(See also: [worship](#))

Bible References:

- [2 Corinthians 01:3-4](#)
- [Acts 02:46-47](#)
- [Acts 13:48-49](#)
- [Daniel 03:28](#)
- [Ephesians 01:3-4](#)
- [Genesis 49:8](#)
- [James 03:9-10](#)
- [John 05:41-42](#)
- [Luke 01:46-47](#)
- [Luke 01:64-66](#)
- [Luke 19:37-38](#)
- [Matthew 11:25-27](#)
- [Matthew 15:29-31](#)

Examples from the Bible stories:

***12:13** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army. ***17:08** When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings. ***22:07** Zechariah said, ”**Praise** God, because he has remembered his people! ***43:13** They (disciples) enjoyed **praising** God together and they shared everything they had with each other. ***47:08** They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's:

Uses:

- [Leviticus 19:23-25](#)

priest, priests, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: [Aaron](#), chief priests, [high priest](#), mediator, [sacrifice](#))

Bible References:

- [2 Chronicles 06:40-42](#)
- [Genesis 14:17-18](#)
- [Genesis 47:20-22](#)

- John 01:19-21
- Luke 10:31-32
- Mark 01:43-44
- Mark 02:25-26
- Matthew 08:4
- Matthew 12:3-4
- Micah 03:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 01:4-6

Examples from the Bible stories:

***04:07** "Melchizedek, the **priest** of God Most High" ***13:09** Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**. ***19:07** So the **priests** of Baal prepared a sacrifice but did not light the fire. ***21:07** An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G748, G749, G2405, G2406, G2407, G2409, G2420

Uses:

- Leviticus 01 General Notes
- Leviticus 1:5-6
- Leviticus 1:7-9
- Leviticus 1:10-11
- Leviticus 1:12-13
- Leviticus 1:14-15
- Leviticus 1:16-17
- Leviticus 2:1-3
- Leviticus 2:8-10
- Leviticus 2:14-16
- Leviticus 3:1-2
- Leviticus 3:9-11
- Leviticus 3:15-17
- Leviticus 4:4-5

- Leviticus 4:6-7
- Leviticus 4:8-10
- Leviticus 4:16-17
- Leviticus 4:20-21
- Leviticus 4:24-25
- Leviticus 4:26
- Leviticus 4:29-30
- Leviticus 4:31
- Leviticus 4:34-35
- Leviticus 5:5-6
- Leviticus 5:7-9
- Leviticus 5:10
- Leviticus 5:12-13
- Leviticus 5:14-16
- Leviticus 5:17-19
- Leviticus 6:5-7
- Leviticus 6:10-11
- Leviticus 6:12-13
- Leviticus 6:14-15
- Leviticus 6:24-26
- Leviticus 6:29-30
- Leviticus 7:5-6
- Leviticus 7:7-8
- Leviticus 7:9-10
- Leviticus 7:13-14
- Leviticus 7:31-32
- Leviticus 7:33-34
- Leviticus 7:35-36
- Leviticus 08 General Notes
- Leviticus 8:28-29
- Leviticus 10:5-7
- Leviticus 12:6
- Leviticus 12:7-8
- Leviticus 13 General Notes
- Leviticus 13:1-2
- Leviticus 13:3-4
- Leviticus 13:5-6
- Leviticus 13:7-8
- Leviticus 13:9-11
- Leviticus 13:12-14
- Leviticus 13:15-17
- Leviticus 13:18-20
- Leviticus 13:21-23

- Leviticus 13:24-25
- Leviticus 13:26-28
- Leviticus 13:29-30
- Leviticus 13:31
- Leviticus 13:32-33
- Leviticus 13:34
- Leviticus 13:35-37
- Leviticus 13:38-39
- Leviticus 13:42-44
- Leviticus 13:47-49
- Leviticus 13:50-52
- Leviticus 13:53-55
- Leviticus 13:56-58
- Leviticus 14 General Notes
- Leviticus 14:1-2
- Leviticus 14:3-5
- Leviticus 14:6-7
- Leviticus 14:10-11
- Leviticus 14:12-13
- Leviticus 14:14-16
- Leviticus 14:17-18
- Leviticus 14:19-20
- Leviticus 14:21-23
- Leviticus 14:24-25
- Leviticus 14:26-27
- Leviticus 14:28-29
- Leviticus 14:30-32
- Leviticus 14:33-35
- Leviticus 14:39-40
- Leviticus 14:43-44
- Leviticus 14:48
- Leviticus 14:49-51
- Leviticus 15:13-15
- Leviticus 15:28-30
- Leviticus 16:32-33
- Leviticus 17 General Notes
- Leviticus 17:5-6
- Leviticus 19:20-22
- Leviticus 21 General Notes
- Leviticus 21:1-3
- Leviticus 22 General Notes
- Leviticus 22:4-6
- Leviticus 22:10-11

- [Leviticus 22:12-13](#)
- [Leviticus 23:9-11](#)
- [Leviticus 23:19-21](#)
- [Leviticus 27:7-8](#)
- [Leviticus 27:17-18](#)

proclaim, proclamation

Definition:

To proclaim is to announce or declare something publicly and boldly.

- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: preach)

Bible References:

- [Acts 09:20-22](#)
- [Acts 13:38-39](#)
- [Jonah 03:1-3](#)
- [Luke 04:18-19](#)
- [Mark 01:14-15](#)
- [Matthew 10:26-27](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 23:1-2](#)
- [Leviticus 23:19-21](#)
- [Leviticus 23:37-38](#)

profane

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb “to profane” could be translated as “to treat as unholy” or “to be irreverent toward” or “to dishonor.”
- God told the Israelites that they “profaned” themselves with idols, meaning that the people were making themselves “unclean” or “dishonored” by this sin. They were also dishonoring God.
- Depending on the context, the adjective “profane” could be translated as “dishonoring” or “godless” or “unholy.”

(See also: [defile](#), [holy](#), [unclean](#))

Bible References:

- [2 Timothy 02:16-18](#)
- [Ezekiel 20:8-9](#)
- [Malachi 01:10-12](#)
- [Matthew 12:5-6](#)
- [Numbers 18:30-32](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 18:21](#)
- [Leviticus 19:11-12](#)
- [Leviticus 20:3-5](#)
- [Leviticus 21:10-12](#)
- [Leviticus 22:1-3](#)
- [Leviticus 22:7-9](#)

profit, profitable

Definition:

In general, the terms “profit” and “profitable” refer to gaining something good through doing certain actions or behaviors.

Something is “profitable” to someone if it brings them good things or if it helps them bring about good things for other people.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they bring about good things for people.
- 2 Timothy 3:16 says that all Scripture is “profitable” for correcting and training people in righteousness. This means that the Bible’s teachings are helpful and useful for teaching people to live according to God’s will.

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- To “profit from” something could be translated as “benefit from” or “gain money from” or “receive help from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

- [2 Peter 02:1-3](#)
- [Ezekiel 18:12-13](#)
- [John 06:62-63](#)
- [Mark 08:35-37](#)
- [Matthew 16:24-26](#)
- [Proverbs 10:16-17](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 25:35-38](#)

promise, promises, promised

Definition:

A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.
- A promise is often accompanied by an oath to confirm that it will be done.

Translation Suggestions:

- The term “promise” could be translated as “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as “assure someone that you will do something” or “commit to doing something.”

(See also: [covenant](#), [oath](#), [vow](#))

Bible References:

- [Galatians 03:15-16](#)
- [Genesis 25:31-34](#)
- [Hebrews 11:8-10](#)
- [James 01:12-13](#)
- [Numbers 30:1-2](#)

Examples from the Bible stories:

- **03:15** God said, “I **promise** I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are sinful from the time they are children.”¹
- **03:16** God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- **04:08** God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- **05:04** “Your wife, Sarai, will have a son” he will be the son of **promise**.”
- **08:15** The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob’s twelve sons and their families.
- **17:14** Though David had been unfaithful to God, God was still faithful to his **promises**.
- **50:01** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong's: H559, H562, H1696, H8569, G1843, G1860, G1861, G1862, G3670, G4279

Uses:

- [Leviticus 26 General Notes](#)

prosper, prosperity, prosperous

Definition:

The term “prosper” generally refers to living well and can refer to prospering physically or spiritually. When people or a country are “prosperous,” it means they are wealthy and have all that they need to be successful. They are experiencing “prosperity.”

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: [bless](#), [fruit](#), [spirit](#))

Bible References:

- [1 Chronicles 29:22-23](#)
- [Deuteronomy 23:5-6](#)
- [Job 36:10-12](#)
- [Leviticus 25:26-28](#)
- [Psalms 001:3](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 25:26-28](#)
- [Leviticus 25:49-50](#)

prostitute, harlot, whore

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: [euphemism](#))

(See also: [adultery](#), [false god](#), sexual immorality, [idol](#))

Bible References:

- Genesis 34:30-31
- Genesis 38:21-23
- [Luke 15:28-30](#)
- [Matthew 21:31-32](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 17:7](#)
- [Leviticus 19:29-30](#)
- [Leviticus 20:3-5](#)
- [Leviticus 20:6-7](#)
- [Leviticus 21:7-9](#)
- [Leviticus 21:13-14](#)

proud, pride, prideful

Definition:

The terms “proud” and “prideful” refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms “proud” and “pride” can also be used in a positive sense, such as being “proud of” what someone else has achieved and being “proud of” your children. The expression “take pride in your work” means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of “pride.”
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- In other contexts, “pride” could be translated as “joy” or “satisfaction” or “pleasure.”
- To be “proud of” could also be translated as “happy with” or “satisfied with” or “joyful about (the accomplishments of).”
- The phrase “take pride in your work” could be translated as, “find satisfaction in doing your work well.”
- The expression “take pride in Yahweh” could also be translated as “be delighted about all the wonderful things Yahweh has done” or “be happy about how amazing Yahweh is.”

(See also: arrogant, **humble**, joy)

Bible References:

- **1 Timothy 03:6-7**
- **2 Corinthians 01:12-14**
- **Galatians 06:3-5**
- **Isaiah 13:19-20**
- **Luke 01:50-51**

Examples from the Bible stories:

***04:02** They were very **proud**, and they did not care about what God said. ***34:10** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong's:

Uses:

- [Leviticus 26:18-20](#)

punish, punishment

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: [just](#), [repent](#), [righteous](#), [sin](#))

Bible References:

- [1 John 04:17-18](#)
- [2 Thessalonians 01:9-10](#)
- [Acts 04:21-22](#)
- [Acts 07:59-60](#)
- [Genesis 04:13-15](#)
- [Luke 23:15-17](#)
- [Matthew 25:44-46](#)

their

Examples from the Bible stories:

***13:07** God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them. ***16:02** Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them. ***19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them. ***48:06** Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed. ***48:10** When anyone believes in Jesus, the blood of Jesus takes away that person’s sin, and God’s **punishment** passes over him. ***49:09** But God loved everyone in the world so much that

he gave his only Son so that whoever believes in Jesus will not be **punished** for his sins, but will live with God forever. *49:11 Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

Word Data:

- Strong's:

Uses:

- [Leviticus 18:24-25](#)
- [Leviticus 19:20-22](#)
- [Leviticus 26:18-20](#)
- [Leviticus 26:40-42](#)

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: [atonement](#), [clean](#), [spirit](#))

Bible References:

- [1 Timothy 01:5-8](#)
- [Exodus 31:6-9](#)
- [Hebrews 09:13-15](#)
- [James 04:8-10](#)
- [Luke 02:22-24](#)
- [Revelation 14:3-5](#)

Word Data:

- Strong’s: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G48, G49, G53, G54, G1506, G2511, G2512, G2513, G2514

Uses:

- Leviticus 8:14-15
- Leviticus 11:43-45
- Leviticus 12:4-5
- Leviticus 12:6
- Leviticus 24:1-2

raise, raises, raised, rise, risen, arise, arose

Definition:

raise, raise up

In general, the word “raise” means to “lift up” or “make higher.”

- The figurative phrase “raise up” means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes “raise up” means to “restore” or “rebuild.”
- “Raise” has a specialized meaning in the phrase “raise from the dead.” It means to cause a dead person to become alive again.
- Sometimes “raise up” means to “exalt” someone or something.

rise, arise

To “rise” or “arise” means to “go up” or “get up.” The terms “risen,” “rose,” and “arose” express past action.

- When a person gets up to go somewhere, this is sometimes expressed as “he arose and went” or “he rose up and went.”
- If something “arises” it means it “happens” or “begins to happen.”
- Jesus predicted that he would “rise from the dead.” Three days after Jesus died, the angel said, “He has risen!”

Translation Suggestions:

- The term “raise” or “raise up” could be translated as “lift up” or “make higher.”
- To “raise up” could also be translated as to “cause to appear” or “to appoint” or “to bring into existence.”
- To “raise up the strength of your enemies” could be translated as, “cause your enemies to be very strong.”
- The phrase “raise someone from the dead” could be translated as “cause someone to return from death to life” or “cause someone to come back to life.”
- Depending on the context, “raise up” could also be translated as “provide” or to “appoint” or to “cause to have” or “build up” or “rebuild” or “repair.”
- The phrase “arose and went” could be translated as “got up and went” or “went.”
- Depending on the context, the term “arose” could also be translated as “began” or “started up” or “got up” or “stood up.”

(See also: resurrection, [appoint](#), exalt)

Bible References:

- [2 Chronicles 06:40-42](#)

- 2 Samuel 07:12-14
- Acts 10:39-41
- Colossians 03:1-4
- Deuteronomy 13:1-3
- Jeremiah 06:1-3
- Judges 02:18-19
- Luke 07:21-23
- Matthew 20:17-19

Examples from the Bible stories:

- **21:14** The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- **41:05** "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- **43:07** "Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- **44:05** " You killed the author of life, but God **raised** him from the dead. "
- **44:08** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You crucified Jesus, but God **raised** him to life again!"
- **48:04** This meant that Satan would kill the Messiah, but God would **raise** him to life again, and then the Messiah will crush the power of Satan forever.
- **49:02** He (Jesus) walked on water, calmed storms, healed many sick people, drove out demons, **raised** the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.
- **49:12** You must believe that Jesus is the Son of God, that he died on the cross instead of you, and that God **raised** him to life again.

Word Data:

- Strong's: G305, G386, G393, G450, G1096, G1326, G1453, G1525, G1817, G1825, G1892, G1999, G4891, H2210, H2224, H5549, H5782, H5927, H5975, H6209, H6965, H6966, H6974, H7613, H7721

Uses:

- Leviticus 7:28-30
- Leviticus 7:33-34
- Leviticus 8:25-26
- Leviticus 9:20-21
- Leviticus 10:14-15
- Leviticus 14:21-23

- Leviticus 18:9-11
- Leviticus 22:14-16
- Leviticus 23:9-11
- Leviticus 23:19-21
- Leviticus 26:1-2

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(See also: resurrection, [appoint](#), exalt)

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- [2 Chronicles 06:40-42](#)

- 2 Samuel 07:12-14
- Acts 10:39-41
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ransom, ransomed

Definition:

The term “ransom” refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, “to ransom” means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of “buy back” is similar to the meaning of “redeem.”
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called “redemption” in the Bible.

Translation Suggestions:

- The term “to ransom” could also be translated as “to pay to release” or “to pay a price to free” or “to buy back.”
- The phrase “to pay a ransom” could be translated as “to pay the price (of freedom)” or “to pay the penalty (to free people)” or “to make the required payment.”
- The noun “ransom” could be translated as “a buying back” or “a penalty paid” or “the price paid” (to free or buy back people or land).
- The terms a “ransom” and a “redemption” have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from “atonement.”

(See also: [atonement](#), [redeem](#))

Bible References:

- [1 Timothy 02:5-7](#)
- [Isaiah 43:2-3](#)
- [Job 06:21-23](#)
- [Leviticus 19:20-22](#)
- [Matthew 20:25-28](#)
- [Psalms 049:6-8](#)

Word Data:

- Strong’s: H1350, H3724, H6299, H6306, G487, G3083

Uses:

- [Leviticus 19:20-22](#)
- [Leviticus 27:28-29](#)

reap, reaper

Definition:

The term “reap” means to harvest crops such as grain. A “reaper” is someone who harvests the crop.

- Usually reapers harvested the crops by hand, pulling up the plants or cutting them with a sharp cutting tool.
- The idea of reaping a harvest is often used figuratively to refer to telling people the good news about Jesus and bringing them into God’s family.
- This term is also used figuratively to refer to the consequences that come from a person’s actions, as in the saying “a man reaps what he plants.” (See: [Metaphor](#))
- Other ways to translate “to reap” and “reaper” could include “to harvest” and “harvester” (or “person who harvests”).

(See also: good news, [harvest](#))

Bible References:

- [Galatians 06:9-10](#)
- [Matthew 06:25-26](#)
- [Matthew 13:29-30](#)
- [Matthew 13:36-39](#)
- [Matthew 25:24-25](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 19:9-10](#)
- [Leviticus 23:9-11](#)
- [Leviticus 23:22](#)

rebel, rebellious, rebellion

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term “to rebel” could also be translated as “to disobey” or “to revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: authority, governor)

Bible References:

- [1 Kings 12:18-19](#)
- [1 Samuel 12:14-15](#)
- [1 Timothy 01:9-11](#)
- [2 Chronicles 10:17-19](#)
- [Acts 21:37-38](#)
- [Luke 23:18-19](#)

Examples from the Bible stories:

***14:14** After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead. ***18:07** Ten of the tribes of the nation of Israel **rebelled** against Rehoboam. ***18:09** Jeroboam **rebelled** against God and caused the people to sin. ***18:13** Most of the people of Judah also **rebelled** against God and worshiped other gods. ***20:07** But after a few years, the king of Judah **rebelled** against Babylon. ***45:03** Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.

Word Data:

- Strong’s:

Uses:

- [Leviticus 16:15-16](#)

rebuke

Definition:

To rebuke is to give someone a stern verbal correction, often in order to help that person turn away from sin. Such a correction is a rebuke.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also admonish, [disobey](#))

Bible References:

- [Mark 01:23-26](#)
- [Mark 16:14-16](#)
- [Matthew 08:26-27](#)
- [Matthew 17:17-18](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 19:17-18](#)

redeem, redeems, redemption, redeemer

Definition:

To “redeem” and “redemption” refer to buy back something or someone that was previously owned or held captive. “Redemption” is the action of doing that. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things.
- For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “the buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these terms. The word “ransom,” however, can also mean the payment necessary.

(See also: [free](#), [ransom](#))

Bible References:

- [Colossians 01:13-14](#)
- [Ephesians 01:7-8](#)
- [Ephesians 05:15-17](#)
- [Galatians 03:13-14](#)
- [Galatians 04:3-5](#)
- [Luke 02:36-38](#)
- [Ruth 02:19-20](#)

Word Data:

- Strong’s: G59, G629, G1805, G3084, G3085, H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069

Uses:

- [Leviticus 25:23-25](#)
- [Leviticus 25:31-32](#)
- [Leviticus 25:47-48](#)
- [Leviticus 25:51-52](#)
- [Leviticus 25:53-55](#)
- [Leviticus 27:11-13](#)
- [Leviticus 27:14-15](#)
- [Leviticus 27:19-21](#)
- [Leviticus 27:30-31](#)

reject

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: [command](#), [disobey](#), [obey](#), [stiff-necked](#))

Bible References:

- [Galatians 04:12-14](#)
- [Hosea 04:6-7](#)
- [Isaiah 41:8-9](#)
- [John 12:48-50](#)
- [Mark 07:8-10](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 26:14-15](#)
- [Leviticus 26:43](#)
- [Leviticus 26:44-45](#)

rejoice

Definition:

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

(See also: joy)

Bible References:

- [1 Thessalonians 05:15-18](#)
- [Acts 16:32-34](#)
- [John 03:29-30](#)
- [Luke 15:6-7](#)
- [Luke 19:37-38](#)
- [Matthew 02:9-10](#)
- [Philippians 04:10-13](#)
- [Romans 05:1-2](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 23:40-41](#)

repent, repents, repented, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: [forgive](#), [sin](#), [turn](#))

Bible References:

- [Acts 03:19-20](#)
- [Luke 03:3](#)
- [Luke 03:8](#)
- [Luke 05:29-32](#)
- [Luke 24:45-47](#)
- [Mark 01:14-15](#)
- [Matthew 03:1-3](#)
- [Matthew 03:10-12](#)
- [Matthew 04:17](#)
- [Romans 02:3-4](#)

Examples from the Bible stories:

- **16:02** After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- **17:13** David **repented** of his sin and God forgave him.
- **19:18** They (prophets) warned people that God would destroy them if they did not **repent**.
- **24:02** Many people came out to the wilderness to listen to John. He preached to them, saying, “**Repent**, for the kingdom of God is near!”

- **42:08** “”It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins. ”
- **44:05** ”So now, **repent** and turn to God so that your sins will be washed away.”

Word Data:

- Strong's: H5150, H5162, H5164, G278, G3338, G3340, G3341

Uses:

- [Leviticus 26 General Notes](#)

rest

Definition:

The term “to rest” literally means to stop working in order to relax or regain strength. The phrase “the rest of” refers to the remainder of something. A “rest” is to stop working.

- An object can be said to be “resting” somewhere, which means it is “standing” or “sitting” there.
- A boat that “comes to rest” somewhere has “stopped” or “landed” there.
- When a person or animals rest, they are sitting or lying down in order to refresh themselves.
- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the “Sabbath” day.
- To rest an object on something means to “place” or “put” it there.

Translation Suggestions:

- Depending on the context, “to rest (oneself)” could also be translated as “to stop working” or “to refresh himself” or “to stop carrying burdens.”
- To “rest” an object on something could be translated as to “place” or “put” or “set” that object on something.
- When Jesus said, “I will give you rest,” this could also be translated as “I will cause you to stop carrying your burden” or “I will help you be at peace” or “I will empower you to relax and trust in me.”
- God said, “they will not enter my rest,” and this statement could be translated as “they will not experience my blessings of rest” or “they will not experience the joy and peace that comes from trusting in me.”
- The term “the rest” could be translated as “those that remain” or “all the other people” or “everything that is left.”

(See also: remnant, [Sabbath](#))

Bible References:

- [2 Chronicles 06:40-42](#)
- [Genesis 02:1-3](#)
- [Jeremiah 06:16-19](#)
- [Matthew 11:28-30](#)
- [Revelation 14:11-12](#)

Word Data:

- Strong’s: H14, H1824, H1826, H2308, H3498, H3499, H4494, H4496, H4771, H5117, H5118, H5183, H5564, H6314, H7258, H7280, H7599, H7604, H7605, H7606, H7611, H7673, H7677,

H7901, H7931, H7954, H8058, H8172, H8252, H8300, G372, G373, G425, G1515, G1879, G1954, G1981, G2270, G2663, G2664, G2681, G2838, G3062, G4520

Uses:

- [Leviticus 16:29-31](#)
- [Leviticus 23:3](#)
- [Leviticus 23:30-32](#)
- [Leviticus 23:39](#)
- [Leviticus 25:3-4](#)
- [Leviticus 25:5-7](#)
- [Leviticus 26:34-36](#)

restore, restores, restored, restoration**Definition:**

The terms “restore” and “restoration” refer to causing something to return to its original and better condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored has been “reconciled.” God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- [2 Kings 05:8-10](#)
- [Acts 03:21-23](#)
- [Acts 15:15-18](#)
- [Isaiah 49:5-6](#)
- [Jeremiah 15:19-21](#)
- [Lamentations 05:19-22](#)
- [Leviticus 06:5-7](#)
- [Luke 19:8-10](#)
- [Matthew 12:13-14](#)
- [Psalm 080:1-3](#)

Word Data:

- Strong's: H7725, H7999, H8421, G600, G2675

Uses:

- [Leviticus 6:1-4](#)

- [Leviticus 6:5-7](#)

reveal, reveals, revealed, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul said that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- In the New Testament book “Revelation” is about God revealed events that will happen in the end times. He revealed them to the apostle John through visions.

Translation Suggestions:

- Other ways to translate “reveal” could include “make known” or “disclose” or “show clearly.”
- Depending on the context, possible ways to translate “revelation” could be “communication from God” or “things that God has revealed” or “teachings about God.” It is best to keep the meaning of “reveal” in the translation.
- The phrase “where there is no revelation” could be translated as “when God is not revealing himself to people” or “when God is not speaking to people” or “among people whom God has not communicating.”

(See also: good news, good news, dream, vision)

Bible References:

- [Daniel 11:1-2](#)
- [Ephesians 03:3-5](#)
- [Galatians 01:11-12](#)
- [Lamentations 02:13-14](#)
- [Matthew 10:26-27](#)
- [Philippians 03:15-16](#)
- [Revelation 01:1-3](#)

Word Data:

- Strong's: H241, H1540, H1541, G601, G602, G5537

Uses:

- [Leviticus 10:3-4](#)

right hand

Definition:

The figurative expression “right hand” refers to the place of honor or strength on the right side of a ruler or other important individual.

- The right hand is also used as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting “at the right hand of” God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person’s right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph’s son Ephraim).
- To “serve at the right hand” of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term “right hand” literally refers to a person’s right hand, as when Roman soldiers put a staff into Jesus’ right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term “right hand” does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression “at the right hand of” could be translated as “on the right side of” or “in the place of honor beside” or “in the position of strength” or “ready to help.”
- Ways to translate “with his right hand” could include “with authority” or “using power” or “with his amazing strength.”
- The figurative expression “his right hand and his mighty arm” uses two ways of emphasizing God’s power and great strength. One way to translate this expression could be “his amazing strength and mighty power.” (See: [parallelism](#))
- The expression “their right hand is falsehood” could be translated as, “even the most honorable thing about them is corrupted by lies” or “their place of honor is corrupted by deception” or “they use lies to make themselves powerful.”

(See also: [accuse](#), [evil](#), [honor](#), [mighty](#), [punish](#), [rebel](#))

Bible References:

- [Acts 02:32-33](#)
- [Colossians 03:1-4](#)
- [Galatians 02:9-10](#)
- [Genesis 48:14-16](#)
- [Hebrews 10:11-14](#)
- [Lamentations 02:3-4](#)

- Matthew 25:31-33
- Matthew 26:62-64
- Psalms 044:3-4
- Revelation 02:1-2

Word Data:

- Strong's: H3225, H3231, H3233, G1188

Uses:

- Leviticus 8:22-23

righteous, righteousness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”
- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good
- Sometimes “the righteous” was used figuratively and referred to “people who think they are good” or “people who seem to be righteous.”

(See also: [good](#), [holy](#), [evil](#), [just](#), [faithful](#))

Bible References:

- [1 John 01:8-10](#)
- [2 Timothy 03:16-17](#)
- [Acts 03:13-14](#)
- [Ezekiel 33:12-13](#)
- [Galatians 03:6-9](#)
- [Isaiah 48:1-2](#)
- [Matthew 06:1-2](#)
- [Psalms 037:28-30](#)

Examples from the Bible stories:

- **03:02** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **04:08** God declared that Abram was **righteous** because he believed in God's promise.
- **17:02** David was a humble and **righteous** man who trusted and obeyed God.
- **23:01** Joseph, the man Mary was engaged to, was a **righteous** man.
- **50:10** Then the **righteous** ones will shine like the sun in the kingdom of God their Father.”

Word Data:

- Strong's: H3072, H3477, H4334, H4339, H6662, H6663, H6664, H6665, H6666, G1341, G1342, G1343, G1344, G1345, G1346, G2118

Uses:

- [Leviticus 19 General Notes](#)
- [Leviticus 19:15-16](#)

robe**Definition:**

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: royal, [tunic](#))

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- [Luke 15:22-24](#)
- [Luke 20:45-47](#)
- [Matthew 27:27-29](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 8:6-7](#)

rod

Definition:

The term “rod” refers to a narrow, solid, stick-like tool that was used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms “rod” and “staff” as metaphors to refer to God’s guidance and discipline for his people.
- A shepherd’s rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, “rod of iron,” refers to God’s punishment for people who rebel against him and do evil things.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.
- In the Bible, a wooden rod was also referred to as an instrument to discipline children.

(See also: staff, [sheep](#), [shepherd](#))

Bible References:

- [1 Corinthians 04:19-21](#)
- [1 Samuel 14:43-44](#)
- [Acts 16:22-24](#)
- Exodus 27:9-10
- [Revelation 11:1-2](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 27:32-33](#)

ruin, ruins

Definition:

To “ruin” something means to spoil, destroy, or cause to be useless. The term “ruin” or “ruins” refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God’s wrath as a “day of ruin” when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, “to ruin” could be translated as “to destroy” or “to spoil” or “to make useless” or “to break.”
- The term “ruin” or “ruins” could be translated as “rubble” or “broken-down buildings” or “destroyed city” or “devastation” or “brokenness” or “destruction,” depending on the context.

Bible References:

- [2 Chronicles 12:7-8](#)
- [2 Kings 19:25-26](#)
- [Acts 15:15-18](#)
- [Isaiah 23:13-14](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 26:31-33](#)

ruler, rule

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action “to rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: authority, governor, king, synagogue)

Bible References:

- [Acts 03:17-18](#)
- [Acts 07:35-37](#)
- [Luke 12:11-12](#)
- [Luke 23:35](#)
- [Mark 10:41-42](#)
- [Matthew 09:32-34](#)
- [Matthew 20:25-28](#)
- [Titus 03:1-2](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 4:22-23](#)
- [Leviticus 4:26](#)
- [Leviticus 25:42-44](#)
- [Leviticus 26:16-17](#)

Ruth

Facts:

Ruth was a Moabite woman who lived during the time when judges were leading Israel. She married an Israelite man in Moab after he had moved there with his family because of a famine during the time when judges were leading Israel.

- Ruth's husband died, and some time after that she left Moab to travel with her mother-in-law Naomi, who was returning to her hometown, Bethlehem in Israel.
- Ruth was loyal to Naomi and worked hard to provide food for her.
- She also committed herself to serving the one true God of Israel.
- Ruth married an Israelite man named Boaz and gave birth to a son who became the grandfather of King David. Because King David was an ancestor of Jesus Christ so was Ruth.

(Translation suggestions: [How to Translate Names](#))

(See also: Bethlehem, [Boaz](#), [David](#), judge)

Bible References:

- [Matthew 01:4-6](#)
- [Ruth 01:3-5](#)
- [Ruth 03:8-9](#)
- [Ruth 04:5-6](#)

Word Data:

- Strong's:

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: [How to Translate Unknowns](#))

(See also: [rest](#))

Bible References:

- [2 Chronicles 31:2-3](#)
- [Acts 13:26-27](#)
- [Exodus 31:12-15](#)
- [Isaiah 56:6-7](#)
- [Lamentations 02:5-6](#)
- [Leviticus 19:1-4](#)
- [Luke 13:12-14](#)
- [Mark 02:27-28](#)
- [Matthew 12:1-2](#)
- [Nehemiah 10:32-33](#)

Examples from the Bible stories:

- **13:05** “Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”

- **26:02** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **41:03** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong's: H4868, H7676, H7677, G4315, G4521

Uses:

- [Leviticus 16:29-31](#)
- [Leviticus 19:1-4](#)
- [Leviticus 19:29-30](#)
- [Leviticus 23 General Notes](#)
- [Leviticus 23:3](#)
- [Leviticus 23:15-16](#)
- [Leviticus 23:30-32](#)
- [Leviticus 23:37-38](#)
- [Leviticus 24:7-9](#)
- [Leviticus 25:1-2](#)
- [Leviticus 25:5-7](#)
- [Leviticus 26:1-2](#)
- [Leviticus 26:34-36](#)

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Another way to translate this term could be “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See also: [How to Translate Unknowns](#))

(See also: ash, [camel](#), [goat](#), [humble](#), [mourn](#), [repent](#), [sign](#))

Bible References:

- [2 Samuel 03:31-32](#)
- [Genesis 37:34-36](#)
- [Joel 01:8-10](#)
- [Jonah 03:4-5](#)
- [Luke 10:13-15](#)
- [Matthew 11:20-22](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 11:31-33](#)

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.
- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect, sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.
- The figurative expression “offer yourselves as a living sacrifice” means, “live your life in complete obedience to God, giving up everything in order to serve him.”

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action “to sacrifice” could be translated as “to give up something valuable” or “to kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: [altar](#), [burnt offering](#), [drink offering](#), [false god](#), [fellowship offering](#), [freewill offering](#), [peace offering](#), [priest](#), [sin offering](#), [worship](#))

Bible References:

- [2 Timothy 04:6-8](#)
- [Acts 07:41-42](#)
- [Acts 21:25-26](#)
- [Genesis 04:3-5](#)
- [James 02:21-24](#)
- [Mark 01:43-44](#)
- [Mark 14:12-14](#)
- [Matthew 05:23-24](#)

Examples from the Bible stories:

- **03:14** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- **05:06** "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- **05:09** God had provided the ram to be the **sacrifice** instead of Isaac.
- **13:09** Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- **17:06** David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- **48:06** Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could take away the sin of all the people in the world.
- **48:08** But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- **49:11** Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's:

Uses:

- Leviticus 1:1-2
- Leviticus 3:12-14
- Leviticus 3:15-17
- Leviticus 4:22-23
- Leviticus 4:27-28
- Leviticus 4:32-33
- Leviticus 5:11
- Leviticus 6:16-18
- Leviticus 6:19-20
- Leviticus 7:5-6
- Leviticus 7:11-12
- Leviticus 7:17-18
- Leviticus 7:22-24
- Leviticus 7:25-27
- Leviticus 7:35-36
- Leviticus 8:25-26
- Leviticus 9:15-17
- Leviticus 9:20-21

- Leviticus 10:1-2
- Leviticus 10:14-15
- Leviticus 14:10-11
- Leviticus 14:21-23
- Leviticus 14:24-25
- Leviticus 14:30-32
- Leviticus 17:1-4
- Leviticus 18:21
- Leviticus 19:5-8
- Leviticus 19:23-25
- Leviticus 21:4-6
- Leviticus 21:18-21
- Leviticus 22:4-6
- Leviticus 22:12-13
- Leviticus 22:17-19
- Leviticus 22:20-21
- Leviticus 22:22-23
- Leviticus 22:28-30
- Leviticus 23:23-25
- Leviticus 23:26-27
- Leviticus 24:7-9
- Leviticus 26:31-33
- Leviticus 27:9-10

Samson

Facts:

Samson was one of the judges, or deliverers, of Israel. He was from the tribe of Dan.

- God gave Samson superhuman strength, which he used to fight against Israel's enemies, the Philistines.
- Samson was put under a vow to never cut his hair and to never drink wine or any other fermented drink. As long as he kept this vow, God continued to give him strength.
- He finally broke his vow and allowed his hair to be cut, enabling the Philistines to capture him.
- While Samson was in captivity, God enabled him to regain his strength and gave him the opportunity to destroy the temple of the false god Dagon, along with many Philistines.

(Translation suggestions: [How to Translate Names](#))

(See also: deliver, Philistines, twelve tribes of Israel)

Bible References:

- [Hebrews 11:32-34](#)
- [Judges 13:24-25](#)
- [Judges 16:1-2](#)
- [Judges 16:30-31](#)

Word Data:

- Strong's:

sanctuary

Definition:

The term “sanctuary” literally means “holy place” and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term “sanctuary” was often used to refer to the tabernacle or temple building where the “holy place” and “most holy place” were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a “sanctuary” or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of “holy place” or “place that is set apart.”
- Depending on the context, the term “sanctuary” could be translated as “holy place” or “sacred building” or “God’s holy dwelling place” or “holy place of protection” or “sacred place of safety.”
- The phrase “shekel of the sanctuary” could be translated as “kind of shekel given for the tabernacle” or “shekel used in paying the tax to take care of the temple.”
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: [holy](#), [Holy Spirit](#), [sacred](#), [set apart](#), [tabernacle](#), [tax](#), [temple](#),)

Bible References:

- [Amos 07:12-13](#)
- [Exodus 25:3-7](#)
- [Ezekiel 25:3-5](#)
- [Hebrews 08:1-2](#)
- [Luke 11:49-51](#)
- [Numbers 18:1-2](#)
- [Psalms 078:67-69](#)

Word Data:

- Strong’s: H4720, H6944, G39

Uses:

- [Leviticus 5:14-16](#)

- [Leviticus 19:29-30](#)
- [Leviticus 26:1-2](#)
- [Leviticus 26:31-33](#)
- [Leviticus 27:3-4](#)
- [Leviticus 27:24-25](#)

seed, semen

Definition:

A seed is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant. It also has several figurative meanings.

- The term “seed” is used figuratively and euphemistically to refer to the tiny cells inside a man that combine with cells of a woman to cause a baby to grow inside her. A collection of these is called semen.
- Related to this, “seed” is also used to refer to a person’s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For a literal seed, it is best to use the literal term for “seed” that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God’s Word.
- For the figurative use that refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of seed. Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people. (See: [euphemism](#))

(See also: [descendant](#), offspring)

Bible References:

- [1 Kings 18:30-32](#)
- [Genesis 01:11-13](#)
- [Jeremiah 02:20-22](#)
- [Matthew 13:7-9](#)

Word Data:

- Strong’s: H2232, H2233, H2234, H3610, H6507, G4615, G4687, G4690, G4701, G4703

Uses:

- Leviticus 11:36-38
- Leviticus 15:16-18
- Leviticus 15:32-33
- Leviticus 19:19
- Leviticus 22:4-6
- Leviticus 26:16-17
- Leviticus 27:16

send, send out, sent

Definition:

To “send” is to cause someone or something to go somewhere. To “send out” someone is to tell that person to go on an errand or a mission.

- Often a person who is “sent out” has been appointed to do a specific task.
- Phrases like “send rain” or “send disaster” mean “to cause...to come.” This type of expression is usually used in reference to God causing these things to happen.
- The term “send” is also used in expressions such as to “send word” or to “send a message,” which means to give someone a message to tell someone else.
- To “send” someone “with” something can mean to “give” that thing “to” someone else, usually moving it some distance in order for the person to receive it.
- Jesus frequently used the phrase “the one who sent me” to refer to God the Father, who “sent” him to earth to redeem and save people. This could also be translated as “the one who commis

(See also: [appoint](#), [redeem](#))

Bible References:

- [Acts 07:33-34](#)
- [Acts 08:14-17](#)
- [John 20:21-23](#)
- [Matthew 09:37-38](#)
- [Matthew 10:5-7](#)
- [Matthew 10:40-41](#)
- [Matthew 21:1-3](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 16:8-10](#)

servant, slave, slavery

Definition:

The word for “servant” can also mean “slave” and refers to a person who works for another person, either by choice or by force. The surrounding text usually makes it clear whether a person is a servant or a slave.

- In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and slaves were an important part of their master’s household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.
- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his “owner” or “master.” Some masters treated their slaves very cruelly, while other masters treated their slaves very well, as a servant who was a valued member of the household.
- In ancient times, some people willingly became slaves to a person they owed money to in order to pay off their debt to that person.
- In the Bible, the phrase “I am your servant” was used as a sign of respect and service to a person of higher rank, such as a king. It did not mean that the person speaking was an actual servant.
- In the Old Testament, God’s prophets and other people who worshiped God were often referred to as his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- Christians are also called “slaves to righteousness,” which is a metaphor that compares the commitment to obey God to a slave’s commitment to obey his master.

(See: [Metaphor](#))

(See also: [commit](#), [enslave](#), [household](#), [lord](#), [obey](#), [righteous](#), [serve](#))

Bible References:

- [Acts 04:29-31](#)
- [Acts 10:7-8](#)
- [Colossians 01:7-8](#)
- [Colossians 03:22-25](#)
- [Genesis 21:10-11](#)
- [Luke 12:47-48](#)
- [Mark 09:33-35](#)
- [Matthew 10:24-25](#)
- [Matthew 13:27-28](#)

Examples from the Bible stories:

***06:01** When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac. ***08:04** The **slave** traders sold Joseph as a **slave** to a wealthy government official. ***09:13** "I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt." ***19:10** Then Elijah prayed, "O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**." ***29:03** "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'" ***35:06** "All my father's **servants** have plenty to eat, and yet here I am starving." ***47:04** The **slave** girl kept yelling as they walked, "These men are servants of the Most High God. ***50:04** Jesus also said, "A **servant** is not greater than his master."

Word Data:

- Strong's:

Uses:

- [Leviticus 19:13-14](#)
- [Leviticus 22:10-11](#)
- [Leviticus 25:5-7](#)
- [Leviticus 25:39-41](#)
- [Leviticus 26:11-13](#)

serve, service

Definition:

The term “serve” means to do things to help other people. It can also mean to “worship.”

- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.”
- When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- The term “service” refers to the act of serving. It can also be used to refer to a “meeting” of Christians as they worship God together.
- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- “To serve God” can be translated as “to worship and obey God” or “to do the work that God has commanded.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses.
- Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”

(See also: [covenant](#), [law](#), [servant](#))

Bible References:

- [2 Timothy 02:3-5](#)
- [Acts 06:2-4](#)
- [Genesis 25:23](#)
- [Luke 04:8](#)
- [Luke 12:37-38](#)
- [Luke 22:26-27](#)
- [Mark 08:7-10](#)
- [Matthew 04:10-11](#)
- [Matthew 06:22-24](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 7:35-36](#)
- [Leviticus 25:39-41](#)
- [Leviticus 25:53-55](#)

set apart

Definition:

The term “set apart” means separated from something to fulfill a certain purpose. Also, to “set apart” some person or thing means to make it “set apart.”

- The Israelites were set apart for service to God.
- The Holy Spirit commanded the Christians at Antioch to set apart Paul and Barnabas for the work God wanted them to do.
- A believer who is “set apart” for service to God is “dedicated to” fulfilling God’s will.
- One meaning of the term “holy” is to be set apart as belonging to God and being separated from the sinful ways of the world.
- To “sanctify” someone means to set apart that person for God’s service.

Translation Suggestions:

- Ways to translate “to set apart” could include “to specially select” or “to separate from among you” or “to take aside to do a special task.”
- To “be set apart” could be translated as “be separated (from)” or “be specially appointed (for).”

(See also: [holy](#), [sanctify](#), [appoint](#))

Bible References:

- [Ephesians 03:17-19](#)
- [Exodus 31:12-15](#)
- [Judges 17:12-13](#)
- [Numbers 03:11-13](#)
- [Philippians 01:1-2](#)
- [Romans 01:1-3](#)

Word Data:

- Strong’s: H2764, H4390, H5674, H6918, H6942, H6944, G37, G38, G40, G873

Uses:

- [Leviticus 8:10-11](#)
- [Leviticus 8:12-13](#)
- [Leviticus 8:14-15](#)
- [Leviticus 16:17-19](#)

- Leviticus 20:8-9
- Leviticus 21:7-9
- Leviticus 22:1-3
- Leviticus 23:7-8
- Leviticus 25:10
- Leviticus 27:9-10
- Leviticus 27:14-15
- Leviticus 27:16
- Leviticus 27:17-18

shame, shameful, ashamed

Definition:

The term “shame” refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something shameful.
- The phrase “put to shame” means to defeat people or expose their sin so that they feel ashamed of themselves.
- The prophet Isaiah said that those who make and worship idols will be put to shame.
- God can bring shame to a person who does not repent by exposing that person’s sin and causing him to be humiliated.

(See also: [false god](#), [humble](#), humiliate, Isaiah, [repent](#), [sin](#), [worship](#))

Bible References:

- [1 Peter 03:15-17](#)
- [2 Kings 02:17-18](#)
- [2 Samuel 13:13-14](#)
- [Luke 20:11-12](#)
- [Mark 08:38](#)
- [Mark 12:4-5](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 18:9-11](#)
- [Leviticus 20:17-18](#)

sheep, ram, ewe

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: [How to Translate Unknowns](#))

(See also: [Israel](#), [lamb](#), [sacrifice](#), [shepherd](#))

Bible References:

- [Acts 08:32-33](#)
- [Genesis 30:31-32](#)
- [John 02:13-14](#)
- [Luke 15:3-5](#)
- [Mark 06:33-34](#)
- [Matthew 09:35-36](#)
- [Matthew 10:5-7](#)
- [Matthew 12:11-12](#)
- [Matthew 25:31-33](#)

Examples from the Bible stories:

- **09:12** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **17:02** David was a shepherd from the town of Bethlehem. At different times while he was watching his father’s **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- **30:03** To Jesus, these people were like **sheep** without a shepherd.
- **38:08** Jesus said, “All of you will all abandon me tonight. It is written, ‘I will strike the shepherd and all the **sheep** will be scattered.’”

Word Data:

- Strong’s:

Uses:

- Leviticus 1:10-11
- Leviticus 5:14-16
- Leviticus 5:17-19
- Leviticus 6:5-7
- Leviticus 7:22-24
- Leviticus 8:1-3
- Leviticus 8:18-19
- Leviticus 8:20
- Leviticus 8:22-23
- Leviticus 8:28-29
- Leviticus 9:1-2
- Leviticus 9:3-5
- Leviticus 9:18-19
- Leviticus 16:3-5
- Leviticus 19:20-22
- Leviticus 22:17-19
- Leviticus 22:26-27
- Leviticus 22:28-30
- Leviticus 23:17-18
- Leviticus 27:26-27

shepherd, to shepherd

Definition:

A shepherd is a person who takes care of sheep. The verb “to shepherd” means to protect the sheep and provide them with food and water. Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.

- This term is often used metaphorically in the Bible to refer to taking care of people’s spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live.
- In the Old Testament, God was called the “shepherd” of his people because he took care of all their needs and protected them. He also led and guided them. (See: [Metaphor](#))
- Moses was a shepherd for the Israelites as he guided them spiritually in their worship of Yahweh and led them physically on their journey to the land of Canaan.
- In the New Testament, Jesus called himself the “good shepherd.” The apostle Paul also referred to him as the “great shepherd” over the Church.
- Also, in the New Testament, the term “shepherd” was used to refer to a person who was a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” The elders and overseers were also called shepherds.

Translation Suggestions

- When used literally, the action “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- The person “shepherd” could be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When used as a metaphor, different ways to translate this term could include “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- In some contexts, “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- The spiritual expression “to shepherd” could be translated as “to take care of” or “to spiritually nourish” or “to guide and teach” or “to lead and take care of (like a shepherd cares for sheep).”
- In figurative uses, it is best to use or include the literal word for “shepherd” in the translation of this term.

(See also: [believer](#), [Canaan](#), [church](#), [Moses](#), [pastor](#), [sheep](#), [spirit](#))

Bible References:

- Genesis 49:24

- Luke 02:8-9
- Mark 06:33-34
- Mark 14:26-27
- Matthew 02:4-6
- Matthew 09:35-36
- Matthew 25:31-33
- Matthew 26:30-32

Examples from the Bible stories:

- **09:11** Moses became a **shepherd** in the wilderness far away from Egypt.
- **17:02** David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- **23:06** That night, there were some **shepherds** in a nearby field guarding their flocks.
- **23:08** The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- **30:03** To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's:

Uses:

- Leviticus 27:32-33

sign, signs, proof, reminder

Definition:

A sign is an object, event, or action that communicates a special meaning.

- “Reminders” are signs that “remind” people by helping them remember something, often something that was promised:
 - The rainbows God creates in the sky are signs to remind people that he has promised he will never again destroy all life with a worldwide flood.
 - God commanded the Israelites to circumcise their sons as a sign of his covenant with them.
- Signs can reveal or point to something:
 - An angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
 - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
 - The miracles performed by the prophets and apostles were signs that proved they were speaking God’s message.
 - The miracles that Jesus performed were signs that proved he was truly the Messiah.

Translation Suggestions:

- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as “motion with the hands” or “gesture with the hands” or “make gestures.”
- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: [miracle](#), [apostle](#), [Christ](#), [covenant](#), [circumcise](#))

Bible References:

- [Acts 02:18-19](#)
- [Exodus 04:8-9](#)
- [Exodus 31:12-15](#)
- [Genesis 01:14-15](#)
- [Genesis 09:11-13](#)
- [John 02:17-19](#)

- [Luke 02:10-12](#)
- [Mark 08:11-13](#)
- [Psalms 089:5-6](#)

Word Data:

- Strong's: H226, H852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G364, G880, G1213, G1229, G1718, G1730, G1732, G1770, G3902, G4102, G4591, G4592, G4953, G4973, G5280

Uses:

- [Leviticus 24:7-9](#)

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: [tabernacle](#), temple)

Bible References:

- [1 Chronicles 18:9-11](#)
- [1 Samuel 02:36](#)
- [2 Kings 25:13-15](#)
- [Acts 03:4-6](#)
- [Matthew 26:14-16](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 27:5-6](#)

sin offering

Definition:

The “sin offering” was one of several sacrifices that God required the Israelites to offer.

- This offering involved sacrificing a bull, burning its blood and fat on the altar, and taking the rest of the animal’s body and burning it on the ground outside the Israelite camp.
- The complete burning up of this animal sacrifice shows how holy God is and how terrible sin is.
- The Bible teaches that in order for there to be a cleansing from sin, blood must be shed to pay the cost for the sin that was committed.
- Animal sacrifices could not permanently bring about forgiveness of sin.
- Jesus’ death on the cross paid the penalty for sin, for all time. He was the perfect sin offering.

(See also: [altar](#), [cow](#), [forgive](#), [sacrifice](#), [sin](#))

Bible References:

- [2 Chronicles 29:20-21](#)
- [Exodus 29:35-37](#)
- [Ezekiel 44:25-27](#)
- [Leviticus 05:11](#)
- [Numbers 07:15-17](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 4:1-3](#)
- [Leviticus 4:8-10](#)
- [Leviticus 4:13-15](#)
- [Leviticus 4:20-21](#)
- [Leviticus 4:24-25](#)
- [Leviticus 4:29-30](#)
- [Leviticus 4:32-33](#)
- [Leviticus 4:34-35](#)
- [Leviticus 5:5-6](#)
- [Leviticus 5:7-9](#)
- [Leviticus 5:11](#)
- [Leviticus 5:12-13](#)

- Leviticus 6:16-18
- Leviticus 6:24-26
- Leviticus 6:29-30
- Leviticus 7:7-8
- Leviticus 7:37-38
- Leviticus 8:1-3
- Leviticus 8:14-15
- Leviticus 9:1-2
- Leviticus 9:3-5
- Leviticus 9:6-7
- Leviticus 9:8-9
- Leviticus 9:10-11
- Leviticus 9:22-24
- Leviticus 10:16-18
- Leviticus 10:19-20
- Leviticus 12:6
- Leviticus 12:7-8
- Leviticus 14:12-13
- Leviticus 14:19-20
- Leviticus 14:21-23
- Leviticus 14:30-32
- Leviticus 15:13-15
- Leviticus 15:28-30
- Leviticus 16:3-5
- Leviticus 16:11
- Leviticus 16:25-26
- Leviticus 23:19-21

sin, sins, sinned, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who didn’t keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- “To sin” could also be translated as “to disobey God” or “to do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebellious against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means, “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- In expressions like “slaves to sin” or “ruled by sin,” the term “sin” could be translated as “disobedience” or “evil desires and actions.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: [disobey](#), [evil](#), [flesh](#), tax collector)

Bible References:

- [1 Chronicles 09:1-3](#)

- 1 John 01:8-10
- 1 John 02:1-3
- 2 Samuel 07:12-14
- Acts 03:19-20
- Daniel 09:24-25
- Genesis 04:6-7
- Hebrews 12:1-3
- Isaiah 53:10-11
- Jeremiah 18:21-23
- Leviticus 04:13-15
- Luke 15:17-19
- Matthew 12:31-32
- Romans 06:22-23
- Romans 08:3-5

Examples from the Bible stories:

- **03:15** God said, "I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children."
- **13:12** God was very angry with them because of their **sin** and planned to destroy them.
- **20:01** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- **21:13** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people's **sin**.
- **35:01** One day, Jesus was teaching many tax collectors and other **sinner**s who had gathered to hear him.
- **38:05** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**."
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**."
- **48:08** We all deserve to die for our **sins**!
- **49:17** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong's: H817, H819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G264, G265, G266, G268, G361, G3781, G3900, G4258

Uses:

- Introduction to Leviticus
- Leviticus 04 General Notes
- Leviticus 4:1-3
- Leviticus 4:13-15
- Leviticus 4:22-23
- Leviticus 4:26
- Leviticus 4:27-28
- Leviticus 4:34-35
- Leviticus 5:1-2
- Leviticus 5:5-6
- Leviticus 5:7-9
- Leviticus 5:10
- Leviticus 5:11
- Leviticus 5:12-13
- Leviticus 5:14-16
- Leviticus 5:17-19
- Leviticus 6:1-4
- Leviticus 7:17-18
- Leviticus 9:15-17
- Leviticus 10 General Notes
- Leviticus 16 General Notes
- Leviticus 16:15-16
- Leviticus 16:34
- Leviticus 18:24-25
- Leviticus 19:17-18
- Leviticus 20 General Notes
- Leviticus 22:7-9
- Leviticus 22:14-16
- Leviticus 26:18-20
- Leviticus 26:37-39

Sinai, Mount Sinai

Facts:

Mount Sinai is a mountain that was probably located in the southern part of what is now called the Sinai Peninsula. It was also known as “Mount Horeb.”

- Mount Sinai is part of a large, rocky desert.
- The Israelites came to Mount Sinai as they were traveling from Egypt to the Promised Land.
- God gave Moses the Ten Commandments on Mount Sinai.

(See also: [desert](#), [Egypt](#), Horeb, Promised Land, Ten Commandments)

Bible References:

- [Acts 07:29-30](#)
- [Exodus 16:1-3](#)
- [Galatians 04:24-25](#)
- [Leviticus 27:34](#)
- [Numbers 01:17-19](#)

Examples from the Bible stories:

***13:01** After God led the Israelites through the Red Sea, he led them through the wilderness to a mountain called **Sinai**. ***13:03** Three days later, after the people had prepared themselves spiritually, God came down on top of **Mount Sinai** with thunder, lightning, smoke, and a loud trumpet blast. ***13:11** For many days, Moses was on top of **Mount Sinai** talking with God. ***15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at **Sinai**.

Word Data:

- Strong's:

Uses:

- [Leviticus 7:37-38](#)
- [Leviticus 25:1-2](#)
- [Leviticus 27:34](#)

sister

Definition:

A sister is a female person who shares at least one biological parent with another person. She is said to be that other person's sister or the sister of that other person.

- In the New Testament, "sister" is also used figuratively to refer to a woman who is a fellow believer in Jesus Christ.
- Sometimes the phrase "brothers and sisters" is used to refer to all believers in Christ, both men and women.
- In the Old Testament book Song of Songs, "sister" refers to a female lover or spouse.

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological sister, unless this would give wrong meaning.
- Other ways to translate this could include "sister in Christ" or "spiritual sister" or "woman who believes in Jesus" or "fellow woman believer."
- If possible, it is best to use a family term.
- If the language has a feminine form for "believer," this may be a possible way to translate this term.
- When referring to a lover or wife, this could be translated using a feminine form of "loved one" or "dear one."

(See also: [brother](#) in Christ, [spirit](#))

Bible References:

- [1 Chronicles 02:16-17](#)
- [Deuteronomy 27:22-23](#)
- [Philemon 01:1-3](#)
- [Romans 16:1-2](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 20:17-18](#)

slander, slanderer

Definition:

A slander consists of negative, defaming things spoken (not written) about another person. To say such things (not to write them) about someone is to slander that person. The person saying such things is a slanderer.

- Slander may be a true report or a false accusation, but its effect is to cause others to think negatively of the person being slandered.
- To “slander” could be translated as to “speak against” or to “spread an evil report” or to “defame.”
- A slanderer is also called an “informer” or a “tale-bearer.”

(See also: [blasphemy](#))

Bible References:

- [1 Corinthians 04:12-13](#)
- [1 Timothy 03:11-13](#)
- [2 Corinthians 06:8-10](#)
- [Mark 07:20-23](#)

Word Data:

- Strong's:

sleep with, have relations with, lovemaking

Definition:

In the Bible, these terms are euphemisms that refer to having sexual intercourse. (See: [Euphemism](#))

- The expression “sleep with” someone commonly refers to having sexual relations with that person. The past tense is “slept with.”
- In the Old Testament book “Song of Solomon,” the ULB uses the term “lovemaking” to translate the word “love,” which in that context refers to sexual relations. This term is related to the expression “make love to.”

Translation Suggestions:

- Some languages may use different expressions for these terms in different contexts, depending on whether those involved are a married couple or whether they have some other relationship. It is important to make sure that the translation of this term has the correct meaning in each context.
- Depending on the context, expressions like these could be used to translate “sleep with”: “lie with” or “make love to” or “be intimate with.”
- Other ways to translate “have relations with” could include “have sexual relations with” or “have marital relations with.”
- The term “lovemaking” could also be translated as “loving” or “intimacy.” Or there may be an expression that is a natural way to translate this in the project language.
- It is important to check that the terms used to translate this concept are acceptable to the people who will be using the Bible translation.

(See also: sexual immorality)

Bible References:

- [1 Corinthians 05:1-2](#)
- [1 Samuel 01:19-20](#)
- [Deuteronomy 21:13-14](#)
- [Genesis 19:4-5](#)
- [Matthew 01:24-25](#)

Word Data:

- Strong's:

Uses:

- Leviticus 15:16-18
- Leviticus 15:24
- Leviticus 15:32-33
- Leviticus 18:6-8
- Leviticus 18:9-11
- Leviticus 18:12-14
- Leviticus 18:15-16
- Leviticus 18:22-23
- Leviticus 19:20-22
- Leviticus 20:10-12
- Leviticus 20:13-14
- Leviticus 20:15-16
- Leviticus 20:17-18

son, sons**Definition:**

The male offspring of a man and a woman is called their “son” for his entire life. He is also called a son of that man and a son of that woman. An “adopted son” is a male who has been legally placed into the position of being a son.

- “Son” was often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
- The term “son” can also be used as a polite form of address to a boy or man who is younger than the speaker.
- Sometimes “sons of God” was used in the New Testament to refer to believers in Christ.
- God called Israel his “firstborn son.” This refers to God’s choosing of the nation of Israel to be his special people. It is through them that God’s message of redemption and salvation came, with the result that many other people have become his spiritual children.
- The phrase “son of” often has the figurative meaning “person having the characteristics of.” Examples of this include “sons of the light,” “sons of disobedience,” “a son of peace,” and “sons of thunder.”
- The phrase “son of” is also used to tell who a person’s father is. This phrase is used in genealogies and many other places.
- Using “son of” to give the name of the father frequently helps distinguish people who have the same name. For example, “Azariah son of Zadok” and “Azariah son of Nathan” in 1 Kings 4, and “Azariah son of Amaziah” in 2 Kings 15 are three different men.

Translation Suggestions:

- In most occurrences of this term, it is best to translate “son” by the literal term in the language that is used to refer to a son.
- When translating the term “Son of God,” the project language’s common term for “son” should be used.
- When used to refer to a descendant rather than a direct son, the term “descendant” could be used, as in referring to Jesus as the “descendant of David” or in genealogies where sometimes “son” referred to a male descendant who was not an actual son.
- Sometimes “sons” can be translated as “children,” when both males and females are being referred to. For example, “sons of God” could be translated as “children of God” since this expression also includes girls and women.
- The figurative expression “son of” could also be translated as “someone who has the characteristics of” or “someone who is like” or “someone who has” or “someone who acts like.”

(See also: Azariah, [descendant](#), [ancestor](#), [firstborn](#), Son of God, sons of God)

Bible References:

- 1 Chronicles 18:14-17
- 1 Kings 13:1-3
- 1 Thessalonians 05:4-7
- Galatians 04:6-7
- Hosea 11:1-2
- Isaiah 09:6-7
- Matthew 03:16-17
- Matthew 05:9-10
- Matthew 08:11-13
- Nehemiah 10:28-29

Examples from the Bible stories:

- **04:08** God spoke to Abram and promised again that he would have a **son** and as many descendants as the stars in the sky.
- **04:09** God said, "I will give you a **son** from your own body."
- **05:05** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham's **son**.
- **05:08** When they reached the place of sacrifice, Abraham tied up his **son** Isaac and laid him on an altar. He was about to kill his **son** when God said, "Stop! Do not hurt the boy! Now I know that you fear me because you did not keep your only **son** from me."
- **09:07** When she saw the baby, she took him as her own **son**.
- **11:06** God killed every one of the Egyptians' firstborn **sons**.
- **18:01** After many years, David died, and his **son** Solomon began to rule.
- **26:04** "Is this the **son** of Joseph?" they said.

Word Data:

- Strong's: H1060, H1121, H1123, H1248, H3173, H3206, H3211, H4497, H5209, H5220, G3816, G5043, G5207

Uses:

- Leviticus 3:1-2
- Leviticus 8:1-3
- Leviticus 8:6-7
- Leviticus 8:12-13
- Leviticus 8:14-15
- Leviticus 8:18-19
- Leviticus 8:22-23

- Leviticus 8:25-26
- Leviticus 8:31-33
- Leviticus 8:34-36
- Leviticus 9:1-2
- Leviticus 9:12-14
- Leviticus 9:18-19
- Leviticus 10:16-18
- Leviticus 13:1-2
- Leviticus 17:1-4
- Leviticus 21:1-3
- Leviticus 22:1-3

spirit, spirits, spiritual

Definition:

The term “spirit” refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. “Spirit” can also refer to an attitude or emotional state.

- The term “spirit” can refer to a being that does not have a physical body, especially an evil spirit.
- A person’s spirit is the part of him that can know God and believe in him.
- In general, the term “spiritual” describes anything in the non-physical world.
- In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
- For example, “spiritual food” refers to God’s teachings, which give nourishment to a person’s spirit, and “spiritual wisdom” refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
- God is a spirit and he created other spirit beings, who do not have physical bodies.
- Angels are spirit beings, including those who rebelled against God and became evil spirits.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.”
- Examples of “spirit” as an attitude or emotion would include “spirit of fear” and “spirit of jealousy.”

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The figurative expression “spiritual milk” could also be translated as “basic teachings from God” or “God’s teachings that nourish the spirit (like milk does).”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives

(See also: angel, demon, [Holy Spirit](#), soul)

Bible References:

- 1 Corinthians 05:3-5
- 1 John 04:1-3
- 1 Thessalonians 05:23-24
- Acts 05:9-11
- Colossians 01:9-10
- Ephesians 04:23-24
- Genesis 07:21-22
- Isaiah 04:3-4
- Mark 01:23-26
- Matthew 26:39-41
- Philippians 01:25-27

Examples from the Bible stories:

- **13:03** Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- **40:07** Then Jesus cried out, "It is finished! Father, I give my **spirit** into your hands." Then he bowed his head and gave up his **spirit**.
- **45:05** As Stephen was dying, he cried out, "Jesus, receive my **spirit**."
- **48:07** All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong's: H178, H1172, H5397, H7307, H7308, G4151, G4152, G4153, G5326, G5427

Uses:

- Leviticus 20:6-7
- Leviticus 20:27

statute, statutes

Definition:

A statute is a specific written law that provides guidance for people to live by.

- The term “statute” is similar in meaning to “ordinance” and “command” and “law” and “decree.” All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
- King David said that he delighted himself in Yahweh’s statutes.
- The term “statute” could also be translated as “specific command” or “special decree.”

(See also: [command](#), [decree](#), [law](#), [ordinance](#), [Yahweh](#))

Bible References:

- [1 Kings 11:11-13](#)
- [Deuteronomy 06:20-23](#)
- [Ezekiel 33:14-16](#)
- [Numbers 19:1-2](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 3:15-17](#)
- [Leviticus 10:8-11](#)
- [Leviticus 16:29-31](#)
- [Leviticus 16:34](#)
- [Leviticus 17:7](#)
- [Leviticus 20:22-23](#)
- [Leviticus 23:12-14](#)
- [Leviticus 23:19-21](#)
- [Leviticus 23:30-32](#)
- [Leviticus 24:3-4](#)

stiff-necked, stubborn**Definition:**

The term “stiff-necked” is an idiom used in the Bible to describe people who keep disobeying God and refuse to repent. Such people are very proud and will not submit to God’s authority.

- Similarly, the term “stubborn” describes a person who refuses to change his mind or actions even when urged to do so. Stubborn people will not listen to good advice or warnings that other people give them.
- The Old Testament described the Israelites as “stiff-necked” because they did not listen to the many messages from God’s prophets who urged them to repent and turn back to Yahweh.
- If a neck is “stiff” it does not bend easily. The project language may have a different idiom that communicates that a person is “unbending” in that he refuses to change his ways.
- Other ways to translate this term could include “pridefully stubborn” or “arrogant and unyielding” or “refusing to change.”

(See also: arrogant, [proud](#), [repent](#))

Bible References:

- [Acts 07:51-53](#)
- [Deuteronomy 09:13-14](#)
- [Exodus 13:14-16](#)
- [Jeremiah 03:17-18](#)

Word Data:

- Strong’s:

stone, stones, stoning

Definition:

A stone is a small rock. To “stone” someone isto throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: [adultery](#), [commit](#), [crime](#), [death](#), [Lystra](#), [testimony](#))

Bible References:

- [Acts 07:57-58](#)
- [Acts 07:59-60](#)
- [Acts 14:5-7](#)
- [Acts 14:19-20](#)
- [John 08:4-6](#)
- [Luke 13:34-35](#)
- [Luke 20:5-6](#)
- [Matthew 23:37-39](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 20:1-2](#)
- [Leviticus 20:27](#)
- [Leviticus 24:13-14](#)
- [Leviticus 24:22-23](#)

strong drink

Definition:

The term “strong drink” refers to drinks that have been fermented and have alcohol in them.

- Alcoholic drinks are made from either grain or fruit and have undergone fermentation.
- Kinds of “strong drink” include grape wine, palm wine, beer, and apple cider. In the Bible, grape wine was the most frequently mentioned strong drink.
- Priests and anyone who took a special vow such as the “Nazirite vow” were not permitted to drink fermented drinks.
- This term could also be translated as “fermented drink” or “alcoholic drink.”

(See also: [grape](#), [Nazirite](#), [vow](#), [wine](#))

Bible References:

- [Isaiah 05:11-12](#)
- [Leviticus 10:8-11](#)
- [Luke 01:14-15](#)
- [Numbers 06:1-4](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 10:8-11](#)

stumble

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, “to stumble” can mean “to sin” or “to falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as, “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: [believe](#), [persecute](#), [sin](#), [stumbling block](#))

Bible References:

- [1 Peter 02:7-8](#)
- [Hosea 04:4-5](#)
- [Isaiah 31:3](#)
- [Matthew 11:4-6](#)
- [Matthew 18:7-8](#)

Word Data:

- Strong's:

stumbling block, stone of stumbling

Definition:

The term “stumbling block” or “stone of stumbling” refers to a physical object that causes a person to trip and fall.

- A figurative stumbling block is anything that causes a person to fail in a moral or spiritual sense.
- Also figuratively, a “stumbling block” or “stone of stumbling” can be something that prevents someone from having faith in Jesus or that causes someone to not grow spiritually.
- Often it is sin that is like a stumbling block to oneself or to others.
- Sometimes God places a stumbling block in the way of people who are rebelling against him.

Translation Suggestions:

- If a language has a term for an object that triggers a trap, that word could be used to translate this term.
- This term could also be translated as “stone that causes stumbling” or “something that causes someone to not believe” or “obstacle that causes doubt” or “obstacle to faith” or “something that causes someone to sin.”

(See also: [stumble](#), [sin](#))

Bible References:

- [1 Corinthians 01:22-23](#)
- [Galatians 05:11-12](#)
- [Matthew 05:29-30](#)
- [Matthew 16:21-23](#)
- [Romans 09:32-33](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 19:13-14](#)

sword

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: [Metaphor](#))
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: [How to Translate Unknowns](#))

(See also: James (brother of Jesus), [John \(the Baptist\)](#), tongue, word of God)

Bible References:

- [Acts 12:1-2](#)
- [Genesis 27:39-40](#)
- [Genesis 34:24-26](#)
- [Luke 02:33-35](#)
- [Luke 21:23-24](#)
- [Matthew 10:34-36](#)
- [Matthew 26:55-56](#)
- [Revelation 01:14-16](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 26:5-6](#)

tabernacle

Definition:

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when the temple was built in Jerusalem by Solomon.

Translation Suggestions:

- The word “tabernacle” means “dwelling place.” Other ways to translate it could include, “sacred tent” or “tent where God was” or “God’s tent.”
- Make sure that the translation of this term is different from the translation of “temple.”

(See also: [altar](#), [altar of incense](#), [ark of the covenant](#), [temple](#), [tent of meeting](#))

Bible References:

- [1 Chronicles 21:28-30](#)
- [2 Chronicles 01:2-5](#)
- [Acts 07:43](#)
- [Acts 07:44-46](#)
- [Exodus 38:21-23](#)
- [Joshua 22:19-20](#)
- [Leviticus 10:16-18](#)

Word Data:

- Strong's: H168, H4908, H5520, H5521, H5522, H7900, G4633, G4634, G4636, G4638

Uses:

- Introduction to Leviticus
- Leviticus 8:10-11
- Leviticus 10:3-4
- Leviticus 10:16-18
- Leviticus 12:4-5
- Leviticus 14:12-13
- Leviticus 15:31
- Leviticus 17:1-4
- Leviticus 19:29-30
- Leviticus 21:10-12
- Leviticus 26:11-13

tent

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: [synecdoche](#))

(See also: [Abraham](#), [Canaan](#), [curtain](#), [Paul](#), [Sinai](#), [tabernacle](#), [tent of meeting](#))

Bible References:

- [1 Chronicles 05:10](#)
- [Daniel 11:44-45](#)
- [Exodus 16:16-18](#)
- [Genesis 12:8-9](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 14:8-9](#)

tent of meeting

Facts:

The term “tent of meeting” refers to a tent which was a temporary place where God met with Moses before the tabernacle was built.

- The tent of meeting was set up outside the camp of the Israelites.
- When Moses went into the tent of meeting to meet with God, a pillar of cloud would stand at the entrance to the tent as a sign of God’s presence there.
- After the Israelites built the tabernacle, the temporary tent was no longer needed and the term “tent of meeting” was sometimes used to refer to the tabernacle.

(See also: [Israel](#), [Moses](#), [pillar](#), [tabernacle](#), [tent](#))

Bible References:

- [1 Kings 02:28-29](#)
- [Joshua 19:51](#)
- [Leviticus 01:1-2](#)
- [Numbers 04:31-32](#)

Examples from the Bible stories:

***13:08** God gave the Israelites a detailed description of a tent he wanted them to make. It was called the **Tent of Meeting**, and it had two rooms, separated by a large curtain. ***13:09** Anyone who disobeyed God’s law could bring an animal to the altar in front of the **Tent of Meeting** as a sacrifice to God. ***14:08** God was very angry and came to the **Tent of Meeting**. ***18:02** Instead of at the **Tent of Meeting**, people now worshiped God and offered sacrifices to him at the Temple.

Word Data:

- Strong’s:

Uses:

- [Leviticus 1:1-2](#)
- [Leviticus 1:3-4](#)
- [Leviticus 1:5-6](#)
- [Leviticus 3:1-2](#)
- [Leviticus 3:6-8](#)
- [Leviticus 3:12-14](#)
- [Leviticus 4:4-5](#)

- Leviticus 4:6-7
- Leviticus 4:13-15
- Leviticus 4:16-17
- Leviticus 4:18-19
- Leviticus 6:16-18
- Leviticus 6:24-26
- Leviticus 6:29-30
- Leviticus 8:1-3
- Leviticus 8:4-5
- Leviticus 8:31-33
- Leviticus 8:34-36
- Leviticus 9:3-5
- Leviticus 9:22-24
- Leviticus 10:5-7
- Leviticus 10:8-11
- Leviticus 12:6
- Leviticus 14:10-11
- Leviticus 14:21-23
- Leviticus 15:13-15
- Leviticus 15:28-30
- Leviticus 16:6-7
- Leviticus 16:20-22
- Leviticus 16:32-33
- Leviticus 17:1-4
- Leviticus 19:20-22
- Leviticus 24:3-4

tenth, tithe

Definition:

The terms “tenth” and “tithe” refer to “ten percent” or “one-out-of-ten portion” of one’s money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as “one-tenth” or “one out of ten.”

(See also: believer, [Israel](#), [Levite](#), [livestock](#), Melchizedek, minister, [sacrifice tabernacle](#), temple)

Bible References:

- Genesis 14:19-20
- Genesis 28:20-22
- [Hebrews 07:4-6](#)
- [Isaiah 06:13](#)
- [Luke 11:42](#)
- [Luke 18:11-12](#)
- [Matthew 23:23-24](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 5:11](#)
- [Leviticus 6:19-20](#)
- [Leviticus 23:12-14](#)
- [Leviticus 27:30-31](#)

terror, terrify

Definition:

The term “terror” refers to a feeling of extreme fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as, “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include “extreme fear” or “deep dread.”

(See also: [adversary](#), [fear](#), [judge](#), [plague](#), [Yahweh](#))

Bible References:

- [Deuteronomy 02:24-25](#)
- [Exodus 14:10-12](#)
- [Luke 21:7-9](#)
- [Mark 06:48-50](#)
- [Matthew 28:5-7](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 26:16-17](#)

testimony, testify

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as, “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”
- The phrase, “as a testimony to them” could be translated as, “to show them what is true” or “to prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as, “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”

(See also: [ark of the covenant](#), prophet, [witness](#))

Bible References:

- [2 Timothy 01:8-11](#)
- [3 John 01:11-12](#)
- [Acts 04:32-33](#)
- [Acts 07:44-46](#)
- [John 03:31-33](#)
- [Mark 01:43-44](#)
- [Matthew 26:59-61](#)
- [Micah 06:3-5](#)
- [Revelation 12:11-12](#)

Word Data:

- Strong's: H5713, H5715, H5749, H6030, H8584, G1263, G1957, G3140, G3141, G3142, G3143, G4303, G4828, G6020

Uses:

- [Leviticus 5:1-2](#)

thresh, threshing

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating wheat grain from the rest of the wheat plant.

- Threshing the wheat plant loosens the grain from the straw and the chaff. Afterwards the grain is “winnowed” to completely separate the grain from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: chaff, [grain](#), winnow)

Bible References:

- [2 Chronicles 03:1-3](#)
- [2 Kings 13:6-7](#)
- [2 Samuel 24:15-16](#)
- [Daniel 02:34-35](#)
- [Luke 03:17](#)
- [Matthew 03:10-12](#)
- [Ruth 03:1-2](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 26:5-6](#)

tribe

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: [clan](#), [nation](#), [people group](#), twelve tribes of Israel)

Bible References:

- [1 Samuel 10:17-19](#)
- [2 Kings 17:16-18](#)
- [Genesis 25:13-16](#)
- [Genesis 49:16-18](#)
- [Luke 02:36-38](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 24:10-12](#)

trumpet

Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, [assembly](#), [earth](#), horn, [Israel](#), wrath)

Bible References:

- [1 Chronicles 13:7-8](#)
- [2 Kings 09:11-13](#)
- Exodus 19:12-13
- [Hebrews 12:18-21](#)
- [Matthew 06:1-2](#)
- [Matthew 24:30-31](#)

Word Data:

- Strong’s:

Uses:

- [Leviticus 23:23-25](#)
- [Leviticus 25:8](#)

trust, trusts, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: [believe](#), confidence, [faith](#), faithful, true)

Bible References:

- [1 Chronicles 09:22-24](#)
- [1 Timothy 04:9-10](#)
- [Hosea 10:12-13](#)
- [Isaiah 31:1-2](#)
- [Nehemiah 13:12-14](#)
- [Psalm 031:5-7](#)
- [Titus 03:8](#)

Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- **14:15** Joshua was a good leader because he **trusted** and obeyed God.
- **17:02** David was a humble and righteous man who **trusted** and obeyed God.
- **34:06** Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H539, H982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G1679, G3872, G3982, G4006, G4100, G4276

Uses:

- [Leviticus 6:1-4](#)

tunic

Definition:

In the Bible, the term “tunic” referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See also: [How to Translate Unknowns](#))

(See Also: [robe](#))

Bible References:

- [Daniel 03:21-23](#)
- [Isaiah 22:20-22](#)
- [Leviticus 08:12-13](#)
- [Luke 03:10-11](#)
- [Mark 06:7-9](#)
- [Matthew 10:8-10](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 8:6-7](#)
- [Leviticus 8:12-13](#)
- [Leviticus 10:5-7](#)
- [Leviticus 16:3-5](#)

turn, turn away, turn back

Definition:

To “turn” means to physically change direction or to cause something else to change direction.

- The term “turn” can also mean “turn around” to look behind or to face a different direction.
- To “turn back” or “turn away” means to “go back” or “go away” or “cause to go away.”
- To “turn away from” can mean to “stop” doing something or to reject someone.
- To “turn toward” someone means to look directly at that person.
- To “turn and leave” or “turn his back to leave” means to “go away.”
- To “turn back to” means to “start doing something again.”
- To “turn away from” means to “stop doing something.”

Translation Suggestions:

- Depending on the context, “turn” can be translated as “change direction” or “go” or “move.”
- In some contexts, “turn” could be translated as “cause” (someone) to do something. To “turn (someone) away from” could be translated as “cause (someone) to go away” or “cause (someone) to stop.”
- The phrase “turn away from God” could be translated as “stop worshiping God.”
- The phrase “turn back to God” could be translated as “start worshiping God again.”
- When enemies “turn back,” it means they “retreat.” To “turn back the enemy” means to “cause the enemy to retreat.”
- Used figuratively, when Israel “turned to” false gods, they “started to worship” them. When they “turned away” from idols, they “stopped worshiping” them.
- When God “turned away from” his rebellious people, he “stopped protecting” or “stopped helping” them.
- The phrase “turn the hearts of the fathers to their children” could be translated as “cause fathers to care for their children again.”
- The expression “turn my honor into shame” could be translated as “cause my honor to become shame” or “dishonor me so that I am shamed” or “shame me (by doing what is evil) so that people no longer honor me.”
- “I will turn your cities into ruin” could be translated as “I will cause your cities to be destroyed” or “I will cause enemies to destroy your cities.”
- The phrase “turn into” could be translated as “become.” When Moses’ rod “turned into” a snake, it “became” a snake.” It could also be translated as “changed into.”

(See also: [idol](#), [leprosy](#), [worship](#))

Bible References:

- [1 Kings 11:1-2](#)
- [Acts 07:41-42](#)

- [Acts 11:19-21](#)
- [Jeremiah 36:1-3](#)
- [Luke 01:16-17](#)
- [Malachi 04:4-6](#)
- [Revelation 11:6-7](#)

Word Data:

- Strong's: H541, H1750, H2015, H2015, H2017, H2186, H2559, H3399, H3943, H3943, H4142, H4672, H4740, H4878, H4878, H5186, H5186, H5253, H5414, H5437, H5437, H5472, H5472, H5493, H5493, H5528, H5627, H5753, H5844, H6437, H6437, H6801, H7227, H7725, H7725, H7734, H7750, H7760, H7847, H8159, H8447, H8447, G344, G387, G387, G402, G576, G654, G654, G665, G868, G1294, G1294, G1578, G1612, G1624, G1624, G1994, G1994, G2827, G3179, G3179, G3313, G3329, G3344, G3344, G3346, G3346, G4762, G4762, G5077, G5157, G5290, G6060

Uses:

- [Leviticus 19:1-4](#)
- [Leviticus 19:31](#)
- [Leviticus 20:6-7](#)
- [Leviticus 26:40-42](#)

uncircumcised, uncircumcision

Definition:

The terms “uncircumcised” and “uncircumcision” refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the “uncircumcised,” he is referring to people whom the Egyptians despised for not being circumcised.
- The Bible refers to people who have an “uncircumcised heart” or who are “uncircumcised in heart.” This is a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.

Translation Suggestions:

- If a word for circumcision is used or known in the language, “uncircumcised” could be translated as “not circumcised.”
- The expression “the uncircumcision” could be translated as “people who are not circumcised” or “people who do not belong to God,” depending on the context.
- Other ways to translate figurative senses of this term could include “not God’s people” or “rebellious like those who don’t belong to God” or “people who have no sign of belonging to God.”
- The expression “uncircumcised in heart” could be translated as “stubbornly rebellious” or “refusing to believe.” However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

(See also: [Abraham](#), [circumcise](#))

Bible References:

- [2 Samuel 01:17-20](#)
- [Acts 11:1-3](#)
- [Colossians 02:13-15](#)
- [Ephesians 02:11-12](#)
- [Exodus 12:47-48](#)
- [Ezekiel 32:24-25](#)
- [Jeremiah 09:25-26](#)
- [Judges 15:17-18](#)
- [Leviticus 26:40-42](#)
- [Romans 02:25-27](#)

Word Data:

- Strong's: H6188, H6189, H6190, G203, G564

Uses:

- [Leviticus 26:40-42](#)

unclean

Definition:

In the Bible, the term “unclean” is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were “clean” and which ones were “unclean.” The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be “unclean” until they were healed.
- If the Israelites touched something “unclean,” they themselves would be considered unclean for a certain period of time.
- Obeying God’s commands about not touching or eating unclean things kept the Israelites set apart for God’s service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an “unclean spirit” refers to an evil spirit.

Translation Suggestions:

- The term “unclean” could also be translated as “not clean” or “unfit in God’s eyes” or “physically unclean” or “defiled.”
- When referring to a demon as an unclean spirit, “unclean” could be translated as “evil” or “defiled.”
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: [clean](#), [defile](#), [demon](#), [holy](#), [sacrifice](#), [unholy](#))

Bible References:

- [1 Thessalonians 04:7-8](#)
- [Acts 08:6-8](#)
- [Acts 10:27-29](#)
- [Colossians 03:5-8](#)
- [Genesis 07:1-3](#)
- [Matthew 23:27-28](#)

Word Data:

- Strong’s: H2930, H2931, H2932, H5079, H6172, H6945, H7137, G167, G169, G2839, G2840, G3394

Uses:

- Leviticus 5:1-2
- Leviticus 5:3-4
- Leviticus 7:19-20
- Leviticus 7:21
- Leviticus 10:8-11
- Leviticus 11 General Notes
- Leviticus 11:3-4
- Leviticus 11:5-8
- Leviticus 11:24-25
- Leviticus 11:26-28
- Leviticus 11:29-30
- Leviticus 11:31-33
- Leviticus 11:34-35
- Leviticus 11:36-38
- Leviticus 11:39-40
- Leviticus 11:43-45
- Leviticus 11:46-47
- Leviticus 12 General Notes
- Leviticus 12:1-3
- Leviticus 12:4-5
- Leviticus 13 General Notes
- Leviticus 13:3-4
- Leviticus 13:7-8
- Leviticus 13:9-11
- Leviticus 13:12-14
- Leviticus 13:15-17
- Leviticus 13:18-20
- Leviticus 13:21-23
- Leviticus 13:24-25
- Leviticus 13:26-28
- Leviticus 13:29-30
- Leviticus 13:35-37
- Leviticus 13:42-44
- Leviticus 13:45-46
- Leviticus 13:50-52
- Leviticus 13:53-55
- Leviticus 13:59
- Leviticus 14 General Notes
- Leviticus 14:19-20
- Leviticus 14:36-38
- Leviticus 14:41-42

- Leviticus 14:43-44
- Leviticus 14:45-47
- Leviticus 14:54-57
- Leviticus 15 General Notes
- Leviticus 15:1-3
- Leviticus 15:4-5
- Leviticus 15:6-7
- Leviticus 15:10-12
- Leviticus 15:19-20
- Leviticus 15:21-22
- Leviticus 15:28-30
- Leviticus 16:15-16
- Leviticus 17:15-16
- Leviticus 18:19-20
- Leviticus 20:24-25
- Leviticus 21 General Notes
- Leviticus 21:1-3
- Leviticus 22 General Notes
- Leviticus 22:1-3
- Leviticus 22:4-6
- Leviticus 27:11-13
- Leviticus 27:26-27

unfaithful, unfaithfulness

Definition:

The term “unfaithful” describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions:

- Depending on the context, “unfaithful” could be translated as “not faithful” or “unbelieving” or “not obedient” or “not loyal.”
- The phrase “the unfaithful” could be translated as “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- The term “unfaithfulness” could be translated as “disobedience” or “disloyalty” or “not believing or obeying.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: [adultery](#), [disobey](#), faithful, unbeliever)

Bible References:

- [Hosea 05:5-7](#)
- [Jeremiah 09:7-9](#)
- [Judges 02:16-17](#)
- [Leviticus 26:40-42](#)
- [Luke 12:45-46](#)

Word Data:

- Strong’s: H898

Uses:

- [Leviticus 26:40-42](#)

unleavened bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: [bread](#), [Egypt](#), [feast](#), [Passover](#), [servant](#), [sin](#), [yeast](#))

Bible References:

- [1 Corinthians 05:6-8](#)
- [2 Chronicles 30:13-15](#)
- [Acts 12:3-4](#)
- [Exodus 23:14-15](#)
- [Ezra 06:21-22](#)
- [Genesis 19:1-3](#)
- [Judges 06:21](#)
- [Leviticus 08:1-3](#)
- [Luke 22:1-2](#)

Word Data:

- Strong’s: H4682, G106

Uses:

- [Leviticus 8:1-3](#)
- [Leviticus 23:4-6](#)

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: [Metaphor](#))

(See also: [grape](#), [vineyard](#))

Bible References:

- Genesis 40:9-11
- Genesis 49:11-12
- [John 15:1-2](#)
- [Luke 22:17-18](#)
- [Mark 12:1-3](#)
- [Matthew 21:35-37](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 25:5-7](#)
- [Leviticus 25:11-12](#)

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: [Metaphor](#))
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: [grape](#), [Israel](#), [vine](#))

Bible References:

- Genesis 09:20-21
- [Luke 13:6-7](#)
- [Luke 20:15-16](#)
- [Matthew 20:1-2](#)
- [Matthew 21:40-41](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 19:9-10](#)
- [Leviticus 25:3-4](#)

virgin

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: [Euphemism](#))

(See also: Christ, Isaiah, Jesus, Mary)

Bible References:

- Genesis 24:15-16
- [Luke 01:26-29](#)
- [Luke 01:34-35](#)
- [Matthew 01:22-23](#)
- [Matthew 25:1-4](#)

Examples from the Bible stories:

***21:09** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**. ***22:04** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph. ***22:05** Mary replied, "How can this be, since I am a **virgin**?" ***49:01** An angel told a **virgin** named Mary that she would give birth to God's Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong's:

Uses:

- [Leviticus 21:1-3](#)
- [Leviticus 21:13-14](#)

vow, vows, vowed

Definition:

A vow is a promise that a person makes to God. The person promises to do a certain thing in order to specially honor God or to show devotion to him.

- After a person makes a vow, he is obligated to fulfill that vow.
- The Bible teaches that a person may be judged by God if he doesn't keep his vow.
- Sometimes a person may ask God to protect him or provide for him in exchange for making the vow.
- But God is not required to fulfill a request that a person asks for in his vow.

Translation Suggestions:

- Depending on the context, "vow" could be translated as "solemn promise" or "promise made to God."
- A vow is a special kind of oath that is made to God.

(See also: [promise](#), [oath](#))

Bible References:

- [1 Corinthians 07:27-28](#)
- [Acts 21:22-24](#)
- [Genesis 28:20-22](#)
- [Genesis 31:12-13](#)
- [Jonah 01:14-16](#)
- [Jonah 02:9-10](#)
- [Proverbs 07:13-15](#)

Word Data:

- Strong's: H5087, H5088, G2171

Uses:

- [Leviticus 7:15-16](#)
- [Leviticus 22:17-19](#)
- [Leviticus 22:22-23](#)
- [Leviticus 23:37-38](#)
- [Leviticus 27 General Notes](#)
- [Leviticus 27:1-2](#)

walk, walks, walked, walking

Definition:

The term “walk” is often used in a figurative sense to mean “live.”

- “Enoch walked with God” means that Enoch lived in a close relationship with God.
- To “walk by the Spirit” means to be guided by the Holy Spirit so that we do things that please and honor God.
- To “walk in” God’s commands or God’s ways means to “live in obedience to” his commands, that is, to “obey his commands” or “do his will.”
- When God says he will “walk among” his people, it means that he is living among them or closely interacting with them.
- To “walk contrary to” means to live or behave in a way that is against something or someone.
- To “walk after” means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate “walk” literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of “walk” could also be translated by “live” or “act” or “behave.”
- The phrase “walk by the Spirit” could be translated by, “live in obedience to the Holy Spirit” or “behave in a way that is pleasing to the Holy Spirit” or “do things that are pleasing to God as the Holy Spirit guides you.”
- To “walk in God’s commands” could be translated by “live by God’s commands” or “obey God’s commands.”
- The phrase “walked with God” could be translated as, “lived in close relationship with God by obeying and honoring him.”

(See also: [Holy Spirit](#), [honor](#))

Bible References:

- [1 John 01:5-7](#)
- [1 Kings 02:1-4](#)
- [Colossians 02:6-7](#)
- [Galatians 05:25-26](#)
- [Genesis 17:1-2](#)
- [Isaiah 02:5-6](#)
- [Jeremiah 13:8-11](#)
- [Micah 04:2-3](#)

Word Data:

- Strong's: H1869, H1979, H1980, H1981, H3212, H4108, H4109, G1330, G1704, G3716, G4043, G4198, G4748

Uses:

- Leviticus 18:4-5
- Leviticus 19:15-16
- Leviticus 20:22-23
- Leviticus 26:3-4
- Leviticus 26:21-22
- Leviticus 26:23-24
- Leviticus 26:27-28
- Leviticus 26:40-42

waste, wasteland

Definition:

To waste something means to carelessly throw it away or to use it unwisely. Something that is a “wasteland” or a “waste” refers to land or a city that has been destroyed so that nothing lives in it anymore.

- The term “waste away” is an expression that means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.
- To “lay waste” to a city or land means to destroy it.
- Another word for a “wasteland” could be “desert” or “wilderness.” But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.

Bible References:

- [Ezekiel 06:6-7](#)
- [Leviticus 26:37-39](#)
- [Matthew 26:6-9](#)
- [Revelation 18:15-17](#)
- [Zechariah 07:13-14](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 26:37-39](#)

water, waters

Definition:

In addition to its primary meaning, “water” also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term “waters” refers to bodies of water or many sources of water. It can also be a general reference for a large amount of water.
- A figurative use of “waters” refers to great distress, difficulties, and suffering. For example, God promises that when we “go through the waters” he will be with us.
- The phrase “many waters” emphasizes how great the difficulties are.
- To “water” livestock and other animals means to “provide water for” them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- In the Old Testament, God is referred to as the spring or fountain of “living waters” for his people. This means he is the source of spiritual power and refreshment.
- In the New Testament, Jesus used the phrase “living water” to refer to the Holy Spirit working in a person to transform and bring new life.

Translation Suggestions:

- The phrase, “draw water” could be translated as “pull water up from a well with a bucket.”
- “Streams of living water will flow from them” could be translated as “the power and blessings from the Holy Spirit will flow out of them them like streams of water.” Instead of “blessings” the term “gifts” or “fruits” or “godly character” could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase “living water” could be translated as “water that gives life” or “lifegiving water.” In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term “waters” or “many waters” could be translated as “great suffering (that surrounds you like water)” or “overwhelming difficulties (like a flood of water)” or “large amounts of water.”

(See also: [life](#), [spirit](#), [Holy Spirit](#), [power](#))

Bible References:

- [Acts 08:36-38](#)
- [Exodus 14:21-22](#)
- [John 04:9-10](#)
- [John 04:13-14](#)
- [John 04:15-16](#)
- [Matthew 14:28-30](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 8:20](#)
- [Leviticus 11:9-10](#)
- [Leviticus 11:11-12](#)
- [Leviticus 11:34-35](#)
- [Leviticus 11:36-38](#)
- [Leviticus 14:3-5](#)
- [Leviticus 14:6-7](#)
- [Leviticus 14:49-51](#)
- [Leviticus 22:4-6](#)

week

Definition:

The term “week” literally refers to a period of time lasting seven days.

- In the Jewish system of counting time, a week begins at sunset on Saturday and ends at sunset the following Saturday.
- In the Bible, the term “week” is sometimes used figuratively to refer to a group of seven units of time, such as seven years.
- The “Festival of Weeks” is a celebration of harvest that takes place seven weeks after Passover. It is also called “Pentecost.”

(See also: [Pentecost](#))

Bible References:

- [Acts 20:7-8](#)
- [Deuteronomy 16:9-10](#)
- [Leviticus 23:15-16](#)

Word Data:

- Strong's: H7620, G4521

Uses:

- [Leviticus 23:15-16](#)

well, cistern

Definition:

The terms “well” and “cistern” refer to two different kinds of sources for water in Bible times.

- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A “broken cistern” happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people’s homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.

Translation Suggestions:

- Ways to translate “well” could include “deep water hole” or “deep hole for spring water” or “deep hole for drawing water.”
- The term “cistern” could be translated as “stone water pit” or “deep and narrow pit for water” or “underground tank for holding water.”
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

(See also: Jeremiah, prison, strife)

Bible References:

- [1 Chronicles 11:15-17](#)
- [2 Samuel 17:17-18](#)
- [Genesis 16:13-14](#)
- [Luke 14:4-6](#)
- [Numbers 20:17](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 11:36-38](#)

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term “to will” means “to determine” or “to desire.”

Translation Suggestions:

- The “will of God” could also be translated as “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

- [1 John 02:15-17](#)
- [1 Thessalonians 04:3-6](#)
- [Colossians 04:12-14](#)
- [Ephesians 01:1-2](#)
- [John 05:30-32](#)
- [Mark 03:33-35](#)
- [Matthew 06:8-10](#)
- [Psalms 103:20-22](#)

Word Data:

- Strong’s: H6310, H6634, H7522, G1012, G1013, G2307, G2308, G2309, G2596

Uses:

- [Leviticus 24:10-12](#)

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: [How to Translate Unknowns](#))
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: [grape](#), [vine](#), [vineyard](#), winepress)

Bible References:

- [1 Timothy 05:23-25](#)
- [Genesis 09:20-21](#)
- [Genesis 49:11-12](#)
- [John 02:3-5](#)
- [John 02:9-10](#)
- [Matthew 09:17](#)
- [Matthew 11:18-19](#)

smashed

Word Data:

- Strong's:

Uses:

- [Leviticus 10:8-11](#)

- [Leviticus 23:12-14](#)

witness, witnesses, eyewitness, eyewitnesses

Definition:

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- “To witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- “To witness to” could be translated as “to tell what was seen” or “to testify” or “to state what happened.”
- “To witness” something could be translated as “to see something” or “to experience something happen.”

(See also: [guilt](#), [judge](#), true, [testimony](#))

Bible References:

- [1 John 05:6-8](#)
- [1 Thessalonians 02:10-12](#)
- [1 Timothy 05:19-20](#)
- [2 Peter 01:16-18](#)
- [Acts 13:30-31](#)
- [Deuteronomy 31:27-29](#)
- [John 01:6-8](#)
- [Romans 01:8-10](#)

Examples from the Bible stories:

- **39:02** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- **39:04** The high priest tore his clothes in anger and shouted, "We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?"
- **42:08** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things."
- **43:07** "We are **witnesses** to the fact that God raised Jesus to life again."

Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, G267, G1263, G2649, G3140, G3141, G3142, G3144, G4828, G4901, G5575, G5576, G5577

Uses:

- [Leviticus 05 General Notes](#)
- [Leviticus 5:1-2](#)

word, words

Definition:

A “word” refers to something that someone has said.

- An example of this would be when the angel told Zechariah, “You did not believe my words,” which means, “You did not believe what I said.”
- This term almost always refers to an entire message, not just one word.
- Sometimes “word” refers to speech in general, such as “powerful in word and deed” which means “powerful in speech and behavior.”
- Often in the Bible “the word” refers to everything God has said or commanded, as in “the word of God” or “the word of truth.”
- A very special use of this term is when Jesus is called “the Word.” For these last two meanings, see word of God

Translation Suggestions:

- Different ways of translating “word” or “words” include “teaching” or “message” or “news” or “a saying” or “what was said.”

(See also: word of God)

Bible References:

- [2 Timothy 04:1-2](#)
- [Acts 08:4-5](#)
- [Colossians 04:2-4](#)
- [James 01:17-18](#)
- [Jeremiah 27:1-4](#)
- [John 01:1-3](#)
- [John 01:14-15](#)
- [Luke 08:14-15](#)
- [Matthew 02:7-8](#)
- [Matthew 07:26-27](#)

Word Data:

- Strong's: H561, H562, H565, H1697, H1703, H3983, H4405, H4406, H6310, H6600, G518, G1024, G3050, G3054, G3055, G3056, G4086, G4487, G4935, G5023, G5542

Uses:

- [Leviticus 21:22-24](#)

works, deeds, work, acts

Definition:

In the Bible, the terms “works,” “deeds,” and “acts” are used to refer generally to things that God or people do.

- The term “work” refers to doing labor or anything that is done to serve other people.
- God’s “works” and the “work of his hands” are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms “deeds” and “acts” are also used to refer to God’s miracles in expressions such as “mighty acts” or “marvelous deeds.”
- The works or deeds that a person does can be either good or evil.
- The Holy Spirit empowers believers to do good works, which are also called “good fruit.”
- People are not saved by their good works; they are saved through faith in Jesus.
- A person’s “work” can be what he does to earn a living or to serve God. The Bible also refers to God as “working.”

Translation Suggestions:

- Other ways to translate “works” or “deeds” could be “actions” or “things that are done.”
- When referring to God’s “works” or “deeds” and the “work of his hands,” these expressions could also be translated as “miracles” or “mighty acts” or “amazing things he does.”
- The expression “the work of God” could be translated as “the things that God is doing” or “the miracles God does” or “the amazing things that God does” or “everything God has accomplished.”
- The term “work” can just be the singular of “works” as in “every good work” or “every good deed.”
- The term “work” can also have the broader meaning of “service” or “ministry.” For example, the expression “your work in the Lord” could also be translated as, “what you do for the Lord.”
- The expression “examine your own work” could also be translated as “make sure what you are doing is God’s will” or “make sure that what you are doing pleases God.”
- The expression “the work of the Holy Spirit” could be translated as “the empowering of the Holy Spirit” or “the ministry of the Holy Spirit” or “the things that the Holy Spirit does.”

(See also: [fruit](#), [Holy Spirit](#), [miracle](#))

Bible References:

- [1 John 03:11-12](#)
- [Acts 02:8-11](#)
- [Daniel 04:36-37](#)
- [Exodus 34:10-11](#)

- Galatians 02:15-16
- James 02:14-17
- Matthew 16:27-28
- Micah 02:6-8
- Romans 03:27-28
- Titus 03:4-5

Word Data:

- Strong's: H4566, H4567, H4611, H4659, H5949, G2041

Uses:

- Leviticus 7:35-36
- Leviticus 16:29-31
- Leviticus 23:3
- Leviticus 23:7-8
- Leviticus 23:19-21
- Leviticus 23:28-29

worship

Definition:

“To worship” means to honor, praise and obey someone, especially God.

- This term often means literally “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- Some people worshiped false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: [sacrifice](#), [praise](#), [honor](#))

Bible References:

- [Colossians 02:18-19](#)
- [Deuteronomy 29:17-19](#)
- [Exodus 03:11-12](#)
- [Luke 04:5-7](#)
- [Matthew 02:1-3](#)
- [Matthew 02:7-8](#)

Examples from the Bible stories:

***13:04** Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.” ***14:02** The Canaanites did not **worship** or obey God. They **worshipped** false gods and did many evil things. ***17:06** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices. ***18:12** All of the kings and most of the people of the kingdom of Israel **worshipped** idols. ***25:07** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘**Worship** only the Lord your God and only serve him.’” ***26:02** On the Sabbath, he (Jesus) went to the place of **worship**. ***47:01** There they met a woman named Lydia who was a merchant. She loved and **worshipped** God. ***49:18** God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H5457, H5647, H6087, H7812, G1391, G1479, G2151, G2318, G2323, G2356, G3000, G3511, G4352, G4353, G4573, G4574, G4576

worthy, worth, unworthy, worthless

Definition:

The term “worthy” describes someone or something that deserves respect or honor. To “have worth” means to be valuable or important. The term “worthless” means to not have any value.

- Being worthy is related to being valuable or having importance
- To be “unworthy” means to not be deserving of any special notice.
- To not feel worthy means to feel less important than someone else or to not feel deserving of being treated with honor or kindness.
- The term “unworthy” and the term “worthless” have related, but different meanings. To be “unworthy” means to not be deserving of any honor or recognition. To be “worthless” means to not have any purpose or value.

Translation Suggestions:

- “Worthy” could be translated as “deserving” or “important” or “valuable.”
- The word “worth” could be translated as “value” or “importance.”
- The phrase “to have worth” could also be translated as “to be valuable” or “to be important.”
- The phrase “is worth more than” could be translated as “is more valuable than.”
- Depending on the context, the term, “unworthy” could also be translated as “unimportant” or “dishonorable” or “undeserving.”
- The term “worthless” could be translated as “with no value” or “with no purpose” or “worth nothing.”

(See also: [honor](#))

Bible References:

- [2 Samuel 22:3-4](#)
- [2 Thessalonians 01:11-12](#)
- [Acts 13:23-25](#)
- [Acts 25:25-27](#)
- [Acts 26:30-32](#)
- [Colossians 01:9-10](#)
- [Jeremiah 08:18-19](#)
- [Mark 01:7-8](#)
- [Matthew 03:10-12](#)
- [Philippians 01:25-27](#)

Word Data:

- Strong's: H117, H639, H1929, H3644, H4242, H4373, H4392, H4592, H4941, H6994, H7939, G514, G515, G516, G2425, G2661, G2735

Uses:

- [Leviticus 5:17-19](#)
- [Leviticus 6:5-7](#)
- [Leviticus 19:1-4](#)

wrong, mistreat, hurt**Definition:**

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means “to cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or, “treat unjustly” or “cause harm to” or treat in a harmful way” or “injure.”

Bible References:

- [Acts 07:26-28](#)
- [Exodus 22:20-21](#)
- [Genesis 16:5-6](#)
- [Luke 06:27-28](#)
- [Matthew 20:13-14](#)
- [Psalms 071:12-13](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 5:14-16](#)
- [Leviticus 25:15-17](#)

Yahweh

Facts:

The term “Yahweh” is God’s personal name that he revealed when he spoke to Moses at the burning bush.

- The name “Yahweh” comes from the word that means, “to be” or “to exist.”
- Possible meanings of “Yahweh” include, “he is” or “I am” or “the one who causes to be.”
- This name reveals that God has always lived and will continue to live forever. It also means that he is always present.
- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show respect for God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULB and UDB texts always translates this term as, “Yahweh,” as it literally occurs in the Hebrew text of the Old Testament.
- The term “Yahweh” does not ever occur in the original text of the New Testament; only the Greek term for “Lord” is used, even in quotes from the Old Testament.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.
- By adding the pronoun “I” or “me,” the ULB indicates to the reader that God is the speaker.

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “living one” or “the one who is” or “he who is alive.”
- This term could also be written in a way that is similar to how “Yahweh” is spelled.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.
- It is best if possible to keep the name Yahweh where it literally occurs in the text, but some translations may decide to use only a pronoun in some places, to make the text more natural and clear.
- Introduce the quote with something like, “This is what Yahweh says.”

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [lord](#), [Lord](#), [Moses](#), [reveal](#))

Bible References:

- 1 Kings 21:19-20
- 1 Samuel 16:6-7
- Daniel 09:3-4
- Ezekiel 17:24
- Genesis 02:4-6
- Genesis 04:3-5
- Genesis 28:12-13
- Hosea 11:12
- Isaiah 10:3-4
- Isaiah 38:7-8
- Job 12:9-10
- Joshua 01:8-9
- Lamentations 01:4-5
- Leviticus 25:35-38
- Malachi 03:4-5
- Micah 02:3-5
- Micah 06:3-5
- Numbers 08:9-11
- Psalm 124:1-3
- Ruth 01:19-21
- Zechariah 14:5

Examples from the Bible stories:

- **09:14** God said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- **13:04** Then God gave them the covenant and said, "I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods."
- **13:05** "Do not make idols or worship them, for I, **Yahweh**, am a jealous God."
- **16:01** The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- **19:10** Then Elijah prayed, "O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant."

Word Data:

- Strong's: H3050, H3068, H3069

Uses:

- Leviticus 1:1-2

- Leviticus 1:3-4
- Leviticus 1:5-6
- Leviticus 1:10-11
- Leviticus 1:12-13
- Leviticus 1:14-15
- Leviticus 1:16-17
- Leviticus 2:1-3
- Leviticus 2:8-10
- Leviticus 2:11-13
- Leviticus 2:14-16
- Leviticus 3:1-2
- Leviticus 3:3-5
- Leviticus 3:6-8
- Leviticus 3:9-11
- Leviticus 3:12-14
- Leviticus 3:15-17
- Leviticus 4:1-3
- Leviticus 4:4-5
- Leviticus 4:6-7
- Leviticus 4:13-15
- Leviticus 4:16-17
- Leviticus 4:18-19
- Leviticus 4:22-23
- Leviticus 4:24-25
- Leviticus 4:27-28
- Leviticus 4:31
- Leviticus 4:34-35
- Leviticus 5:5-6
- Leviticus 5:7-9
- Leviticus 5:12-13
- Leviticus 5:14-16
- Leviticus 5:17-19
- Leviticus 6:1-4
- Leviticus 6:5-7
- Leviticus 6:8-9
- Leviticus 6:14-15
- Leviticus 6:16-18
- Leviticus 6:19-20
- Leviticus 6:21-23
- Leviticus 6:24-26
- Leviticus 7:5-6
- Leviticus 7:11-12
- Leviticus 7:13-14

- Leviticus 7:19-20
- Leviticus 7:21
- Leviticus 7:22-24
- Leviticus 7:25-27
- Leviticus 7:28-30
- Leviticus 7:35-36
- Leviticus 7:37-38
- Leviticus 8:1-3
- Leviticus 8:4-5
- Leviticus 8:8-9
- Leviticus 8:12-13
- Leviticus 8:16-17
- Leviticus 8:20
- Leviticus 8:25-26
- Leviticus 8:28-29
- Leviticus 8:31-33
- Leviticus 8:34-36
- Leviticus 9:1-2
- Leviticus 9:6-7
- Leviticus 9:10-11
- Leviticus 9:15-17
- Leviticus 9:20-21
- Leviticus 9:22-24
- Leviticus 10:1-2
- Leviticus 10:3-4
- Leviticus 10:5-7
- Leviticus 10:8-11
- Leviticus 10:12-13
- Leviticus 10:14-15
- Leviticus 10:16-18
- Leviticus 10:19-20
- Leviticus 11:1-2
- Leviticus 11:43-45
- Leviticus 12:1-3
- Leviticus 12:7-8
- Leviticus 13:1-2
- Leviticus 14:1-2
- Leviticus 14:10-11
- Leviticus 14:12-13
- Leviticus 14:14-16
- Leviticus 14:17-18
- Leviticus 14:21-23
- Leviticus 14:24-25

- Leviticus 14:26-27
- Leviticus 14:28-29
- Leviticus 14:30-32
- Leviticus 14:33-35
- Leviticus 15:1-3
- Leviticus 15:13-15
- Leviticus 15:28-30
- Leviticus 16:1-2
- Leviticus 17:1-4
- Leviticus 18:29-30
- Leviticus 19:1-4
- Leviticus 19:23-25
- Leviticus 19:31
- Leviticus 19:35-37
- Leviticus 20:1-2
- Leviticus 20:6-7
- Leviticus 20:8-9
- Leviticus 20:24-25
- Leviticus 21:1-3
- Leviticus 21:16-17
- Leviticus 21:22-24
- Leviticus 22:1-3
- Leviticus 22:7-9
- Leviticus 22:10-11
- Leviticus 22:14-16
- Leviticus 22:17-19
- Leviticus 22:24-25
- Leviticus 22:26-27
- Leviticus 22:28-30
- Leviticus 23:1-2
- Leviticus 23:7-8
- Leviticus 23:9-11
- Leviticus 23:19-21
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- Leviticus 23:26-27
- Leviticus 23:33-34
- Leviticus 23:40-41
- Leviticus 23:42-44
- Leviticus 24:1-2
- Leviticus 24:10-12
- Leviticus 24:22-23
- Leviticus 25:1-2
- Leviticus 25:15-17

- Leviticus 25:35-38
- Leviticus 25:53-55
- Leviticus 26:1-2
- Leviticus 26:44-45
- Leviticus 27:1-2
- Leviticus 27:28-29
- Leviticus 27:34

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into 12 months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has 12 months. But an extra 13th month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is 11 days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: [month](#))

Bible References:

- [2 Kings 23:31-33](#)
- [Acts 19:8-10](#)
- [Daniel 08:1-2](#)
- [Exodus 12:1-2](#)

Word Data:

- Strong's: H3117, H7620, H7657, H8140, H8141, G1763, G2094

Uses:

- [Leviticus 9:3-5](#)
- [Leviticus 25:8](#)
- [Leviticus 25:51-52](#)
- [Leviticus 27:3-4](#)
- [Leviticus 27:5-6](#)
- [Leviticus 27:17-18](#)

yeast, leaven

Definition:

“Leaven” is a general term for a substance that causes bread dough to expand and rise. “Yeast” is a specific kind of leaven.

- In some English translations, the word for leaven is translated as “yeast,” which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they didn’t have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term “leaven” or “yeast” is used figuratively in the Bible as a picture of how sin spreads through a person’s life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term “leaven” is also used in a positive way to explain how the influence of God’s kingdom spreads from person to person.

Translation Suggestions

- This could be translated as “leaven” or “substance that causes dough to rise” or “expanding agent.” The word “rise” could be expressed as “expand” or “get bigger” or “puff up.”
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means, “leavening,” this would be the best term to use.

(See also: [Egypt](#), [Passover](#), [unleavened bread](#))

Bible References:

- Exodus 12:5-8
- [Galatians 05:9-10](#)
- [Luke 12:1](#)
- [Luke 13:20-21](#)
- [Matthew 13:33](#)
- [Matthew 16:5-8](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 2:4-5](#)
- [Leviticus 2:11-13](#)
- [Leviticus 6:16-18](#)
- [Leviticus 7:11-12](#)
- [Leviticus 7:13-14](#)
- [Leviticus 8:25-26](#)
- [Leviticus 10:12-13](#)
- [Leviticus 23:17-18](#)

yoke

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: [bind](#), [burden](#), [oppress](#), [persecute](#), [servant](#))

Bible References:

- [Acts 15:10-11](#)
- [Galatians 05:1-2](#)
- [Genesis 27:39-40](#)
- [Isaiah 09:4-5](#)
- [Jeremiah 27:1-4](#)
- [Matthew 11:28-30](#)
- [Philippians 04:1-3](#)

Word Data:

- Strong's:

Uses:

- [Leviticus 26:11-13](#)

Zechariah (OT)

Facts:

Zechariah was a prophet who prophesied during the reign of King Darius I of Persia. The Old Testament book of Zechariah contains his prophecies, which urged the returning exiles to rebuild the temple.

- The prophet Zechariah lived during the same time period as Ezra, Nehemiah, Zerubbabel and Haggai. He was also mentioned by Jesus as the last of the prophets who were murdered during Old Testament times.
- Another man named Zechariah was a gatekeeper at the temple during the time of David.
- One of King Jehoshaphat's sons who was named Zechariah was murdered by his brother Jehoram.
- Zechariah was the name of a priest who was stoned by the people of Israel when he rebuked them for their idol worship.
- King Zechariah was the son of Jeroboam and he reigned over Israel for only six months before being murdered.

(Translation Suggestions: [Translate Names](#))

(See also: Darius, Ezra, Jehoshaphat, Jeroboam, Nehemiah, Zerubbabel)

Bible References:

- [Ezra 05:1-2](#)
- [Matthew 23:34-36](#)
- [Zechariah 01:1-3](#)

Word Data:

- Strong's:

translationAcademy

Abstract Nouns

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

Abstract nouns are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, injury, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it. For example, "What is its weight?" could be expressed as "How much does it weigh?" or "How heavy is it?"

Description

Remember that nouns are words that refer to a person, place, thing, or idea. **Abstract Nouns** are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, and weight.

Using abstract nouns allows people to express thoughts about ideas in fewer words than if they did not have those nouns. It is a way of giving names to actions or qualities so that people can talk about them as though they were things. It is like a short-cut in language. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin." But if the language did not have the two abstract nouns "forgiveness" and "sin," then they would have to make a longer sentence to express the same meaning. They would have to say, for example, "I believe that God is willing to forgive people after they have sinned," using verb phrases instead of nouns for those ideas.

Reason this is a translation issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas; instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun.

Examples from the Bible

...from childhood you have known the sacred writings ... (2 Timothy 3:15 ULB)

The abstract noun "childhood" refers to when someone is a child.

But godliness with contentment is great gain. (1 Timothy 6:6 ULB)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

Today salvation has come to this house, because he too is a son of Abraham. (Luke 19:9 ULB)

The abstract noun “salvation” here refers to being saved.

The Lord does not move slowly concerning his promises, as some consider slowness to be (2 Peter 3:9 ULB)

The abstract noun “slowness” refers how slowly something is done.

He will bring to light the hidden things of darkness and reveal the purposes of the heart. (1 Corinthians 4:5 ULB)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun..

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.
 - **... from childhood you have known the sacred writings ...** (2 Timothy 3:15 ULB)
 - Ever since you were a child you have known the sacred writings.
 - **But godliness with contentment is great gain.** (1 Timothy 6:6 ULB)
 - But being godly and content is very beneficial.
 - But we benefit greatly when we are godly and content.
 - But we benefit greatly when we honor and obey God and when we are happy with what we have.
 - **Today salvation has come to this house, because he too is a son of Abraham.** (Luke 19:9 ULB)
 - Today the people in this house have been saved...
 - Today God has saved the people in this house...
 - **The Lord does not move slowly concerning his promises, as some consider slowness to be.** (2 Peter 3:9 ULB)

- The Lord does not move slowly concerning his promises, as some consider moving slowly to be.
- **He will bring to light the hidden things of darkness and reveal the purposes of the heart.** (1 Corinthians 4:5 ULB)
 - He will bring to light the hidden things of darkness and reveal the things that people want to do and the reasons they want to do them.

Uses:

- Leviticus 4:1-3
- Leviticus 4:20-21
- Leviticus 4:26
- Leviticus 4:31
- Leviticus 4:34-35
- Leviticus 5:3-4
- Leviticus 5:5-6
- Leviticus 5:10
- Leviticus 5:12-13
- Leviticus 5:14-16
- Leviticus 6:5-7
- Leviticus 7:7-8
- Leviticus 7:15-16
- Leviticus 8:22-23
- Leviticus 8:34-36
- Leviticus 11:20-23
- Leviticus 14:33-35
- Leviticus 15:31
- Leviticus 22:12-13
- Leviticus 25:23-25
- Leviticus 25:29-30
- Leviticus 26:21-22
- Leviticus 26:21-22
- Leviticus 26:23-24

Active or Passive

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

Some languages have both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects underlined:

- **ACTIVE:** My father built the house in 2010.
- **PASSIVE:** The house was built in 2010.

Translators whose languages do not have passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

Description

Some languages have both active and passive forms of sentences.

- In the **ACTIVE** form, the subject does the action and is always mentioned.
- In the **PASSIVE** form, the action is done to the subject, and the one who does the action is *not always* mentioned.

In the examples of active and passive sentences below, we have underlined the subject.

- **ACTIVE:** My father built the house in 2010.
- **PASSIVE:** The house was built by my father in 2010.
- **PASSIVE:** The house was built in 2010. (This does not tell who did the action.)

Reasons this is a translation issue

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same purposes in all of the languages that have it.

Purposes for the passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.

- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples from the Bible

And their shooters shot at your soldiers from off the wall, and some of the king's servants were killed, and your servant Uriah the Hittite was killed too. (2 Samuel 11:24 ULB)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

In the morning when the men of the town got up, the altar of Baal was broken down ... (Judges 6:28 ULB)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

It would be better for him if a millstone were put around his neck and he were thrown into the sea (Luke 17:2 ULB)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If you decide that it is better to translate without a passive form, here are some strategies you might consider.

1. Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone."
3. Use a different verb.

Examples of Translation Strategies Applied

1. Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

- **A loaf of bread was given him every day from the street of the bakers.** (Jeremiah 37:21 ULB)

- The king's servants gave Jeremiah a loaf of bread every day from the street of the bakers.
2. Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like “they” or “people” or “someone.”
- **It would be better for him if a millstone were put around his neck and he were thrown into the sea.** (Luke 17:2 ULB)
 - It would be better for him if they were to put a millstone around his neck and throw him into the sea.
 - It would be better for him if someone were to put a heavy stone around his neck and throw him into the sea.
3. Use a different verb in an active sentence.
- **A loaf of bread was given him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
 - He received a loaf of bread every day from the street of the bakers.

Uses:

- Leviticus 1:3-4
- Leviticus 1:3-4
- Leviticus 1:7-9
- Leviticus 1:12-13
- Leviticus 1:14-15
- Leviticus 1:16-17
- Leviticus 2:1-3
- Leviticus 2:4-5
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- Leviticus 2:6-7
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- Leviticus 2:11-13
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- Leviticus 3:3-5
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- Leviticus 4:1-3

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Assumed Knowledge and Implicit Information

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

- **Assumed knowledge** is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker gives the audience information in two ways:
- **Explicit information** is what the speaker states directly.
- **Implicit information** is what the speaker does not state directly because he expects his audience to be able to learn it from what he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called **assumed knowledge**.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Information that he expects people to learn from what he says even though he does not state it directly is **implicit information**.

Often, the audience understands this **implicit information** by combining what they already know (**assumed knowledge**) with the **explicit information** that the speaker tells them directly.

Reasons this is a translation issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different than the biblical languages and made for an audience that lives in a very different time and place than the people in the Bible, many times the **assumed knowledge** or the **implicit information** is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, you can include this information in the text or in a footnote.

Examples from the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULB)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here “I am the Son of Man” but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the day of judgment than for you. (Matthew 11:21, 22 ULB)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that because the people he was speaking to did not repent, they would be judged more severely than the people of Tyre and Sidon would be judged.

Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat. (Matthew 15:2 ULB)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
 - **Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."** (Matthew 8:20 ULB) - Assumed knowledge was that the foxes slept in their holes and birds slept in their nests.
 - Jesus said to him, "Foxes have holes to live in, and the birds of the sky have nests to live in, but the Son of Man has nowhere to lay his head and sleep."
 - **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.
 - ... it will be more tolerable for those cities Tyre and Sidon, whose people were very wicked, at the day of judgment than for you
 - ◇ Or:
 - ... it will be more tolerable for those wicked cities Tyre and Sidon at the day of judgment than for you
 - **Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat.** (Matthew 15:2 ULB) - Assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.
 - Why do your disciples violate the traditions of the elders? For they do not go through the ceremonial handwashing ritual of righteousness when they eat.
2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.
 - **Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."** (Matthew 8:19, 20 ULB) - Implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, he would have to live like Jesus without a house.
 - Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but I, the Son of Man, have no home to rest in. If you want to follow me, you will live as I live."
 - **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Implicit information is that God would not only judge the people; he would punish them. This can be made explicit.
 - At the day of judgment, God will punish Tyre and Sidon, cities whose people were very wicked, less severely than he will punish you

- At the day of judgment, God will punish you more severely than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.### Uses:

- Leviticus 1:5-6
- Leviticus 2:4-5
- Leviticus 2:11-13
- Leviticus 3:1-2
- Leviticus 3:6-8
- Leviticus 3:12-14
- Leviticus 4:4-5
- Leviticus 4:16-17
- Leviticus 4:16-17
- Leviticus 4:24-25
- Leviticus 4:29-30
- Leviticus 5:3-4
- Leviticus 6:5-7
- Leviticus 6:12-13
- Leviticus 6:16-18
- Leviticus 6:19-20
- Leviticus 6:24-26
- Leviticus 6:24-26
- Leviticus 6:27-28
- Leviticus 6:29-30
- Leviticus 7:1-4
- Leviticus 8:6-7
- Leviticus 8:8-9
- Leviticus 8:22-23
- Leviticus 8:25-26
- Leviticus 9:8-9
- Leviticus 9:12-14
- Leviticus 9:15-17
- Leviticus 9:18-19
- Leviticus 10:14-15
- Leviticus 12:7-8
- Leviticus 14:30-32
- Leviticus 16:11
- Leviticus 17:14
- Leviticus 19:5-8
- Leviticus 19:9-10

- Leviticus 19:13-14
- Leviticus 19:13-14
- Leviticus 20:1-2
- Leviticus 20:10-12
- Leviticus 20:17-18
- Leviticus 20:17-18
- Leviticus 20:17-18
- Leviticus 21:10-12
- Leviticus 21:10-12
- Leviticus 21:10-12
- Leviticus 21:16-17
- Leviticus 21:22-24
- Leviticus 22:4-6
- Leviticus 22:24-25
- Leviticus 23:30-32
- Leviticus 23:30-32
- Leviticus 23:40-41
- Leviticus 24:1-2
- Leviticus 24:7-9
- Leviticus 24:7-9
- Leviticus 24:17-18
- Leviticus 25:11-12
- Leviticus 25:26-28
- Leviticus 25:53-55
- Leviticus 27:1-2
- Leviticus 27:1-2
- Leviticus 27:19-21
- Leviticus 27:28-29

Biblical Money

This page answers the question: *How can I translate the values of money in the Bible?*

Description:

In early Old Testament times, people weighed their metals such as silver and gold and would give a certain weight of that metal in order to buy things. Later people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight		—		—		—		daric	gold coin	8.4 grams		shekel	various metals	11 grams		talent	various metals	33 kilograms
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Unit in NT	Metal	Day's Wage		—		—		—		denarius/denarii	silver coin	1 day		drachma	silver coin	1 day		mite	copper coin	1/64 day		shekel	silver coin	4 days		talent	silver	6,000 days
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Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see [Biblical Weight](#). The strategies below are for translating the value of money in the New Testament

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (see Copy or Borrow Words)
2. Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.
4. Use the Bible term and give the equivalent amount in the text or a note.
5. Use the Bible term and explain it in a note.

Translation Strategies

The translations strategies are all applied to Luke 7:41 below.

- **The one owed five hundred denarii, and the other owed fifty denarii.** (Luke 7:41 ULB)
- Use the Bible term and spell it in a way that is similar to the way it sounds. (see Copy or Borrow Words)
 - "The one owed five hundred denali, and the other owed fifty denali." (Luke 7:41 ULB)
- Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.
 - "The one owed five hundred silver coins, and the other owed fifty silver coins." (Luke 7:41 ULB)
- Describe the value of the money in terms of what people in Bible times could earn in one day of work.
 - "The one owed five hundred days' wages, and the other owed fifty days' wages."
- Use the Bible term and give the equivalent amount in the text or a footnote.
 - "The one owed five hundred denarii¹, and the other owed fifty denarii.²" (Luke 7:41 ULB) The footnotes would look like:
 - ◇ ^[1] five hundred days's wages
 - ◇ ^[2] fifty day's wages
- Use the Bible term and explain it in a footnote.
 - "The one owed five hundred denarii¹, and the other owed fifty denarii." (Luke 7:41 ULB)
 - ◇ ^[1] A denarius was the amount of silver that people could earn in one day of work.

Uses:

- **Leviticus 5:14-16**

Biblical Volume

This page answers the question: *How can I translate the measures of volume that are in the Bible?*

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Type	Original Measure	Liters	———	———	———	Dry	omer	2 liters	Dry	ephah	22 liters	Dry	homer	220 liters	Dry	cor	220 liters	Dry	seah	7.7 liters	Dry	letheh	114.8 liters	Liquid	metrete	40 liters	Liquid	bath	22 liters	Liquid	hin	3.7 liters	Liquid	kab	1.23 liters	Liquid	log	0.31 liters
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Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

- **For four hectares of vineyard will yield only one bath, and one homer of seed will yield only an ephah.** (Isaiah 5:10 ULB)
- Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
 - "For four hektares of vineyard will yield only one bat, and one homer of seed will yield only an efa."
- Use the measurements given in the UDB. Usually they are metric measurements. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - "For four hectares of vineyard will yield only twenty-two liters, and ten baskets of seed will yield only one basket."
 - ◇ "For four hectares of vineyard will yield only twenty-two liters and 220 liters of seed will yield only twenty-two liters."
- Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
 - "For four hectares of vineyard will yield only six gallons, and six and a half bushels of seed will yield only twenty quarts."
- Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.
 - "For four hectares of vineyard will yield only one bath (six gallons), and one homer (six and a half bushels) of seed will yield only an ephah (twenty quarts)."
- Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in footnotes.
 - "For four hectares of vineyard will yield only twenty-two liters¹, and 220 liters² of seed will yield only twenty-two liters³." The footnotes would look like:
 - ◇ ^[1]one bath

- ◇ ^[2]one homer
- ◇ ^[3]one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULB and UDB, add the word “measure.”

- **whenever anyone came to the grainery for twenty measures of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty measures of wine, there were only twenty.** (Haggai 2:16 ULB)

Translation Strategies

1. Translate literally by using the number without a unit.
2. Use a generic word like “measure” or “quantity” or “amount.”
3. Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
4. Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

- **whenever anyone came to the grainery for twenty measures of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty measures of wine, there were only twenty.** (Haggai 2:16 ULB)
- Translate literally by using the number without a unit.
 - whenever anyone came to the grainery for twenty of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty of wine, there were only twenty.
- Use a generic word like “measure” or “quantity” or “amount.”
 - whenever anyone came to the grainery for twenty amounts of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty amounts of wine, there were only twenty.
- Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
 - whenever anyone came to the grainery for twenty baskets of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty jars of wine, there were only twenty.
- Use a unit of measure that you are already using in your translation.
 - whenever anyone came to the grainery for twenty liters of grain, there were only ten liters, and whenever someone came to the wine vat to draw out fifty liters of wine, there were only twenty liters.

Uses:

- Leviticus 5:11
- Leviticus 6:19-20
- Leviticus 14:10-11
- Leviticus 14:10-11
- Leviticus 14:12-13
- Leviticus 14:14-16
- Leviticus 14:21-23
- Leviticus 14:21-23
- Leviticus 14:24-25
- Leviticus 19:35-37
- Leviticus 19:35-37
- Leviticus 23:12-14
- Leviticus 23:12-14
- Leviticus 23:17-18
- Leviticus 24:5-6
- Leviticus 27:16

Biblical Weight

This page answers the question: *How can I translate the values of weight in the Bible?*

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
1 shekel	11 grams	-	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as “.57 grams” readers might think that the measurement is exact. It would be better to say “half a gram.”
5. Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”
6. When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

- **The bronze from the offering weighed seventy talents and 2,400 shekels.** (Exodus 38:29 ULB)
 - Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
 - "The bronze from the offering weighed seventy talents and 2,400 shekels."
 - Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - "The bronze from the offering weighed 2,400 kilograms."
 - Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
 - "The bronze from the offering weighed 5,300 pounds."
 - Use the measurements from the ULB and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.
 - "The bronze from the offering weighed seventy talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)."
 - Use measurements that your people know, and include the measurements from the ULB in the text or in a footnote. The following shows the ULB measurements in notes.
 - "The bronze from the offering weighed seventy talents and 2,400 shekels.¹"
 - ◇ The footnote would look like:
 - ^[1] This was a total of about 2,400 kilograms.### Uses:
- Leviticus 27:3-4
- Leviticus 27:3-4
- Leviticus 27:3-4
- Leviticus 27:5-6

- Leviticus 27:5-6
- Leviticus 27:5-6
- Leviticus 27:5-6
- Leviticus 27:7-8
- Leviticus 27:16
- Leviticus 27:24-25
- Leviticus 27:24-25
- Leviticus 27:24-25

Direct and Indirect Quotations

This page answers the question: *What are direct and indirect quotations?*

Description

There are two kinds of quotations: direct quotation and indirect quotation.

A **direct quotation** occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: ""

- John said, "I do not know at what time I will arrive."

An **indirect quotation** occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead of from the original person's point of view. This kind of quotation usually features changes in pronouns, and it often features changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would," to replace the future tense indicated by "will."

- John said that he did not know at what time he would arrive.

Why this is a translation issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one rather than the other, or there is a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or an indirect quotation.

Examples from the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have underlined the quotations.

He instructed him to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULB)

- Indirect quote: He instructed him to tell no one,
- Direct quote: but told him, "Go on your way, and show yourself to the priest..."

Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you." (Luke 17:20-21 ULB)

- Indirect quote: Being asked by the Pharisees when the kingdom of God would come,
- Direct quote: Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you."
- Direct quotes: Neither will they say, 'Look here; or, 'Look there!'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

1. If a direct quote would not work well in your language, change it to an indirect quote.
2. If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

1. If a direct quote would not work well in your language, change it to an indirect quote.
 - **He instructed him to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
 - He instructed him to tell no one, but to go on his way, and to show himself to the priest and to offer a sacrifice for his cleansing, according to what Moses commanded, for a testimony to them."
2. If an indirect quote would not work well in your language, change it to a direct quote.
 - **He instructed him, to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
 - He instructed him, "Tell no one. Just go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."

You may also want to watch the video at http://ufw.io/figs_quotations.## Uses:

- [Leviticus 1:1-2](#)
- [Leviticus 4:1-3](#)
- [Leviticus 6:8-9](#)
- [Leviticus 6:24-26](#)
- [Leviticus 7:22-24](#)
- [Leviticus 7:28-30](#)
- [Leviticus 8:31-33](#)
- [Leviticus 9:3-5](#)
- [Leviticus 10:3-4](#)

Double Negatives

This page answers the question: *What are double negatives?*

A double negative occurs when a clause has two words that each express the meaning of “not.” Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Negative words are words that have in them the meaning “not.” Examples are “no,” “not,” “none,” “no one,” “nothing,” “nowhere,” “never,” “nor,” “neither,” and “without.” Also, some words have prefixes or suffixes that mean “not” such as the underlined parts of these words: “unhappy,” “impossible,” and “useless.”

A double negative occurs when a sentence has two words that each express the meaning of “not.”

It is not that we do not have authority... (2 Thessalonians 3:9 ULB)

And this better confidence did not happen without the taking of an oath, ... (Hebrews 7:20 ULB.)

Be sure of this—wicked people will not go unpunished (Proverbs 11:21 ULB)

Reason this is a translation issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The following Spanish sentence *No ví a nadie* is literally, “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” The two negatives are seen as in agreement with each other, and the sentence means, “I did not see anyone.”
- In some languages, a second negative cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages the double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, such as the languages of the Bible, the double negative can create a positive sentence, and often strengthens the statement. So, “He is not unintelligent” can mean “He is intelligent” or “He is very intelligent.”

To translate sentences with double negatives accurately and clearly in your language, you need to know both what a double negative means in the Bible and how to express the same idea in your language.

Examples from the Bible

... so that they may not be unfruitful. (Titus 3:14 ULB)

This means “so that they will be fruitful.”

All things were made through him and without him there was not one thing made that has been made. (John 1:3 ULB)

By using a double negative, John emphasized that the Son of God created absolutely everything.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

1. If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
2. If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”

Examples of Translation Strategies Applied

1. If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
 - **For we do not have a high priest who cannot feel sympathy for our weaknesses.** (Hebrews 4:15 ULB)
 - “For we have a high priest who can feel sympathy for our weaknesses.”
 - **... so that they may not be unfruitful.** (Titus 3:14 ULB)
 - “... so that they may be fruitful.”
2. If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”
 - **Be sure of this—wicked people will not go unpunished ...** (Proverbs 11:21 ULB)
 - “Be sure of this—wicked people will certainly be punished ...”
 - **All things were made through him and without him there was not one thing made that has been made.** (John 1:3 ULB)
 - “All things were made through him. He made absolutely everything that has been made.”

Uses:

- [Leviticus 22:14-16](#)

Doublet

This page answers the question: *What are doublets and how can I translate them?*

Description

We are using the word “doublet” to refer to two words or very short phrases that mean the same thing or very close to the same thing and that are used together. Often they are joined with the word “and.” Often they are used to emphasize or intensify the idea expressed by the two words.

Reason this is a translation issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. In either case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples from the Bible

King David was old and advanced in years. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean that he was “very old.”

... he attacked two men more righteous and better than himself ... (1 Kings 2:32 ULB)

This means that they were “much more righteous” than he was.

You have decided to prepare false and deceptive words (Daniel 2:9 ULB)

This means that they had prepared “many false things to say.”

... as of a lamb without blemish and without spot. (1 Peter 1:19 ULB)

This means that he was like a lamb that did not have any blemish—not even one.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using one. If not, consider these strategies.

1. Translate only one of the words.
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”
3. If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

Translation Strategies Applied

1. Translate only one of the words.
 - **You have decided to prepare false and deceptive words** (Daniel 2:9 ULB)
 - "You have decided to prepare false things to say."
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."
 - **King David was old and advanced in years.** (1 Kings 1:1 ULB)
 - "King David was very old."
3. If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.
 - **... a lamb without blemish and without spot...** (1 Peter 1:19 ULB) - English can emphasize this with "any" and "at all."
 - " ... a lamb without any blemish at all ..."

Uses:

- **Leviticus 19:31**
- **Leviticus 19:35-37**
- **Leviticus 22:14-16**
- **Leviticus 22:31-33**
- **Leviticus 26:9-10**

Ellipsis

This page answers the question: *What is ellipsis?*

Description

Ellipsis is what happens when a speaker or writer leaves one or more words out of a sentence because he knows that the hearer or reader will understand the meaning of the sentence and fill in the words in his mind when he hears or reads the words that are there. The information that is omitted has usually already been stated in a preceding sentence or phrase.

... the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. (Psalm 1:5)

This is ellipsis because “sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause.

Reason this is a translation issue

Readers who see incomplete sentences or phrases may not know what the missing information is if they do not use ellipsis in their language.

Examples from the Bible

... when the blind man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, that I might receive my sight.” (Luke 18:40-41 ULB)

The man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him.

He makes Lebanon skip like a calf and Sirion like a young ox. (Psalm 29:6 ULB)

The writer wants his words to be few and to make good poetry. He did not say that Yahweh makes Sirion skip like a young ox because he knew that his readers could fill in the information themselves.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

1. Add the missing words to the incomplete phrase or sentence.

- **... the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.** (Psalm 1:5)
 - ... the wicked will not stand in the judgment, and sinners will not stand in the assembly of the righteous
- **... when the blind man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, that I might receive my sight.”** (Luke 18:40-41)
 - ... when the blind man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, I want you to heal me that I might receive my sight.”
- **He makes Lebanon skip like a calf and Sirion like a young ox.** (Psalm 29:6)
 - He makes Lebanon skip like a calf, and he makes Sirion skip like a young ox.

Uses:

- Leviticus 2:4-5
- Leviticus 5:17-19
- Leviticus 6:5-7
- Leviticus 27:5-6
- Leviticus 27:7-8

Euphemism

This page answers the question: *What is a Euphemism?*

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

Definition

... they found Saul and his sons fallen on Mount Gilboa. (1 Chronicles 10:8 ULB)

This means that Saul and his sons “were dead”. It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason this is a translation issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples from the Bible

... where there was a cave. Saul went inside to relieve himself ... (1 Samuel 24:3 ULB)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

Mary said to the angel, “How will this happen, since I have not slept with any man?”
(Luke 1:34 ULB)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Use a euphemism from your own culture.
2. State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

1) Use a euphemism from your own culture.

- **... where there was a cave. Saul went inside to relieve himself.** (1 Samuel 24:3 ULB) - Some languages might use euphemisms like these:
 - "...where there was a cave. Saul went into the cave to dig a hole"
 - "...where there was a cave. Saul went into the cave to have some time alone"
- **Mary said to the angel, "How will this happen, since I have not slept with any man?"** (Luke 1:34 ULB)
 - Mary said to the angel, "How will this happen, since I do not know a man?" - (This is the euphemism used in the original Greek)

2) State the information plainly without a euphemism if it would not be offensive.

- **they found Saul and his sons fallen on Mount Gilboa.** (1 Chronicles 10:8 ULB)
 - "they found Saul and his sons dead on Mount Gilboa."

Uses:

- [Leviticus 12:1-3](#)
- [Leviticus 12:4-5](#)
- [Leviticus 15:1-3](#)
- [Leviticus 20 General Notes](#)
- [Leviticus 20:10-12](#)
- [Leviticus 20:13-14](#)
- [Leviticus 20:17-18](#)
- [Leviticus 20:19-21](#)
- [Leviticus 22:4-6](#)

First, Second, or Third Person

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker referred to himself or to the person he was speaking to with a phrase other than “I” or “you.”

Description

- **First person** - This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- **Second person** - This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- **Third person** - This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Reason this is a Translation Issue

Sometimes in the Bible a speaker used the third person to refer to himself or to the people he was speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples from the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

But David said to Saul, “Your servant used to keep his father’s sheep.” (1 Samuel 17:34 ULB)

David referred to himself in the third person as “your servant” and “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

Then Yahweh answered Job out of a fierce storm and said,
“... Do you have an arm like God’s? Can you thunder with a voice like him? (Job 40:6, 9 ULB)

God referred to himself in the third person with the words “God’s” and “him.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

Abraham answered and said, “Look what I have done, taking it upon myself to speak to my Lord, even though I am only dust and ashes! (Genesis 18:27 ULB)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart. (Matthew 18:35 ULB)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

1. Use the third person phrase along with the pronoun “I” or “you.”
2. Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

1. Use the third person phrase along with the pronoun “I” or “you.”
 - **But David said to Saul, ”Your servant used to keep his father’s sheep.”** (1 Samuel 17:34)
 - But David said to Saul, ”I, your servant, used to keep my father’s sheep.”
2. Simply use the first person (“I”) or second person (“you”) instead of the third person.
 - **Then Yahweh answered Job out of a fierce storm and said, ”... Do you have an arm like God’s? Can you thunder with a voice like him?** (Job 40:6, 9 ULB)
 - Then Yahweh answered Job out of a fierce storm and said, ”... Do you have an arm like mine? Can you thunder with a voice like me?”
 - **So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart.** (Matthew 18:35 ULB)
 - So also my heavenly Father will do to you, if each of you does not forgive your brother from your heart.

Uses:

- [Leviticus 1:3-4](#)
- [Leviticus 1:5-6](#)
- [Leviticus 1:12-13](#)

Forms of You

This page answers the question: *What are the different forms of you?*

Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some have other forms that refer to three or four people.

You may also want to watch the video at http://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd.

- Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at http://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of “You” - Formal or Informal

Uses:

- [Leviticus 6:21-23](#)
- [Leviticus 9:6-7](#)
- [Leviticus 10:14-15](#)
- [Leviticus 14:33-35](#)
- [Leviticus 16:29-31](#)
- [Leviticus 25:20-22](#)

Fractions

This page answers the question: *What are fractions and how can I translate them?*

Description

Fractions are a kind of number that refer to equal parts of a thing or to equal groups within a larger group of people or things. An item or a group of items is divided into two or more parts or groups, and a fraction refers to one or more of those parts or groups.

For the drink offering, you must offer a third of a hin of wine. (Numbers 15:7 ULB)

A hin is a container used for measuring wine and other liquids. They were to think about dividing a hin container into three equal parts and fill up only one of those parts, and offer that amount.

a third of the ships were destroyed. (Revelation 8:9 ULB)

There were many ships. If all those ships were divided into three equal groups of ships, one group of ships was destroyed.

Most fractions in English simply have “-th” added to the end of the number.

| Number of parts the whole is divided into | Fraction | | ——— | ——— | | four | fourth | | ten | tenth | | one hundred | one hundredth | | one thousand | one thousandth |

Some fractions in English do not follow that pattern.

| Number of parts the whole is divided into | Fraction | | ——— | ——— | | two | half | | three | third | | five | fifth |

Reason this is a translation issue: Some languages do not use fractions. They may simply talk about parts or groups, but they do not use fractions to tell how big a part is or how many are included in a group.

Examples From the Bible

Now to one half of the tribe of Manasseh, Moses had given an inheritance in Bashan, but to the other half, Joshua gave an inheritance beside their brothers in the land west of the Jordan. (Joshua 22:7 ULB)

The tribe of Manasseh divided into two groups. The phrase “one half of the tribe of Manasseh” refers one of those groups. The phrase “the other half” refers to the other group.

The four angels who had been prepared for that very hour, that day, that month, and that year, were released to kill a third of humanity. (Revelation 9:15 ULB)

If all the people were to be divided into three equal groups, then the number of people in one group would be killed.

You must also prepare a fourth of a hin of wine as the drink offering. (Numbers 15:5 ULB)

They were to imagine dividing a hin of wine into four equal parts and prepare the amount equal to one of them.

Translation Strategies

If a fraction in your language would give the right meaning, consider using it. If not, you could consider these strategies.

1. Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
2. For measurements such as for weight and length, use a unit that your people might know or the unit in the UDB.
3. For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

Examples of These Translation Strategies Applied

1. Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
 - **A third of the ocean became red like blood** (Revelation 8:8 ULB)
 - It was like they divided the ocean into three parts, and one part of the ocean became blood.
 - **then you must offer with the bull a grain offering of three tenths of an ephah of fine flour mixed with half a hin of oil.** (Numbers 15:9 ULB)
 - ... then you must divide an ephah of fine flour into ten parts and divide a hin of oil into two parts. Then mix three of those parts of the flour with one of the parts of oil. Then you must offer that grain offering along with the bull.
2. For measurements, use the measurements that are given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - **two thirds of a shekel** (1 Samuel 13:21 ULB)
 - eight grams of silver (1 Samuel 13:21 UDB)
 - **three tenths of an ephah of fine flour mixed with half a hin of oil.** (Numbers 15:9 ULB)
 - six and one-half liters of finely ground flour mixed with two liters of olive oil. (Numbers 15:9 UDB)
3. For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.
 - **three tenths of an ephah of fine flour mixed with half a hin of oil.** (Numbers 15:9, ULB)
 - six quarts of fine flour mixed with two quarts of oil.

Uses:

- Leviticus 5:11
- Leviticus 5:14-16
- Leviticus 6:5-7
- Leviticus 6:19-20
- Leviticus 22:14-16
- Leviticus 27:14-15

Hebrew Months

This page answers the question: *What are the Hebrew months?*

Description

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Abib, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

Reasons this is a translation issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months that they use.
- Readers may not realize that phrases such as “the first month” or “the second month” refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The scripture may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Abib - (This month is called **Nisan** after the Babylonian exile.) This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part April on western calendars. The Passover celebration started on Abib 10, the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv - This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on western calendars.

Sivan - This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz - This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on western calendars.

Ab - This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on western calendars.

Elul - This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on western calendars.

Ethanim - This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul - This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on western calendars.

Kislev - This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on western calendars.

Tebeth - This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on western calendars.

Shebat - This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rain fall. It is during the last part of January and the first part of February on western calendars.

Adar - This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples from the Bible

You are going out of Egypt on this day, in the month of Abib. (Exodus 13:4 ULB)

You must eat unleavened bread from twilight of the fourteenth day in the first month of the year, until twilight of the twenty-first day of the month. (Exodus 12:18 ULB)

Translation Strategies

You may need to make some information about the months explicit. (see [Assumed Knowledge and Implicit Information](#))

1. Tell the the number of the Hebrew month.
2. Use the months that people know.
3. State clearly what season the month occurred in.
4. Refer to the time in terms of the season rather than in terms of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

- **At that time, you will appear before me in the month of Abib, which is fixed for this purpose. It was in this month that you came out from Egypt.** (Exodus 23:15 ULB)
- **It will always be a statute for you that in the seventh month, on the tenth day of the month, you must humble yourselves and do no work.** (Leviticus 16:29 ULB)
- Tell the number of the Hebrew month.
 - At that time, you will appear before me in the first month of the year, which is fixed for this purpose. It was in this month that you came out from Egypt.
- Use the months that people know.
 - At that time, you will appear before me in the month of March, which is fixed for this purpose. It was in this month that you came out from Egypt.
 - It will always be a statute for you that on the day I choose in late September you must humble yourselves and do no work.”
- State clearly what season the month occurred in.
 - It will always be a statute for you that in the autumn, on the tenth day of the seventh month, you must humble yourselves and do no work.
- Refer to the time in terms of the season rather than in terms of the month.
 - It will always be a statute for you that in the day I choose in early autumn¹ you must humble yourselves and do no work.
 - ◇ The footnote would look like:
 - ^[1]The Hebrew says, “the seventh month, on the tenth day of the month.”

Uses:

- Leviticus 16:29-31
- Leviticus 23:4-6
- Leviticus 23:23-25
- Leviticus 23:26-27
- Leviticus 23:33-34
- Leviticus 23:39
- Leviticus 25:8

How to Translate Names

This page answers the question: *How can I translate names that are new to my culture?*

Description

The Bible has names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to. But sometimes the meaning of a name is especially important.

It was this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULB)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

His name “Melchizedek” means “king of righteousness,” and also “king of Salem,” that is, “king of peace.” (Hebrews 7:2 ULB)

Here the writer explains the meanings of Melchizedek’s name and title, because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons this is a translation issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples from the Bible

You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites (Joshua 24:11 ULB)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called Beerlahairoi; (Genesis 16:13-14 ULB)

Readers may not understand the second sentence if they do not know that “Beerlahairoi” means “Well of the Living One who sees me.”

She named him Moses and said, “Because I drew him from the water.” (Exodus 2:11 ULB)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words “pull out.”

Saul was in agreement with his death (Acts 8:1 ULB)

It came about in Iconium that Paul and Barnabas entered together into the synagogue (Acts 14:1 ULB)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
4. If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
5. Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

- **You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites** (Joshua 24:11 ULB)
 - You went over the Jordan River and came to the city of Jericho. The leaders of Jericho fought against you, along with the tribe of the Amorites
 - **Shortly after, some Pharisees came and said to him, "Go and leave here because Herod wants to kill you."** (Luke 13:31 ULB)
 - Shortly after, some Pharisees came and said to him, "Go and leave here because King Herod wants to kill you.
2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
- **She named him Moses and said, "Because I drew him from the water."** (Exodus 2:11 ULB)
 - She named him Moses, which sounds like 'drawn out,' and said, "Because I drew him from the water."
3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
- **... she said, "Do I really continue to see, even after he has seen me?" Therefore the well was called Beerlahairoi;** (Genesis 16:13-14 ULB)
 - ... she said, "Do I really continue to see, even after he has seen me?" Therefore the well was called Well of the Living One who sees me;
4. If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.
- **... a young man named Saul** (Acts 7:58 ULB)
 - ... a young man named Paul¹ The footnote would look like:
 - ◇ ^[1]Most versions say Saul here, but most of the time in the Bible he is called Paul.
 - **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
 - But Saul, who is also called Paul, was filled with the Holy Spirit;
5. Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."
- **a young man named Saul** (Acts 7:58 ULB)
 - a young man named Saul The footnote would look like:

- ◇ ^[1]This is the same man who is called Paul beginning in Acts 13.
- **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
 - But Saul, who is also called Paul, was filled with the Holy Spirit;
- **It came about in Iconium that Paul and Barnabas entered together into the synagogue** (Acts 14:1 ULB)
 - It came about in Iconium that Paul¹ and Barnabas entered together into the synagogue The footnote would look like:
 - ◇ ^[1]This is the man that was called Saul before Acts 13.

Uses:

- [Introduction to Leviticus](#)
- [Leviticus 10:1-2](#)
- [Leviticus 10:3-4](#)
- [Leviticus 10:5-7](#)
- [Leviticus 24:10-12](#)
- [Leviticus 24:10-12](#)

Idiom

This page answers the question: *What are idioms and how can I translate them?*

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg (This means, “You are telling me a lie”)
- Do not push the envelope (This means, “Do not take a matter to its extreme”)
- This house is under water (This means, “The debt owed for this house is greater than its actual value”)
- We are painting the town red (This means, “We are going around town tonight celebrating very intensely”)

Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

he resolutely set his face to go to Jerusalem. (Luke 9:51 ULB)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

I am not worthy that you should enter under my roof. (Luke 7:6 ULB)

The phrase “enter under my roof” is an idiom that means “enter my house.”

Let these words go deeply into your ears. (Luke 9:44 ULB)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is created in a culture probably somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

Reasons this is a translation issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples from the Bible

Then all Israel came to David at Hebron and said, "Look, we are your flesh and bone."
(1 Chronicles 11:1 ULB)

This means, "We and you belong to the same race, the same family."

the children of Israel went out with a high hand. (Exodus 14:8 ASV)

This means, "The Israelites went out defiantly."

the one who lifts up my head (Psalm 3:3 ULB)

This means, "the one who helps me."

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

1. Translate the meaning plainly without using an idiom.
2. Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

1. Translate the meaning plainly without using an idiom.
 - **Then all Israel came to David at Hebron and said, "Look, we are your flesh and bone."** (1 Chronicles 11:1 ULB)
 - ...Look, we all belong to the same nation.
 - **he resolutely set his face to go to Jerusalem.** (Luke 9:51 ULB)
 - He started to travel to Jerusalem, determined to reach it.
 - **I am not worthy that you should enter under my roof.** (Luke 7:6 ULB)
 - I am not worthy that you should enter my house.
2. Use an idiom that people use in your own language that has the same meaning.
 - **Let these words go deeply into your ears** (Luke 9:44 ULB)
 - Be all ears when I say these words to you.
 - **"My eyes grow dim from grief** (Psalm 6:7 ULB)
 - I am crying my eyes out

Uses:

- [Leviticus 1:7-9](#)
- [Leviticus 11:20-23](#)

- Leviticus 17:10-11
- Leviticus 18:21
- Leviticus 20:3-5
- Leviticus 20:6-7
- Leviticus 20:17-18
- Leviticus 20:19-21
- Leviticus 20:24-25
- Leviticus 21:13-14
- Leviticus 23:42-44
- Leviticus 24:17-18
- Leviticus 24:19-21
- Leviticus 24:19-21
- Leviticus 24:19-21
- Leviticus 25:18-19
- Leviticus 26:5-6
- Leviticus 26:16-17
- Leviticus 26:16-17
- Leviticus 26:18-20
- Leviticus 26:18-20
- Leviticus 26:21-22
- Leviticus 26:27-28
- Leviticus 26:40-42
- Leviticus 26:40-42
- Leviticus 26:44-45

Litotes

This page answers the question: *What is litotes?*

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by using two negative words or a negative word with a word that means the opposite of the meaning he intends. A few examples of negative words are “no,” “not,” “none,” and “never.” The opposite of “good” is “bad.” Someone could say that something is “not bad” to mean that it is extremely good.

Reason this is a translation issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples from the Bible

For you yourselves know, brothers, our coming to you was not useless, (1 Thessalonians 2:1 ULB)

By using litotes, Paul emphasized that his visit with them was very useful.

Now when it became day, there was no small excitement among the soldiers, regarding what had happened to Peter. (Acts 12:18 ULB)

By using litotes, Luke emphasized that there was a lot of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

And you, Bethlehem, in the land of Judah,
are not the least among the leaders of Judah,
for from you will come a ruler
who will shepherd my people Israel. (Matthew 2:6 ULB)

By using litotes, the prophet emphasized that Bethlehem would be a very important city.

Translation Strategies

If the litotes would be understood correctly, consider using it.

1. If the meaning with the negative would not be clear, give the positive meaning in a strong way.

Examples of Translation Strategies Applied

1. If the meaning with the negative would not be clear, give the positive meaning in a strong way.

- **For you yourselves know, brothers, our coming to you was not useless.** (1 Thessalonians 2:1 ULB)
 - "For you yourselves know, brothers, our visit to you did much good."
- **Now when it became day, there was no small excitement among the soldiers, regarding what had happened to Peter.** (Acts 12:18 ULB)
 - "Now when it became day, there was great excitement among the soldiers, regarding what had happened to Peter."
 - "Now when it became day, the soldiers were very concerned because of what had happened to Peter."

Uses:

- **Leviticus 19:15-16**

Merism

This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

“I am the Alpha and the Omega,” says the Lord God, “the one who is, and who was, and who is to come, the Almighty.” (Revelation 1:8, ULB)

I am the Alpha and the Omega, the First and the Last, the Beginning and the End. (Revelation 22:13, ULB)

Alpha and Omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

I praise you, Father, Lord of heaven and earth ..., (Matthew 11:25 ULB)

Heaven and earth is a merism that includes everything that exists.

Reason this is a translation issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples from the Bible

From the rising of the sun to its setting, Yahweh’s name should be praised. (Psalm 113:3 ULB)

This underlined phrase is a merism because it speaks of the east and the west and everywhere in between. It means “everywhere.”

He will bless those who honor him, both young and old. (Psalm 115:13)

The underlined phrase is merism because it speaks of, old people and young people and everyone in between. It means “everyone.”

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Identify what the merism refers to without mentioning the parts.
2. Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

1. Identify what the merism refers to without mentioning the parts.

- **I praise you, Father, Lord of heaven and earth ...** (Matthew 11:25 ULB)
 - I praise you, Father, Lord of everything ...
- **From the rising of the sun to its setting, Yahweh's name should be praised.** (Psalm 113:3 ULB)
 - In all places, people should praise Yahweh's name.

2. Identify what the merism refers to and include the parts.

- **I praise you, Father, Lord of heaven and earth.** (Matthew 11:25 ULB)
 - I praise you, Father, Lord of everything, including both what is in heaven and what is on earth.
- **He will bless those who honor him, both young and old.** (Psalm 115:13 ULB)
 - He will bless all those who honor him, regardless of whether they are young or old.

Uses:

- **Leviticus 19:15-16**

Metaphor

This page answers the question: *What is a metaphor and how can I translate a sentence that has one?*

Description

A metaphor is a figure of speech in which one concept (the “image”) stands for another concept (the “topic”). That is, the topic is spoken of as if it were the image. For example, someone might say,

- The girl I love is a red rose.

Here the topic is “the girl I love,” and the image is “a red rose.” The girl is spoken of as if she were a red rose.

Anything in a language can serve as a metaphor. For example, verb forms can be used in unusual ways, as in,

- The Apostle Paul tells us that Christians will rise to life again.

In this case, the English present tense form “tells” is a metaphor for the past tense form “told,” because the Apostle Paul lived long ago.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique.

Speakers most often use metaphors in order to strengthen their message, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Kinds of Metaphors

There are several kinds of metaphors: “live” metaphors, “dead” metaphors, and patterned metaphors.

Live Metaphors

These are metaphors that people recognize as one concept standing for another concept. People also easily recognize them as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

For you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2 ULB)

Here God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people.

Here is another example: Jesus said, ‘Go and tell that fox...,’ where “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was referring to Herod either as a very evil, cunning person or as a king who was only pretending to be great.

Dead Metaphors

A dead metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Examples in English are “table leg,” “family tree,” “leaf” meaning a page in a book, and “crane” meaning a large machine for lifting heavy loads. English speakers simply think of these words as having more than one meaning. Examples in Biblical Hebrew are probably “heal” meaning “repair,” and “sick” meaning “spiritually powerless because of sin.”

Patterned Pairs of Concepts acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction UP often stands for the concept of MORE. Because of this pair of underlying concepts, we can make sentences such as “The price of gasoline is going *up*,” “A *highly* intelligent man,” and also the opposite kind of idea: “The heat is going *down*,” and “The stock market *took a tumble*.”

Patterned pairs of concepts are constantly used for metaphorical purposes in the world’s languages, because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that could be seen or held, as if they were body parts, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- “Turn the heat *up*.” MORE is spoken of as UP.
- “Let us *go ahead* with our debate.” DOING WHAT WAS PLANNED is spoken of as WALKING or ADVANCING.
- “You *defend* your theory well.” ARGUMENT is spoken of as WAR.
- “A *flow* of words” WORDS are spoken of as LIQUIDS.

English speakers do not view them as unusual expressions, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech.

For a description of important patterns of this kind of metaphor in biblical languages, please see [Biblical Imagery - Common Patterns](#) and the pages it will direct you to.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. A metaphor has three parts.

1. **Topic** - The thing someone speaks of is called the topic.

2. **Image** - The thing he calls it is the image.
3. **Points of Comparison** - The ways in which the author claims that the topic and image are similar in some manner are their points of comparison.

In the metaphor below, the speaker describes the woman he loves as a red rose. The woman (his “love”) is the **topic**, and “red rose” is the **image**. Beauty and delicacy are the points of comparison that the speaker sees as similarities between both the topic and image. Note, however, that a rose’s beauty is not identical to a woman’s beauty. Neither are the two kinds of delicacy the same. So these points of comparison are not built upon identical characteristics, but rather upon characteristics that are seen by the writer as similar in some way.

- My love is a red, red rose.

Often, as in the metaphor above, the speaker explicitly states the **topic** and the **image**, but he does not state the points of comparison. The speaker leaves it to the hearer to think of those points of comparison. Because the hearers must do that, the speaker’s message tends to be more powerful.

Also in the Bible, normally the **topic** and the **image** are stated clearly, but not the points of comparison. The writer hopes that the audience will understand the points of comparison that are implied.

Jesus said to them. “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULB)

In this metaphor, Jesus called himself the bread of life. The **topic** is “I,” and the **image** is “bread.” Bread is a food that people ate all the time. The point of comparison between bread and Jesus is that people needed bread every day for nourishment. In a similar way, people need Jesus every day in order to live spiritually.

Note that this metaphor is really several metaphors. The first metaphor is that bread is used to represent Jesus. The second metaphor, which is inside the first one, is that physical life represents the spiritual life, which consists of living with God forever. The third metaphor is that eating bread represents benefitting from Jesus, who enables us to live with God forever.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **topic**) by showing that it is like something that they already do know (the **image**).
- Another purpose is to emphasize that something has a particular quality or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about one thing as they would feel about the other.

Reasons this is a translation issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus misunderstand it.

- People may not be familiar with the thing that is used as an image, and so not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker is thinking of and wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples from the Bible

Listen to this word, you cows of Bashan, (Amos 4:1 ULB)

In this metaphor Amos speaks to the upper-class women of Samaria (the topic is “you”) with as if they were cows (the image). Amos does not say what points of comparison between these women and the cows he has mind, but from the context it seems that he means that both the women and the cows are fat and interested only in eating.

Note, however, that Amos does not actually mean that the women are cows, for he speaks to them as human beings.

And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand. (Isaiah 64:8 ULB)

The example above has two related metaphors. The topics are “we” and “you,” and the images are “clay and ”potter.” The intended point of comparison between a potter and God is the fact that both make what they wish: the potter makes what he wishes out of the clay, and God makes what he wishes out of his people Israel. The point of comparison between the potter’s clay and “us” is that both the clay and the people of Israel are made into something different from what they were before.

Jesus said to them, ”Take heed and beware of the yeast of the Pharisees and Sadducees.” The disciples reasoned among themselves and said, “It is because we took no bread.” (Matthew 16:6-7 ULB)

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the image in his metaphor, and the topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers probably understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it.

If people do not or would not understand it, here are some other strategies.

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language. (See Biblical Imagery - Common Patterns for lists of some of these patterned pairs of concepts.)
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
3. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See [Simile](#).
4. If the target audience would not know the image, see [Translate Unknowns](#) for ideas on how to translate that image.
5. If the target audience would not use that image for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
6. If the target audience would not know what the topic is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
7. If the target audience will not know the intended points of comparison between the image and topic, then state them clearly.
8. If none of these strategies is satisfactory, then simply state the idea plainly without using a metaphor.

Examples of Translation Strategies Applied

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language.
 - **Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, fell at his feet.** (Mark 5:22 ULB)
 - Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, immediately bowed down in front of him.
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
 - **It was because of your hard hearts that he wrote you this law,** (Mark 10:5 ULB)
 - It was because of your hard hearts that he wrote you this law,

There is no change to this one - but it must be tested to make sure that the target audience correctly understands this metaphor.

1. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”
 - **And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand.** (Isaiah 64:8 ULB)
 - And yet, Yahweh, you are our father; we are like clay. You are like a potter; and we all are the work of your hand.
2. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.
 - **Saul, Saul, why do you persecute me? It is hard for you to kick a goad.** (Acts 26:14 ULB)
 - Saul, Saul, why do you persecute me? It is hard for you to kick against a pointed stick.
3. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
 - **And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand.** (Isaiah 64:8 ULB)
 - “And yet, Yahweh, you are our father; we are the wood. You are our carver; and we all are the work of your hand.”
 - “And yet, Yahweh, you are our father; we are the string. You are the weaver; and we all are the work of your hand.”
4. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
 - **Yahweh lives; may my rock be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - Yahweh lives; He is my rock. May he be praised. May the God of my salvation be exalted.
5. If the target audience will not know the intended points of comparison between the image and the topic, then state them clearly.
 - **Yahweh lives; may my rock be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - Yahweh lives; may he be praised because he is the rock under which I can hide from my enemies. May the God of my salvation be exalted.
 - **Saul, Saul, why do you persecute me? It is hard for you to kick a goad.** (Acts 26:14 ULB)
 - Saul, Saul, why do you persecute me? You fight against me and hurt yourself like an ox that kicks against its owner’s pointed stick.
6. If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

- **I will make you become fishers of men.** (Mark 1:17 ULB)
 - I will make you become people who gather men.
 - Now you gather fish. I will make you gather people.

To learn more about specific metaphors read:

- Biblical Imagery - Common Patterns

Uses:

- Leviticus 1:7-9
- Leviticus 1:12-13
- Leviticus 1:16-17
- Leviticus 2:1-3
- Leviticus 2:8-10
- Leviticus 3:3-5
- Leviticus 3:15-17
- Leviticus 4:11-12
- Leviticus 4:31
- Leviticus 5:1-2
- Leviticus 5:1-2
- Leviticus 5:3-4
- Leviticus 5:17-19
- Leviticus 6:10-11
- Leviticus 6:14-15
- Leviticus 6:21-23
- Leviticus 7:17-18
- Leviticus 7:19-20
- Leviticus 7:19-20
- Leviticus 7:19-20
- Leviticus 7:19-20
- Leviticus 7:21
- Leviticus 7:21
- Leviticus 7:25-27
- Leviticus 8:20
- Leviticus 8:28-29
- Leviticus 9:22-24
- Leviticus 10:1-2
- Leviticus 10:8-11
- Leviticus 10:8-11
- Leviticus 10:14-15
- Leviticus 10:16-18
- Leviticus 11:3-4
- Leviticus 11:5-8

- Leviticus 11:24-25
- Leviticus 11:26-28
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- Leviticus 11:36-38
- Leviticus 11:36-38
- Leviticus 11:39-40
- Leviticus 11:43-45
- Leviticus 11:46-47
- Leviticus 12:1-3
- Leviticus 12:4-5
- Leviticus 12:7-8
- Leviticus 13:3-4
- Leviticus 13:5-6
- Leviticus 13:7-8
- Leviticus 13:9-11
- Leviticus 13:12-14
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- Leviticus 18:19-20
- Leviticus 18:24-25
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- Leviticus 18:29-30
- Leviticus 19:1-4
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- Leviticus 20:22-23
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- Leviticus 22:4-6
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- Leviticus 22:14-16
- Leviticus 23:17-18
- Leviticus 23:28-29
- Leviticus 24:15-16
- Leviticus 25:1-2
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- Leviticus 26:16-17
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- [Leviticus 26:34-36](#)
- [Leviticus 26:40-42](#)
- [Leviticus 26:40-42](#)
- [Leviticus 27:11-13](#)
- [Leviticus 27:17-18](#)

Metonymy

This page answers the question: *What is a metonymy?*

Description

Metonymy is a figure of speech in which a thing or idea is called not by its own name, but by the name of something closely associated with it. A **metonym** is a word or phrase used as a substitute for something it is associated with.

and the blood of Jesus his Son cleanses us from all sin. (1 John 1:7 ULB)

The blood represents Christ's death.

He took the cup in the same way after supper, saying, "This cup is the new covenant in my blood, which is poured out for you. (Luke 22:20 ULB)

The cup represents the wine that is in the cup.

Metonymy can be used

- to a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason this is a translation issue

The Bible uses metonymy very often. Speakers of some languages are not used to metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples from the Bible

The Lord God will give him the throne of his father, David. (Luke 1:32 ULB)

A throne represents the authority of a king. "Throne" is a metonym for "kingly authority," "kingship" or "reign." This means that God would make him become the king that would follow King David.

Immediately his mouth was opened (Luke 1:64 ULB)

The mouth here represents the power to speak. This means that he was able to talk again.

... who warned you to flee from the wrath that is coming? (Luke 3:7 ULB)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people, and as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

1. Use the metonym along with the name of the thing it represents.
2. Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

1. Use the metonym along with the name of the thing it represents.
 - **He took the cup in the same way after supper, saying, "This cup is the new covenant in my blood, which is poured out for you.** (Luke 22:20 ULB)
 - "He took the cup in the same way after supper, saying, "The wine in this cup is the new covenant in my blood, which is poured out for you."
2. Use the name of the thing the metonym represents.
 - **The Lord God will give him the throne of his father, David.** (Luke 1:32 ULB)
 - "The Lord God will give him the kingly authority of his father, David."
 - "The Lord God will make him king like his ancestor, King David."
 - **who warned you to flee from the wrath to come?** (Luke 3:7 ULB)
 - "who warned you to flee from God's coming punishment?"

To learn about some common metonymies, see [Biblical Imagery - Common Metonymies](#).### Uses:

- [Leviticus 9:6-7](#)
- [Leviticus 9:22-24](#)
- [Leviticus 10:5-7](#)
- [Leviticus 16:15-16](#)
- [Leviticus 17:15-16](#)
- [Leviticus 18:21](#)
- [Leviticus 18:24-25](#)
- [Leviticus 19:5-8](#)
- [Leviticus 19:29-30](#)
- [Leviticus 20:3-5](#)
- [Leviticus 20:3-5](#)
- [Leviticus 21:4-6](#)
- [Leviticus 22:1-3](#)
- [Leviticus 22:14-16](#)
- [Leviticus 22:31-33](#)
- [Leviticus 23:3](#)
- [Leviticus 23:7-8](#)
- [Leviticus 26:5-6](#)
- [Leviticus 26:25-26](#)

- Leviticus 26:25-26
- Leviticus 26:27-28
- Leviticus 26:29-30
- Leviticus 26:31-33
- Leviticus 26:31-33
- Leviticus 26:34-36
- Leviticus 26:37-39
- Leviticus 26:37-39
- Leviticus 26:37-39
- Leviticus 26:40-42
- Leviticus 26:40-42
- Leviticus 26:40-42
- Leviticus 26:44-45
- Leviticus 26:44-45
- Leviticus 26:44-45
- Leviticus 27:16
- Leviticus 27:32-33

Nominal Adjectives

This page answers the question: *How do I translate adjectives that act like nouns?*

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

... The rich man had huge numbers of flocks and herds ... (2 Samuel 12:2 ULB)

The adjective “rich” comes before the word “man” and describes “man.”

He will not be rich; his wealth will not last ... (Job 15:29 ULB)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

...the rich must not give more than the half shekel, and the poor must not give less.
(Exodus 30:15 ULB)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

Reason this is a translation issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples from the Bible

The scepter of wickedness must not rule in the land of the righteous. (Psalms 125:3 ULB)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are the meek (Matthew 5:5 ULB)

“The meek” here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

1. Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

1. Use the adjective with a plural form of the noun that the adjective describes.

- **The scepter of wickedness must not rule in the land of the righteous.** (Psalms 125:3 ULB)
 - The scepter of wickedness must not rule in the land of righteous people.
- **Blessed are the meek ...** (Matthew 5:5 ULB)
 - Blessed are people who are meek ...

Uses:

- [Leviticus 10:8-11](#)
- [Leviticus 10:8-11](#)

Numbers

This page answers the question: *How do I translate numbers?*

Description

There are many numbers in the Bible. They can be written as words, such as “five” or as numerals, such as “5.” Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000.) Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Some numbers are exact and others are rounded.

Abram was eighty-six years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

Eighty-six (86) is an exact number.

That day about three thousand men out of the people died. (Exodus 32:28 ULB)

Here the number three thousand is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason this is a translation issue: Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples from the Bible

When Jared had lived 162 years, he became the father of Enoch. After he became the father of Enoch, Jared lived eight hundred years. He became the father of more sons and daughters. Jared lived 962 years, and then he died. (Genesis 5:18-20 ULB)

The numbers 162, eight hundred, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

Our sister, may you be the mother of thousands of ten thousands (Genesis 24:60 ULB)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

1. Write numbers using numerals.
2. Write numbers using your language's words or the gateway language words for those numbers.
3. Write numbers using words, and put the numerals in parenthesis after them.
4. Combine words for large numbers.
5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

Now, see, at great effort I have prepared for Yahweh's house 100,000 talents of gold, one million talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14 ULB)

1. Write numbers using numerals.
 - I have prepared for Yahweh's house 100,000 talents of gold, 1,000,000 talents of silver, and bronze and iron in large quantities.
2. Write numbers using your language's words or the gateway language words for those numbers.
 - I have prepared for Yahweh's house one hundred thousand talents of gold, one million talents of silver, and bronze and iron in large quantities.
3. Write numbers using words, and put the numerals in parenthesis after them.
 - I have prepared for Yahweh's house one hundred thousand (100,000) talents of gold, one million (1,000,000) talents of silver, and bronze and iron in large quantities.
4. Combine words for large numbers.
 - I have prepared for Yahweh's house one hundred thousand talents of gold, a thousand thousand talents of silver, and bronze and iron in large quantities.
5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.
 - I have prepared for Yahweh's house a great amount of gold (100,000 talents), ten times that amount of silver (1,000,000 talents), and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULB and UDB

The *Unlocked Literal Bible* (ULB) and the *Unlocked Dynamic Bible* (UDB) use words for numbers that have only one or two words (nine, sixteen, three hundred). They use numerals for numbers that have more than two words (the numerals “130” instead of “one hundred thirty”).

When Adam had lived 130 years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived eight hundred years. He became the father of more sons and daughters. Adam lived 930 years, and then he died. (Genesis 5:3-5 ULB)### Uses:

- Leviticus 12:4-5
- Leviticus 13:3-4
- Leviticus 13:5-6
- Leviticus 13:50-52
- Leviticus 23:15-16
- Leviticus 25:8
- Leviticus 25:10
- Leviticus 26:7-8
- Leviticus 27:3-4
- Leviticus 27:5-6
- Leviticus 27:7-8
- Leviticus 27:16
- Leviticus 27:24-25

Order of Events

This page answers the question: *Why are the events not listed in the order they happened, and how do I translate them?*

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason this is a translation issue: Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples from the Bible

But then Herod ... had John locked up in prison. Now it came about, while all the people were being baptized by John, that Jesus also was baptized. (Luke 3:20-21 ULB)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets... But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." (Joshua 6:8-10 ULB)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

Who is worthy to open the scroll and break its seals? (Revelation 5:2 ULB)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

1. If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See: the section on Aspect on Verbs)
3. If your language prefers to tell events in the order that they occurred, consider reordering the events so they are in that order. This may require putting two or more verses together (like 5-6). (See: Verse Bridges)

Examples of Translation Strategies Applied

1. If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

- **²⁰ But then Herod ... had John locked up in prison. ²¹ Now it came about, while all the people were being baptized by John, that Jesus also was baptized.** (Luke 3:20-21 ULB)
 - ²⁰ But then Herod ... had John locked up in prison. ²¹ Before John was put in prison, while all the people were being baptized by John, Jesus also was baptized.
- **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
 - Who is worthy to open the scroll after breaking its seals?

2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

- **⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
 - ⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua had commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout.

3. If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

- **⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
 - ⁸⁻¹⁰ Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets ...
- **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
 - Who is worthy to break the seals and open the scroll?

You may also want to watch the video at http://ufw.io/figs_events.## Uses:

- [Leviticus 1:5-6](#)
- [Leviticus 1:7-9](#)

Ordinal Numbers

This page answers the question: *What are ordinal numbers and how can I translate them?*

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church first apostles, second prophets, third teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have “-th” added to the end.

| Numeral | Number | Ordinal Number | | ——— | ——— | ——— | | 4 | four | fourth | | 10 | ten | tenth | | 100 | one hundred | one hundredth | | 1,000 | one thousand | one thousandth |

Some ordinal numbers in English do not follow that pattern.

| Numeral | Number | Ordinal Number | | ——— | ——— | ——— | | 1 | one | first | | 2 | two | second | | 3 | three | third | | 5 | five | fifth | | 12 | twelve | twelfth |

Reason this is a translation issue:

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples from the Bible

The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULB)

People tossed lots and one went to each of these people in the order given.

You must place in it four rows of precious stones. The first row must have a ruby, a topaz, and a garnet. The second row must have an emerald, a sapphire, and a diamond. The third row must have a jacinth, an agate, and an amethyst. The fourth row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULB)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

1. Use “one” with the first item and “another” or “the next” with the rest.
2. Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

1. Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.
 - **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)
 - There were twenty-four lots. One lot went to Jehoiarib, another to Jedaiah, another to Harim,... another to Delaiah, and the last went to Maaziah.
 - There were twenty-four lots. One lot went to Jehoiarib, the next to Jedaiah, the next to Harim,... the next to Delaiah, and the last went to Maaziah.
 - **A river went out of Eden to water the garden. From there it divided and became four rivers. The name of the first is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of the second river is Gihon. This one flows throughout the whole land of Cush. The name of the third river is Tigris, which flows east of Asshur. The fourth river is the Euphrates.** (Genesis 2:10-14 ULB)
 - A river went out of Eden to water the garden. From there it divided and became four rivers. The name of one is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of the next river is Gihon. This one flows throughout the whole land of Cush. The name of the next river is Tigris, which flows east of Asshur. The last river is the Euphrates.
2. Tell the total number of items and then list them or the things associated with them.
 - **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)
 - They cast twenty-four lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim, ... Delaiah, and Maaziah.

Uses:

- [Leviticus 7:17-18](#)

- Leviticus 9:1-2
- Leviticus 9:15-17
- Leviticus 13:5-6
- Leviticus 13:50-52
- Leviticus 16:29-31
- Leviticus 23:4-6
- Leviticus 23:15-16
- Leviticus 23:23-25
- Leviticus 23:26-27
- Leviticus 23:33-34
- Leviticus 23:39
- Leviticus 25:8

Parallelism

This page answers the question: *What is parallelism?*

Description

In **parallelism** two phrases or clauses that are similar in structure or idea are used together. There are different kinds of parallelism. Some of them are the following:

1. The second clause or phrase means the same as the first. This is also called synonymous parallelism.
2. The second clarifies or strengthens the meaning of the first.
3. The second completes what is said in the first.
4. The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

Synonymous parallelism (the kind in which the two phrases mean the same thing) in the poetry of the original languages has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and above the ordinary way of speaking.

Reason this is a translation issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or they would think that the two phrases must have some difference in meaning. For them it is confusing, rather than beautiful.

Note: We use the term “synonymous parallelism” for long phrases or clauses that have the same meaning. We use the term **Doublet** for words or very short phrases that mean basically the same thing and are used together.

Examples from the Bible

The second clause or phrase means the same as the first.

Your word is a lamp to my feet and a light for my path. (Psalm 119:105 ULB)

Both parts of the sentence are metaphors saying that God's word teaches people how to live.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULB)

Both lines say that God made man the ruler of everything.

The second clarifies or strengthens the meaning of the first.

The eyes of Yahweh are everywhere,
keeping watch over the evil and the good. (Proverbs 15:3 ULB)

The second line tells more specifically what Yahweh watches.

The second completes what is said in the first.

I lift up my voice to Yahweh,
and he answers me from his holy hill. (Psalm 3:4 ULB)

The second line tells what Yahweh does in response to what the person does in the first clause.

The second says something that contrasts with the first, but adds to the same idea.

For Yahweh approves of the way of the righteous,
but the way of the wicked will perish. (Psalm 1:6 ULB)

This contrasts what happens to righteous people with what happens to wicked people.

A gentle answer turns away wrath,
but a harsh word stirs up anger. (Proverbs 15:1 ULB)

This contrasts what happens when someone gives a gentle answer with what happens when someone says something harsh.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

1. Combine the ideas of both clauses into one.
2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as “truly” or “certainly.”
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like “very,” “completely” or “all.”

Examples of Translation Strategies Applied

1. Combine the ideas of both clauses into one.
 - **Until now you have deceived me and told me lies.** (Judges 16:13, ULB) - Delilah expressed this idea twice to emphasize that she was very upset.
 - “Until now you have deceived me with your lies.”

- **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB) - The phrase “all the paths he takes” is a metaphor for “all he does.”
 - “Yahweh pays attention to everything a person does.”
 - **For Yahweh has a lawsuit with his people, and he will fight in court against Israel.** (Micah 6:2 ULB) - This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:
 - “For Yahweh has a lawsuit with his people, Israel.”
2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as “truly” or “certainly.”
- **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB)
 - “Yahweh truly sees everything a person does.”
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like “very,” “completely” or “all.”
- **you have deceived me and told me lies.** (Judges 16:13 ULB)
 - “All you have done is lie to me.”
 - **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB)
 - “Yahweh sees absolutely everything that a person does.”

Uses:

- [Leviticus 11:43-45](#)
- [Leviticus 18:4-5](#)
- [Leviticus 18:15-16](#)
- [Leviticus 19:23-25](#)
- [Leviticus 20:8-9](#)
- [Leviticus 20:15-16](#)
- [Leviticus 24:10-12](#)
- [Leviticus 25:18-19](#)
- [Leviticus 26:3-4](#)

Personification

This page answers the question: *What is personification?*

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

Does not Wisdom call out? (Proverbs 8:1 ULB)

Or sin:

sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about people's relationships with non-human things, such as wealth, as if they were like relationships between people.

You cannot serve God and wealth. (Matthew 6:24 ULB)

Reasons this is a translation issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples from the Bible

You cannot serve God and wealth. (Matthew 6:24 ULB)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

Does not Wisdom call out? Does not Understanding raise her voice? (Proverbs 8:1 ULB)

The author speaks of wisdom and understanding as if they are a woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

1. Add words or phrases to make it clear.
2. Use words such as "like" or "as" to show that the sentences is not to be understood literally.
3. Find a way to translate it without the personification.

Examples of Translation Strategies Applied

1. Add words or phrases to make it clear.

- ... **sin crouches at the door** (Genesis 4:7 ULB) - God speaks of sin as a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.
 - ... sin is at your door, waiting to attack you

2. Use words such as “like” or “as” to show that the sentences is not to be understood literally.

- ... **sin crouches at the door** (Genesis 4:7 ULB) - This can be translated with the word “as.”
 - ... sin is crouching at the door, just as a wild animal does waiting to attack a person.

3. Find a way to translate it without the personification.

- ... **even the winds and the sea obey him** (Matthew 8:27 ULB) - The men speak of the “wind and the sea as if they are able to hear” and obey Jesus as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
 - He even controls the winds and the sea.

Note: We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of non-human things as if they had human characteristics.)### Uses:

- [Leviticus 18:24-25](#)
- [Leviticus 18:26-28](#)
- [Leviticus 20:22-23](#)
- [Leviticus 25:1-2](#)
- [Leviticus 25:20-22](#)
- [Leviticus 26:34-36](#)
- [Leviticus 26:34-36](#)
- [Leviticus 26:37-39](#)
- [Leviticus 26:43](#)

Quotes Within Quotes

This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we can talk about it having layers of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons this is a translation issue

1. When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example if a quote that is inside a quote has the word “I,” the listener needs to know whether “I” refers to the speaker of the inner quote or the outer quote.
2. Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
3. Some languages do not use indirect quotes.

Examples from the Bible

A quotation with only one layer

But Paul said, “I was born a Roman citizen.” (Acts 22:28 ULB)

Quotations with two layers

Jesus answered and said to them, “Be careful that no one leads you astray. For many will come in my name. They will say, ‘I am the Christ,’ and will lead many astray.”
Matthew 24:4-5 ULB

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

Jesus answered, “You say that I am a king.” (John 18:37 ULB)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

Abraham said, "... I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother." ' ' " (Genesis 20:10-13 ULB)

The outermost layer is what Abraham said to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have underlined the third layer.)

A quotation with four layers

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' ' ' ' " (2 Kings 1:6 ULB)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have underlined the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

1. Translate all of the quotes as direct quotes.
2. Translate one or some of the quotes as indirect quotes. (see [Direct and Indirect Quotations](#))

Examples of Translation Strategies Applied

1. Translate all of the quotes as direct quotes. In the example below we have underlined the indirect quotes in the ULB and the quotes that we have changed to direct quotes below it.
 - **Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him if he would go to Jerusalem to be judged there about these things. But when Paul called to be kept under guard for the Emperor's decision, I ordered him to be kept until I send him to Caesar."** (Acts 25:14-21 ULB)
 - Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him, 'Will you go to Jerusalem to be judged there about these things?' But when Paul said, 'I want to be kept under guard for the Emperor's decision,' I told the guard, 'Keep him under guard until I send him to Caesar.'"

2. Translate one or some of the quotes as indirect quotes. In English the word “that” can come before indirect quotes. It is underlined in the examples below. The pronouns that changed because of the indirect quote are also underlined.

- **Then Yahweh spoke to Moses and said, “I have heard the grumbling of the Israelites. Tell them, ‘At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am Yahweh your God.’ ”** (Exodus 16:11-12 ULB)
 - Then Yahweh spoke to Moses and said, “I have heard the grumbling of the Israelites. Tell them that at twilight they will eat meat, and in the morning they will be filled with bread. Then they will know that I am Yahweh their God.”
- **They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’ ” ’ ”** (2 Kings 1:6 ULB)
 - They told him that a man had come to meet them who said to them, “Go back to the king who sent you, and tell him that Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’ ”

Uses:

- Leviticus 1:1-2
- Leviticus 4:1-3
- Leviticus 6:8-9
- Leviticus 6:24-26
- Leviticus 7:22-24
- Leviticus 7:28-30
- Leviticus 8:31-33
- Leviticus 9:3-5
- Leviticus 10:3-4

Rhetorical Question

This page answers the question: *What are rhetorical questions and how can I translate them?*

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all, but if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

Those who stood by said, "Is this how you insult God's high priest?" (Acts 23:4 ULB)

The people who asked Paul this question were not asking about his way of insulting God's high priest. Rather they used their question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to express attitudes or feelings, to rebuke people, to teach something by reminding people of something they know and encouraging them to apply it to something new, and to introduce something they want to talk about.

Reasons this is a translation issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are more limited or different than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples from the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that since he was the king of Israel, he had the power to take the man's property.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULB)

God used the question above to remind his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then rebuked his people for forgetting him, who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show deep emotion. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And why has it happened to me that the mother of my Lord should come to me? (Luke 1:43 ULB)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? (Matthew 7:9 ULB)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give good things to those who ask him? (Matthew 7:11 ULB)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

What is the kingdom of God like, and what can I compare it to? It is like a mustard seed that a man took and threw into his garden... (Luke 13:18-19 ULB)

Jesus used the question above to introduce what he was going to talk about. He was going to compare the kingdom of God to something.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, is the one who asked it bothered that he did not get an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you know what the purpose of the rhetorical question is. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

1. Add the answer after the question.
2. Change the rhetorical question to a statement or exclamation.
3. Change the rhetorical question to a statement, and then follow it with a short question.
4. Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

1. Add the answer after the question.
 - **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - Will a virgin forget her jewelry, a bride her veils? Of course not! Yet my people have forgotten me for days without number!
 - **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? None of you would do that!
2. Change the rhetorical question to a statement or exclamation.
 - **What is the kingdom of God like, and what can I compare it to? It is like a mustard seed...** (Luke 13:18-19 ULB)
 - This is what the kingdom of God is like. It is like a mustard seed..."
 - **Is this how you insult God's high priest?** (Acts 23:4 ULB)
 - You should not insult God's high priest!
 - **Why did I not die when I came out from the womb?** (Job 3:11 ULB)
 - I wish I had died when I came out from the womb!
 - **And why has it happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULB)
 - How wonderful it is that the mother of my Lord has come to me!
3. Change the rhetorical question to a statement, and then follow it with a short question.
 - **Do you not still rule the kingdom of Israel?** (1 Kings 21:7 ULB)
 - You still rule the kingdom of Israel, do you not?
4. Change the form of the question so that it communicates in your language what the original speaker communicated in his.

- **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - If your son asks you for a loaf of bread, would you give him a stone?
- **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - What virgin would forget her jewelry, and what bride would forget her veils? Yet my people have forgotten me for days without number

Uses:

- [Leviticus 10:16-18](#)
- [Leviticus 10:19-20](#)

Simile

This page answers the question: *What is a simile?*

A simile is a comparison of two things that are not normally thought to be similar. One is said to be “like” the other. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

Description

A simile is a comparison of two things that are not normally thought to be similar. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

When he saw the crowds, he had compassion for them, because they were worried and confused, because they were like sheep without a shepherd. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

See, I send you out as sheep in the midst of wolves, so be as wise as serpents and harmless as doves. (Matthew 10:16 ULB)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep. Jesus' enemies would attack his disciples.

For the word of God is living and active and sharper than any two-edged sword. (Hebrews 4:12 ULB)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons this is a translation issue

- People may not know how the two items are similar.
- People may not be familiar with the item that something is compared to.

Examples from the Bible

Suffer hardship with me, as a good soldier of Christ Jesus. (2 Timothy 2:3 ULB)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

for as the lightning appears when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. (Luke 17:24 ULB)

This verse does not tell how the Son of Man will be like the lightning. But from the context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
3. Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
 - **See, I send you out as sheep in the midst of wolves** (Matthew 10:16 ULB) - This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
 - See, I send you out among wicked people and you will be in danger from them as sheep are in danger when they are among wolves.
 - **For the word of God is living and active and sharper than any two-edged sword.** (Hebrews 4:12 ULB)
 - For the word of God is living and active and more powerful than a very sharp two-edged sword
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
 - **See, I send you out as sheep in the midst of wolves,** (Matthew 10:16 ULB) - If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.

- See, I send you out as chickens in the midst of wild dogs,
 - **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - How often I wanted to gather your children together, as a mother closely watches over her infants, but you refused!
 - **If you have faith even as small as a grain of mustard,** (Matthew 17:20)
 - If you have faith even as small as a tiny seed,
3. Simply describe the item without comparing it to another.
- **See, I send you out as sheep in the midst of wolves,** (Matthew 10:16 ULB)
 - See, I send you out and people will want to harm you.
 - **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - How often I wanted to protect you, but you refused!

Uses:

- [Leviticus 20:13-14](#)
- [Leviticus 26:18-20](#)

Symbolic Action

This page answers the question: *What is a symbolic action and how do I translate it?*

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their head up and down to mean “Yes” or turn their head from side to side to mean “No.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason this is a translation issue

An action may have a meaning in one culture, and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In others cultures it means “Yes.”

In the Bible people did things that had certain meanings in their culture. When we read the Bible we might not understand what someone meant if we interpret the action based on what it means in our own culture.

Translators need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in their own culture, they need to figure out how to translate what the action meant.

Examples from the Bible

Jairus fell down at Jesus’ feet. (Luke 8:41 ULB)

Meaning of symbolic action: He did this to show great respect to Jesus.

Look, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to his home, and have a meal with him, and he with me. (Revelation 3:20 ULB)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

1. Tell what the person did and why he did it.
2. Do not tell what the person did, but tell what he meant.
3. Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

1. Tell what the person did and why he did it.
 - **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB)
 - Jairus fell down at Jesus' feet in order to show that he greatly respected him.
 - **Look, I stand at the door and knock.** (Revelation 3:20 ULB)
 - Look, I stand at the door and knock on it, asking you to let me in.
2. Do not tell what the person did, but tell what he meant.
 - **Jairus fell down at Jesus' feet.** (Luke 8:41)
 - Jairus showed Jesus great respect.
 - **Look, I stand at the door and knock.** (Revelation 3:20)
 - Look, I stand at the door and ask you to let me in.
3. Use an action from your own culture that has the same meaning.
 - **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB) - Since Jairus actually did this, we would not substitute an action from our own culture.
 - **Look, I stand at the door and knock.** (Revelation 3:20 ULB) - Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.
 - Look, I stand at the door and clear my throat.

Uses:

- [Leviticus 1:3-4](#)
- [Leviticus 3:1-2](#)
- [Leviticus 3:6-8](#)
- [Leviticus 3:12-14](#)
- [Leviticus 4:4-5](#)
- [Leviticus 4:13-15](#)

- Leviticus 4:24-25
- Leviticus 4:29-30
- Leviticus 4:32-33
- Leviticus 7:28-30
- Leviticus 8:6-7
- Leviticus 8:14-15
- Leviticus 8:18-19
- Leviticus 8:22-23
- Leviticus 8:25-26
- Leviticus 9:22-24
- Leviticus 10:5-7
- Leviticus 16:20-22
- Leviticus 19:32
- Leviticus 22:14-16
- Leviticus 24:13-14

Synecdoche

This page answers the question: *What does the word synecdoche mean?*

Description

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

My soul exalts the Lord. (Luke 1:46 ULB)

Mary was very happy about what the Lord was doing, so she said “my soul,” which means the inner, emotional part of herself, to refer to her whole self.

the Pharisees said to him, “Look, why are they doing something that is not lawful ...?”
(Mark 2:24 ULB)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons this is a translation issue

- Some readers may understand the words literally.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example from the Bible

I looked on all the deeds that my hands had accomplished (Ecclesiastes 2:11 ULB)

“My hands” is a synecdoche for the whole person, because clearly the arms and the rest of the body and the mind were also involved in the person’s accomplishments.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

1. State specifically what the synecdoche refers to.
 - **”My soul exalts the Lord.”** (Luke 1:46 ULB)
 - ”I exalt the Lord.”
 - **...the Pharisees said to him** (Mark 2:24 ULB)

- ...a representative of the Pharisees said to him ...
- **... I looked on all the deeds that my hands had accomplished ...** (Ecclesiastes 2:11 ULB)
 - I looked on all the deeds that I had accomplished

Uses:

- Leviticus 5:3-4
- Leviticus 7:28-30
- Leviticus 8:25-26
- Leviticus 8:28-29
- Leviticus 10:5-7
- Leviticus 21:4-6
- Leviticus 21:7-9
- Leviticus 21:18-21
- Leviticus 22:24-25
- Leviticus 22:24-25
- Leviticus 23:39
- Leviticus 24:3-4
- Leviticus 26:5-6
- Leviticus 26:40-42

Translate Unknowns

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The translationWords pages and the translationNotes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

We have here only five loaves of bread and two fish (Matthew 14:17 ULB)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread or know what it is.

Reason this is a translation issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples from the Bible

I will turn Jerusalem into piles of ruins, a hideout for jackals (Jeremiah 9:11 ULB)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous wolves. (Matthew 7:15 ULB)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

Then they tried to give Jesus wine that was mixed with myrrh. But he refused to drink it. (Mark 15:23 ULB)

People may not know what myrrh is and that it was used as a medicine.

to him who made great lights (Psalm 136:7 ULB)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

your sins ... will be white like snow (Isaiah 1:18 ULB)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

1. Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
2. Substitute something similar from your language if doing so does not falsely represent a historical fact.
3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
4. Use a word that is more general in meaning.
5. Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

- **Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous wolves.** (Matthew 7:15 ULB)
 - Beware of false prophets, those who come to you in sheep's clothing, but are truly hungry and dangerous animals.

“Ravenous wolves” is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See [Translating Metaphors](#).)

- **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB)
 - We have here only five loaves of baked grain seeds and two fish

2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

- **your sins ... will be white like snow** (Isaiah 1:18 ULB) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.

- your sins ... will be white like milk
- your sins ... will be white like the moon

3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

- **Then they tried to give Jesus wine that was mixed with myrrh. But he refused to drink it.** (Mark 15:23 ULB) - People may understand better what myrrh is if it is used with the general word “medicine.”

- Then they tried to give Jesus wine that was mixed with a medicine called myrrh. But he refused to drink it.

- **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB) - People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).

- We have here only five loaves of baked crushed seed bread and two fish

4) Use a word that is more general in meaning.

- **I will turn Jerusalem into piles of ruins, a hideout for jackals** (Jeremiah 9:11 ULB)

- I will turn Jerusalem into piles of ruins, a hideout for wild dogs

- **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB)

- We have here only five loaves of baked food and two fish

5) Use a word or phrase that is more specific in meaning.

- **to him who made great lights** (Psalm 136:7 ULB)

- to him who made the sun and the moon

Uses:

- Leviticus 2:4-5
- Leviticus 2:4-5
- Leviticus 2:6-7
- Leviticus 6:10-11
- Leviticus 6:21-23
- Leviticus 7:9-10
- Leviticus 7:9-10
- Leviticus 7:9-10
- Leviticus 8:8-9
- Leviticus 11:5-8
- Leviticus 11:13-16
- Leviticus 11:17-19

- Leviticus 11:20-23
- Leviticus 11:29-30
- Leviticus 11:29-30
- Leviticus 14:3-5
- Leviticus 23:26-27
- Leviticus 23:33-34
- Leviticus 23:40-41

When Masculine Words Include Women

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

In some parts of the Bible, the words “men”, “brothers” and “sons” refer only to men. In other parts of the Bible, those words include both men and women. When the writer meant both men and women, translators need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says ‘brothers’ when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his”, but it is not limited to males.

A wise child makes his father rejoice
but a foolish child brings grief to his mother. (Proverbs 10:1 ULB)

Reason this is a translation issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples from the Bible

We want you to know, brothers, about the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULB)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

Then said Jesus to his disciples, “If anyone wants to follow me, he must deny himself, take up his cross, and follow me.” (Matthew 16:24-26 ULB)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The underlined words below are specifically about men.

Moses said, 'If a man dies, having no children, his brother must marry his wife and have a child for his brother.' (Mark 22:24 ULB)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

1. Use a noun that can be used for both men and women.
2. Use a word that refers to men and a word that refers to women.
3. Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

1. Use nouns that can be used for both men and women.
 - **The wise man dies just like the fool dies.** (Ecclesiastes 2:16 ULB)
 - “The wise person dies just like the fool dies.”
 - “Wise people die just like fools die.”
2. Use a word that refers to men and a word that refers to women.
 - **For we do not want you to be ignorant, brothers, about the troubles we had in Asia.** (2 Corinthians 1:8) - Paul was writing this letter to both men and women.
 - “For we do not want you to be ignorant, brothers and sisters, about the troubles we had in Asia.” (2 Corinthians 1:8)
3. Use pronouns that can be used for both men and women.
 - **If anyone wants to follow me, he must deny himself, take up his cross, and follow me.** (Matthew 16:24 ULB) - English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.
 - “If people want to follow me, they must deny themselves, take up their cross, and follow me.”

Uses:

- **Leviticus 13:38-39**