

EXODUS 22

Written and compiled by Gary Kukis

Exodus 22:1–31

Property Laws/Moral and Ceremonial Principles

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

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

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

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

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

Preface: This chapter of Exodus is a variety of laws, including lending procedures, what happens if a man seduces a virgin, executing a witch, liability with work animals, and stealing (among other things).

The Bible Summary of Exodus 22 (in 140 characters or less): *Whoever steals shall make restitution. If a man sleeps with a virgin he shall marry her. You shall not oppress strangers or the poor.*¹

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

Quotations:

Outline of Chapter 22:

Introduction

vv. 1–15 **Stealing/Responsibility for Another's Property**
 vv. 16–31 **Miscellaneous Laws**

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	Titles and/or Brief Descriptions of Exodus 22 (by various commentators)
Introduction	Brief, but insightful observations of Exodus 22 (various commentators)
Introduction	Fundamental Questions About Exodus 22
Introduction	The Prequel of Exodus 22
Introduction	The Principals of Exodus 22
Introduction	The Places of Exodus 22
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Introduction	A Synopsis of Exodus 22
Introduction	Outlines of Exodus 22 (Various Commentators)
Introduction	A Synopsis of Exodus 22 from the Summarized Bible
Introduction	The Big Picture (Exodus –)
Introduction	Paragraph Divisions of Modern Translation for Exodus 22

¹ From <http://www.biblesummary.info/exodus> accessed December 24, 2019.

Summary [Shmoop Summary of Exodus 22](#)
 Summary [Edersheim Summarizes Exodus 22](#)
 Summary

Addendum [Josephus' History of this Time Period](#)
 Addendum [A Complete Translation of Exodus 22](#)
 Addendum [Word Cloud from a Reasonably Literal Paraphrase of Exodus 22](#)
 Addendum [Word Cloud from Exegesis of Exodus 22](#)

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

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

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

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

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

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

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

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

[Chapter Outline](#)

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An Introduction to Exodus 22

Introduction: Exodus 22 continues with property rights and related laws and it legislates morality, of all things. Most of the laws carry with them penalties up until v. 21. At that point we have particular regulations for the Hebrews but we do not have in place an appropriate penalty to be levied by the judicial system. Here, as before, the Ten Commandments have provided a framework upon which hang these laws.

The division between chapters 21 and 22 seems arbitrary to me.

Titles and/or Brief Descriptions of Exodus 22 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Exodus 22 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Exodus 22

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Exodus 22

Exodus 22 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Exodus 22

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Exodus 22

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Duration; size

Item	Duration; size

By the Numbers

Item

Duration; size

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Timeline for Exodus 22

Legend

Birth or death

God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parentetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Much of the commentary on the far right came from others' works (like Brent MacDonald).

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmore reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
			1580 B.C. (1542 B.C.)	Exodus 1:8-14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511-1498 B.C.				Thutmose I reign (wife Ahmose)
1514 B.C.	1498-1485 B.C.				Thutmose II - Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

Here is what to expect from Exodus 22:

A Synopsis of Exodus 22

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines of Exodus 22 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

A Synopsis of Exodus 22 from the Summarized Bible

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Exodus –)

Scripture	Text/Commentary
Exodus	
Exodus	
Exodus	
Exodus	
Exodus	

[Chapter Outline](#)

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The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

Paragraph Divisions of Modern Translations for Exodus 22				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Inspired by Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org.

[Chapter Outline](#)

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Changes—additions and subtractions (for Exodus 22): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

The Hebrew and English are out of synch by one verse in this chapter. I will take note of that in the first two verses and in the final verse.

As is my custom, I will begin and end this chapter with quotation marks, as it is God Who is speaking throughout. I will not make any attempt to identify a new paragraph and begin that paragraph with quotation marks.

For this chapter, there is the Israeli version and the Christian version, where the verses are out of synch by one. The Jewish tradition places this first verse at the end of the previous chapter, where it does not belong. The end of the previous chapter deal with damage or harm caused by men or by their animals. V. 1 begins with a man stealing an animal, which theme of theft continues in this chapter through v. 5. So, the Christian sense of organization is the superior choice here.

The division into chapters and verses occurred much later than the text. If memory serves, these divisions did not occur until the Christian era. I am more surprised that there are so few instances of differences than I would be if there were hundreds or thousands.

The difference in the numbering will be noted in the first two verses and then at the end of this chapter. With Exodus 23, the Hebrew and Christian versions synch up once again.

Chapter Outline

Charts, Graphics and Short Doctrines

Stealing/Responsibility for Another's Property

How this is different from the previous chapter is, in the previous chapter, there was responsibility and liability assigned (for instance, someone had a neighbor's bull or sheep, and someone else stole it). In this chapter, the person making restitution has intentionally stolen something from the aggrieved party.

A few translations brought in text from v. 3 and added it to the end of v. 1, which seems eminently necessary.

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

Kukis slavishly literal:

“When steals a man an ox or a sheep and he has killed him or he has sold him, five oxen he will restore in exchange for the ox and four sheep in exchange for the sheep.

Exodus
22:1

Kukis moderately literal:

“When a man steals an ox or a sheep, and he [either] kills it or sells it, he will restore with five oxen for the ox and four sheep for the sheep.

Kukis not-so-literal paraphrase:

“If a man has stolen an ox or a sheep, he will restore to the owner five oxen for the ox he stole, or four sheep for the sheep that he stole.

Here is how others have translated this verse:

Ancient texts:

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

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

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

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

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

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

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here

or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	"When steals a man an ox or a sheep and he has killed him or he has sold him, five oxen he will restore in exchange for the ox and four sheep in exchange for the sheep.
Dead Sea Scrolls	.
Targum (Onkelos)	If a man steal an ox or a lamb, and kill or sell it, he shall repay five oxen for the ox, and four sheep for the lamb. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	When a man stealeth an ox or a sheep, and killeth or selleth it, five oxen shall he make good for one ox, because he hath hindered him from his ploughing; and four sheep for one, because he hath impoverished him by his theft, and not done service by it.
Jerusalem targum	.
Revised Douay-Rheims ³	If any man steal an ox or a sheep, and kill or sell it: he shall restore five oxen for one ox, and four sheep for one sheep.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"If a man steals an ox or a sheep, and kills it, or sells it; he shall pay five oxen for an ox, and four sheep for a sheep.
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	IF a man shall steal an ox or a ewe, and kill it, or sell it; he shall restore five oxen for an ox and four ewes for a ewe.
Updated Brenton (Greek) ⁴	And if one steal an ox or a sheep, and kill it or sell it, he shall pay five calves for a calf, and four sheep for a sheep..

Significant differences:

There are almost no differences in the translations which follow, apart from the headings (or sub-headings). There are some translations who are careful to almost always present a maverick translation.

Limited Vocabulary Translations:⁵

Bible in Basic English	If a man takes without right another man's ox or his sheep, and puts it to death or gets a price for it, he is to give five oxen for an ox, or four sheep for a sheep, in payment: the thief will have to make payment for what he has taken; if he has no money, he himself will have to be exchanged for money, so that payment may be made. [A portion of v. 3 is added into v. 1.]
Easy English	When a man takes something that is not his own Perhaps a bad man may take a cow or a sheep. He may kill it or he may sell it. Then he must pay the animal's master. He must pay five cows for the one cow that he took. And he must pay four sheep for the one sheep that he took.

³ Also known as the 'you' version; found here: <http://www.cormacburke.or.ke/node/1054>

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

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

Easy-to-Read Version—2006	“How should you punish a man who steals a bull or a sheep? If the man kills the animal or sells it, then he cannot give it back. So he must pay five bulls for the one he stole. Or he must pay four sheep for the one he stole. He must pay for stealing. If he owns nothing, then he will be sold as a slave. But if the man still has the animal and you find it, that man must give the owner two animals for every animal he stole. It doesn’t matter if the animal was a bull, a donkey, or a sheep. [A portion of v. 3 is added into v. 1.]
God’s Word™	The Lord continued, “Whenever someone steals a bull or a sheep and butchers it or sells it, he must make up for the loss with five head of cattle to replace the bull or four sheep to replace the sheep. Exodus 22:1–31 in English Bibles is Exodus 21:37–22:30 in the Hebrew Bible.
Good News Bible (TEV)	Laws about Repayment “If someone steals a cow or a sheep and kills it or sells it, he must pay five cows for one cow and four sheep for one sheep. He must pay for what he stole. If he owns nothing, he shall be sold as a slave to pay for what he has stolen. If the stolen animal, whether a cow, a donkey, or a sheep, is found alive in his possession, he shall pay two for one. [A portion of v. 3 is added into v. 1.] “If a thief is caught breaking into a house at night and is killed, the one who killed him is not guilty of murder. But if it happens during the day, he is guilty of murder. Vv. 2–4 are included for context.
The Message	.
Names of God Bible	.
NIRV	Laws About Keeping Property Safe “Suppose someone steals an ox or a sheep. And suppose that person kills it or sells it. Then the thief must pay back five oxen for the ox. Or the thief must pay back four sheep for the sheep..
New Simplified Bible	.

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

Contemporary English V.	If you steal an ox and slaughter or sell it, you must replace it with five oxen; if you steal a sheep and slaughter it or sell it, you must replace it with four sheep.
The Living Bible	“If a man steals an ox or sheep and then kills or sells it, he shall pay a fine of five to one—five oxen shall be returned for each stolen ox. For sheep, the fine shall be four to one—four sheep returned for each sheep stolen.
New Berkeley Version	.
New Life Version	Laws about Paying Back What Is Owed “If a man steals a bull or a sheep and kills it or sells it, he will pay five bulls for the bull and four sheep for the sheep..
New Living Translation	Protection of Property [a]“If someone steals an ox ^[b] or sheep and then kills or sells it, the thief must pay back five oxen for each ox stolen, and four sheep for each sheep stolen. a. 22:1a Verse 22:1 is numbered 21:37 in Hebrew text. b. 22:1b Or <i>bull</i> , or <i>cow</i> ; also in 22:4, 9, 10.
Unlocked Dynamic Bible	.
Unfolding Bible (simplified) ⁶	.

Partially literal and partially paraphrased translations:

American English Bible	‘If someone should steal an ox or a sheep and kills it or sells it; he must pay back five calves for a calf, and four sheep for a sheep.
Beck’s American Translation	.

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

Common English Bible	.
New Advent (Knox) Bible	The man who steals ox or sheep and slaughters or sells it, must make restitution at the rate of five oxen for one, and four sheep for one.
Translation for Translators	Laws regarding possessions Yahweh also said, "If someone steals a bull or a sheep, and then slaughters it to <i>sell it or to sacrifice it</i> or sells its meat to <i>someone else</i> , he must pay five bulls for the bull <i>that he stole</i> , and he must pay four sheep for the sheep <i>that he stole</i> ."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	.
Ferrar-Fenton Bible	'If a man steals a bullock or a sheep, and slaughters it, or sells it, he shall compensate with five bullocks in place of the ox, or four sheep in place of theisheep.
God's Truth (Tyndale)	.
HCSB	Laws about Theft "When a man steals an ox or a sheep and butchers it or sells it, he must repay five cattle for the ox or four sheep for the sheep. Ex 21:37 in Hb
International Standard V	Laws Concerning Theft of Personal Property ^a "If a man steals an ox or sheep and slaughters it or sells it, he is to repay five oxen ^b for the ox and four sheep for the sheep. a 22:1 This verse is 21:37 in MT b 22:1 Or <i>cattle</i>
Jubilee Bible 2000	.
Lexham English Bible	Regulations Regarding Theft, Borrowing, and Accidental Damage or Loss " If a man steals an ox or small livestock and slaughters it or sells it, he will make restitution with five cattle in place of the ox and with four sheep or goats in place of the small livestock. [I do not know why Lexham has a double quote here.]
NIV, ©2011	Protection of Property ^[a] "Whoever steals an ox or a sheep and slaughters it or sells it must pay back five head of cattle for the ox and four sheep for the sheep. ^[a] In Hebrew texts 22:1 is numbered 21:37, and 22:2-31 is numbered 22:1-30.
Tree of Life Version	.
Unfolding Bible Literal Text ⁷	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002) ⁸	.
New American Bible (2011) ⁹	When someone steals an ox or a sheep and slaughters or sells it, he shall restore five oxen for the one ox, and four sheep for the one sheep. 2 Sm 12:6. [This is Exodus 21:37 in the NAB.]
New English Bible—1970	Compensation. When a man steals an ox or a sheep and slaughters or sells it, he shall repay five beasts for the ox and four sheep for the sheep.

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

⁸ Found here: http://www.vatican.va/archive/ENG0839/_INDEX.HTM

⁹ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

New Jerusalem Bible	'If anyone steals an ox or a sheep and slaughters or sells it, he will pay back five beasts from the herd for the ox, and four animals from the flock for the sheep.' [This is Exodus 21:37 in the NJB.]
New RSV	When someone steals an ox or a sheep, and slaughters it or sells it, the thief shall pay five oxen for an ox, and four sheep for a sheep. The thief shall make restitution, but if unable to do so, shall be sold for the theft. [The New RSV quite unceremoniously moves a portion of v. 3 to end v. 1.]

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	JUDGMENTS FOR PROPERTIES If a man steals an ox, or a lamb and slaughters or sells it; he shall pay five oxen for an ox and four flocks for a lamb.
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	.
Judaica Press Complete T.	.
Kaplan Translation	. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
<i>The Scriptures</i> 1998	.

Most (but not all) of the Catholic and Jewish Bibles have the Hebrew verse numbering at this point. Notable exceptions: the Christian Community Bible, the Heritage Bible, the New RSV, and the Orthodox Jewish Bible. Not every translation is so marked, as it is a pretty minor detail.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Was a man to steal a plowing beast or one of the small cattle, even is to have slaughtered it or is to have sold it, he was to restore five plowing beasts for the plowing beast, and four small cattle for the small cattle.
Charles Thompson OT Concordant Literal Version	. When a man steals a bull or a flocking and slaughters it or sells it, five oxen shall he repay for the bull and four small cattle for the flocking.
Darby Translation (1889)	.
exeGesés companion Bible	.
Orthodox Jewish Bible	If a ganav takes a shor, or a seh, and slaughter it, or sell it; he shall restore five cattle for an ox, and the seh. This Bible matches up with the Christian Bible.
Rotherham's <i>Emphasized B.</i>	When a man stealeth an ox or a sheep, and slayeth it, or selleth it, with five of the herd, shall he make good—for the ox, or with four of the flock, for the sheep.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Property Laws "If a man steals a ·bull [ox] or a sheep and ·kills [slaughters] or sells it, he must ·pay back [compensate] five ·bulls [oxen] for the one bull he stole and four sheep for the one sheep he stole.
Kretzmann's Commentary	Verses 1-15 Regarding Property

If a man shall steal an ox or a sheep, and kill it or sell it, he shall restore five oxen, five head of cattle, for an ox and four sheep for a sheep. The Lord wanted complete restoration to be made, the indemnity being in proportion to the transgression.

Syndein/Thieme
The Voice

Eternal One: If someone steals an ox or a sheep and either kills or sells it *for profit*, then he must pay five oxen for the one ox *he stole* or four sheep for the one sheep *he stole*. But if the stolen animal—the ox or donkey or sheep—is still alive and in his possession when he is caught, then the thief must pay *the owner* double. A thief must make restitution *for what he has taken*. If he has no means of doing so, he must be sold to pay for his theft. Verses 2–4 have been rearranged to assist in the comprehension of the passage. [Vv. 1&3 are grouped together; then vv. 2&4.]

Bible Translations with Many Footnotes:

The Complete Tanach¹⁰

If a man steals a bull or a lamb and slaughters it or sells it, he shall pay five cattle for the bull or four sheep for the lamb.

five cattle, etc.: Rabban Yochanan ben Zakkai said: The Omnipresent was considerate of people's honor. [For] a bull, which walks with its [own] feet, and the thief was not disgraced by carrying it on his shoulder, he pays fivefold. [For] a lamb, which he [the thief] carries on his shoulder, he pays [only] fourfold because he was disgraced by it. Rabbi Meir said: Come and see how great the power of work is. [For the theft of] a bull, which caused [the owner] to stop working, he [the thief] pays five. [For the theft of] a lamb, which did not cause [the owner] to stop working, [the thief pays] four. -[From Mechilta, B.K. 79b, Tosefta B.K. 7:3]

for the bull...for the lamb: Scripture repeated them [i.e., the mentioning of the bull and the lamb] to tell [you] that the rule of fourfold and fivefold payments applies only to a bull and a lamb. [From B.K. 67b]

The Geneva Bible
Kaplan Translation

Penalties for Stealing

If a person steals an ox or sheep and then slaughters or sells it, he must repay five oxen for each ox, and four sheep for each sheep.

four sheep

See 2 Samuel 12:6.

NET Bible®

Laws about Property

22:1¹ (21:37)² "If a man steals an ox or a sheep and kills it or sells it, he must pay back³ five head of cattle for the ox, and four sheep for the one sheep.⁴

^{1sn} The next section of laws concerns property rights. These laws protected property from thieves and oppressors, but also set limits to retribution. The message could be: God's laws demand that the guilty make restitution for their crimes against property and that the innocent be exonerated.

^{2sn} Beginning with 22:1, the verse numbers through 22:31 in the English Bible differ from the verse numbers in the Hebrew text (BHS), with 22:1 ET = 21:37 HT, 22:2 ET = 22:1 HT, etc., through 22:31 ET = 22:30 HT. Thus in the English Bible ch. 22 has 31 verses, while in the Hebrew Bible it has 30 verses, with the one extra verse attached to ch. 21 in the Hebrew Bible.

^{3tn} The imperfect tense here has the nuance of obligatory imperfect – he must pay back.

^{4tn} בָּקָר (baqar) and צֹאן (tso'n) are the categories to which the ox and the sheep belonged, so that the criminal had some latitude in paying back animals.

Literal, almost word-for-word, renderings:

¹⁰ Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

Brenner's Mechanical Trans.	...(if) a man steals an ox or a ram, and he butchers him, or he sells him, he will make restitution with five cattle (in place of) the ox, and four flocks (in place of) the ram,...
C. Thompson LXX (updated)	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	Laws About Restitution If a man steals an ox or a sheep and kills it or sells it, then he shall repay five oxen for an ox, and four sheep for a sheep.
Modern Literal Version	.
NASB	Property Rights "If a man steals an ox or a sheep and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep. Ch 21:37 in Heb
New European Version	Regulations about Theft and Loss If a man steals an ox or a sheep, and kills it, or sells it; he shall pay five oxen for an ox, and four sheep for a sheep.
New King James Version	Responsibility for Property "If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	"When a man steals an ox or sheep, and has slaughtered it or sold it, five of the herd he does repay for the ox, and four of the flock for the sheep.

The gist of this passage: A person who steals livestock from another, must pay 4x or 5x the value of the animal taken.

The first thing that you may notice is, the Hebrew and the English Bible do not synch up at this point. This verse is the end of Exodus 21 in the Hebrew.

About the only thing that stands out to me is, the use of the preposition *kîy* to begin this verse, and the hypothetical particle begins the next verse (and vv. 2, 3, 7, etc.). However, we will find the *kîy* preposition used throughout this chapter as well.

The chapter divisions were set centuries after the original text was written. Now, did the Hebrew copyists see what the Christians were doing or vice versa? Did one mostly synch up with the other? I don't know the answers to these questions.

This verse rightfully belongs in a section different from chapter 21 because it deals with property rights whereas the previous verses dealt with injuries. However, apart from this being a new section, God is still enumerating laws to Moses.

Notice here that we have departed from *an eye for an eye and a tooth for a tooth*; stealing requires payback + interest + penalties. If only this could be applied today—we have so many white collar criminals who, because they don't carry a gun and walk into a convenience store and demand \$80 from the till, receive very little punishment for the money which they have extorted, embezzled, defrauded. They should pay back as the Bible demands, five times for grand larceny and four times for petty larceny. Here their house should be sold, along

with their car and their salary attached, if necessary, for the rest of their natural lives; and this should not be expunged by bankruptcy.

Similarly, there are thieves who should be locked up until they can earn enough money to (1) pay for their stay in Jail and (2) to reimburse their victim(s) four to five-fold. A criminal cannot do this while being paid a few dollars a day; he should receive a reasonable wage according to his work output and the value of his services. Those who refuse to work or are an escape risk and a security risk, should rot in jail until they are ready to tow the line. However, notice that there is no jail time prescribed by this verse. The thief pays four to five times as much as he has stolen and then he is off. Also, there is nothing said here about a thief who is poor and hungry getting a break (however, such robberies certainly make up a very small minority of the crime of today).

Exodus 22:1a (= 21:37a in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
gânab (גָּנַב) [pronounced <i>gaw-NAH^{BV}</i>]	<i>to steal, to take away by theft; to deceive</i>	3 rd person masculine singular, Qal imperfect	Strong's #1589 BDB #170
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
shôwr (שׂוֹר) [pronounced <i>shohr</i>]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
seh (שֶׁה) [pronounced <i>seh</i>]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961

Translation: "When a man steals an ox or a sheep,..."

Interestingly enough, God uses the word *when* rather than the word *if*; which suggests to me that this violation of law is inevitable.

We are considering a situation where a man steals an ox or a sheep. No other relevant circumstances are brought into the picture.

Exodus 22:1b (= 21:37b in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 22:1b (= 21:37b in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṭābach (טָבַח) [pronounced <i>taw^b-VAHKH</i>]	<i>to kill or slaughter [cattle], to butcher [animals]; to kill or slay [men]; used figuratively to slaughter ruthlessly and without compassion</i>	3 rd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #2873 BDB #370
'ōw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
mākar (מָכַר) [pronounced <i>maw-KAHR</i>]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	3 rd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #4376 BDB #569

Translation: ...and he [either] kills it or sells it,...

The man may kill the sheep or sell it; but, whatever the case, the sheep is no longer in his possession.

Exodus 22:1c (= 21:37c in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chāmishshâh (חַמִּישָׁה) [pronounced <i>khuh-mish-SHAW</i>]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i>]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
shâlêm (שָׁלַם) [pronounced <i>shaw-LAHM</i>]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022
The NET Bible: <i>The imperfect tense here has the nuance of obligatory imperfect – he must pay back.</i> ¹¹			
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
shôwr (שׁוֹר) [pronounced <i>shohr</i>]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun with the definite article	Strong's #7794 BDB #1004
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

¹¹ From <https://bible.org/netbible/index.htm?exo22.htm> accessed July 10, 2019.

Exodus 22:1c (= 21:37c in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'arba' (עֲרֵבָא) [pronounced <i>ahr^e-BAHG</i>]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
tsō'n (צֹאן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun	Strong's #6629 BDB #838
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
seh (שֶׁה) [pronounced <i>seh</i>]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun with the definite article	Strong's #7716 BDB #961

Translation: ...he will restore with five oxen for the ox and four sheep for the sheep.

I would understand the imperfect tense of *restore* to indicate that payment back might be a process rather than something which is accomplished in a moment.

God requires more of a restitution than simply replacing the animal which was stolen. There is a penalty. The thief must restore the ox with 5 oxen; and the sheep with 4 sheep.

Why is there not a fourfold (or fivefold) restitution for both categories? Why are these treated differently? My assumption here is, it is more difficult and/or most costly to raise an ox as over against a sheep. So the ox represents a much greater value as well as represents much more feed and care given to the ox.

Exodus 22:1 "If a man has stolen an ox or a sheep, he will restore to the owner five oxen for the ox he stole, or four sheep for the sheep that he stole.

Quite a number of translations take a portion of v. 3 and add it in at the end of v. 1:

Easy-to-Read Version–2006 "How should you punish a man who steals a bull or a sheep? If the man kills the animal or sells it, then he cannot give it back. So he must pay five bulls for the one he stole. Or he must pay four sheep for the one he stole. He must pay for stealing. If he owns nothing, then he will be sold as a slave. But if the man still has the animal and you find it, that man must give the owner two animals for every animal he stole.

You might expect, at this point, a lengthy discussion of, *does v. 3 belong here or not?* The situation is this—no doubt, people would wonder, *what about the thief who has nothing to restore with?* This is answered when we get to v. 3, so we do not have to deal with that now. However, for many people, it is a logical place to go, first off.

Since the text is here, whether placed at the end of v. 1 or left where it is found, the information is the same.

It might be more interesting to discuss, why does God's mind work in this way to lay out the text as it is; but our minds want to see this text moved around? Interesting question, but, at this time, I am unable to provide any insight into this topic.

Several translations revised the order of vv. 2–4, which appears to be in an odd order. At least one translation suggested that this was a part of a larger passage which had been lost with the passage of time.

I left off several footnotes which identified v. 2 and v. 1 in the Hebrew.

If in a burglary is discovered a thief and he was beaten and he has died, [there is] to him no bloodguilt. If he rises [with] the sun, upon him [is] bloodguilt to him. Restoring, he will restore. If [there is] nothing to him and he was sold as a slave in his theft. If being found is found in his hand the stolen item, from an ox as far as a sheep—alive—a pair he will restore.

Exodus
22:2–4

If a thief is discovered during a burglary and he is beaten and he dies, [there is] no bloodguilt [imputed] to him [the homeowner]. If [beaten thief] rises up [with] the sun upon him, [then there is] bloodguilt [imputed] to him [the thief]. He will certainly restore [what he stole]. If he has nothing, then he will be sold as a slave for his theft. If the stolen item(s) is found in his possession, whether a sheep or an ox [and it is still] alive, he will restore [what he has taken] twofold.

If a thief is discovered while in the midst of a burglary, and he is beaten and he dies, the homeowner will not be held guilty. If he rises up with the sun, there will be guilt imputed to the thief. He will certainly restore what he stole. If he has nothing in his possession, then the thief may be sold as a slave in order for the owner to recoup his losses. If the stolen item is found with the thief, whether an ox or a sheep, as long as the animal is alive, the thief will restore twofold.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	If in a burglary is discovered a thief and he was beaten and he has died, [there is] to him no bloodguilt. If he rises [with] the sun, upon him [is] bloodguilt to him. Restoring, he will restore. If [there is] nothing to him and he was sold as a slave in his theft. If being found is found in his hand the stolen item, from an ox as far as a sheep—alive—a pair he will restore.
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	. . If a thief be found breaking through, and he be smitten and die, there shall be no blood due to him. If the eyes of witnesses fall upon him, blood shall be due to him, paying he shall pay. If he have nothing, he shall be sold for his robbery. If the thing stolen, from an ox to an ass, be found in his possession, they being alive, he shall restore two for one.
Targum (Pseudo-Jonathan)	If a thief be found in a window of the wall, and be smitten and die, there shall not be on his account the guilt of the shedding of innocent blood. If the thing be as clear as the sun that he was not entering to destroy life, and one hath killed him, the guilt of the shedding of innocent blood is upon him; and if spared from his hand, restoring he shall restore. If he have not wherewith to restore, the beth din shall sell him for his theft until the year of release. If before witnesses, the thing stolen was found in his possession, from an ox or an ass, unto a sheep alive, he shall restore two for one.
Revised Douay-Rheims	If a thief be found breaking open a house or undermining it, and be wounded so as to die: he that slew him shall not be guilty of blood. But if he did this when the sun is risen, he has committed murder, and he shall die. If he have not wherewith to make restitution for the theft, he shall be sold. If that which he stole be found with him, alive, either ox, or ass, or sheep: he shall restore double.
Douay-Rheims 1899 (Amer.)	.

Aramaic ESV of Peshitta	If the thief is found breaking in, and is struck so that he dies, there shall be no guilt of bloodshed for him. If the sun has risen on him, there shall be guilt of bloodshed for him; he shall make restitution. If he has nothing, then he shall be sold for his theft. If the stolen property is found in his hand alive, whether it is ox, donkey, or sheep, he shall pay double.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . If a thief is found breaking into a house and is wounded so that he dies, there is no penalty for bloodshed. But if the sun be risen upon him, there shall be blood penalty for him; and he should make full restitution; if he has nothing, then he shall be sold for his theft. If the animal is found in his possession alive, whether it is an ox or an ass, or a ewe, he shall restore double.
Updated Brenton (Greek)	And if the thief be found in the breach made by himself and be smitten and die, there shall not be blood shed for him. But if the sun be risen upon him, he is guilty, he shall die instead; and if a thief have nothing, let him be sold in compensation for what he has stolen. And if the thing stolen be left and be in his hand alive, whether ox or sheep, he shall restore them two-fold.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	If a thief is taken in the act of forcing his way into a house, and his death is caused by a blow, the owner of the house is not responsible for his blood. But if it is after dawn, he will be responsible. If he still has what he had taken, whatever it is, ox or ass or sheep, he is to give twice its value.
Easy English	Perhaps someone may catch a bad man, just as he goes into another man's house. He hits the bad man and the bad man dies. This thing is not murder, if it happens at night. But if it happens during the day, it is murder. A man who takes another man's animal must certainly give it back. If he cannot do this, then someone must buy him as a slave. And he must give the money to the man whose animal he took. Perhaps someone will find the animal alive, in the man's field. Then the man must give back two animals. He must do this, whether it was a cow, or a donkey, or a sheep.
Easy-to-Read Version—2001	"How should you punish a man who steals a bull or a sheep? If the man kills the animal or sells it, then he can't give it back. So he must pay five bulls for the one he stole. Or, he must pay four sheep for the one he stole. He must pay for stealing. If he owns nothing, then he will be sold as a slave. But if the man still has the animal and you find it, then that man must give the owner two animals for every animal he stole. It doesn't matter if the animal was a bull or a donkey or a sheep. "If a thief is killed while trying to break into a house {at night}, then no one will be guilty for killing him. But if this happens during the day, then the person who killed him will be guilty {of murder}. V. 1 is included for context.
Easy-to-Read Version—2006	"If a thief is killed while trying to break into a house at night, then no one will be guilty for killing him. But if this happens during the day, the one who killed him will be guilty of murder. The ERV put much of the previous passage back with v. 1.
<i>God's Word</i> ™	"If anyone catches a thief breaking in and hits him so that he dies, he is not guilty of murder. But if it happens after sunrise, he is guilty of murder. "A thief must make up for what he has stolen. If he is unable to do so, he must be sold as a slave to pay for what he stole. But if the stolen animal is found alive in his possession, whether it's a bull, donkey, or a sheep, he must make up for the loss with double the amount.
Good News Bible (TEV)	.

The Message

“If someone steals an ox or a lamb and slaughters or sells it, the thief must pay five cattle in place of the ox and four sheep in place of the lamb. If the thief is caught while breaking in and is hit hard and dies, there is no bloodguilt. But if it happens after daybreak, there is bloodguilt.

“A thief must make full restitution for what is stolen. The thief who is unable to pay is to be sold for his thieving. If caught red-handed with the stolen goods, and the ox or donkey or lamb is still alive, the thief pays double. V. 1 is included for context.

Names of God Bible
NIRV

“Suppose you catch a thief breaking into your house at night. And suppose you hit the thief and the thief dies. Then you are not guilty of murder. But suppose it happens after the sun has come up. Then you are guilty of murder.

“Anyone who steals must pay for whatever they steal. But suppose the thief does not have anything. Then the thief must be sold to pay for what was stolen. What if the stolen ox, donkey or sheep is found alive with the thief? Then the thief must pay back twice as much.

New Simplified Bible

»If the thief is caught while breaking in and is struck so that he dies, there will be no blood guiltiness on his account. »But if it happens after sunrise, he is guilty of murder. A thief must make up for what he has stolen. If he is unable to do so, he should be sold as a slave to pay for what he stole. »If the stolen animal is found alive in his possession, whether it is a bull, donkey, or a sheep, he must make up for the loss with double the amount.

Thought-for-thought translations; dynamic translations; paraphrases:Casual English Bible
College Press Bible Study
Contemporary English V.

But if you cannot afford to replace the animals, you must be sold as a slave to pay for what you have stolen. If you steal an ox, donkey, or sheep, and are caught with it still alive, you must pay the owner double. If you happen to kill a burglar who breaks into your home after dark, you are not guilty. But if you kill someone who breaks in during the day, you are guilty of murder.

The Living Bible

“If a thief is caught in the act of breaking into a house and is killed, the one who killed him is not guilty. But if it happens in the daylight, it must be presumed to be murder and the man who kills him is guilty.

“If a thief is captured, he must make full restitution; if he can’t, then he must be sold as a slave for his debt.

“If he is caught in the act of stealing a live ox or donkey or sheep or whatever it is, he shall pay double value as his fine.

New Berkeley Version
New Life Version

If the robber is caught while breaking in, and is hit so that he dies, the owner of the house is not guilty for his blood. But if the sun has risen on him, there will be guilt for his blood. The robber must pay for the loss. If he has nothing, then he must be sold for stealing. If the stolen bull or donkey or sheep is found alive with him, he must pay twice what it is worth.

New Living Translation

“If a thief is caught in the act of breaking into a house and is struck and killed in the process, the person who killed the thief is not guilty of murder. But if it happens in daylight, the one who killed the thief is guilty of murder.

“A thief who is caught must pay in full for everything he stole. If he cannot pay, he must be sold as a slave to pay for his theft. If someone steals an ox or a donkey or a sheep and it is found in the thief’s possession, then the thief must pay double the value of the stolen animal.

Unlocked Dynamic Bible

If a thief is caught while he is breaking into someone’s house at night, if the one who catches him kills the thief, he is not guilty of killing him. But if that happens during the daytime, the one who killed the thief is guilty of murdering him. A thief

must pay for what he stole. If he has no animal with which to pay for the one that he stole, he must be sold to become someone else's slave, and the money from his sale must be used to pay for what he stole. If a thief still has the animal when he is caught, whether it is a bull or a donkey or a sheep, and it is still alive, the thief must pay back the stolen animal as well as another one of the same kind.

Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible And if a thief should be caught inside a fence and is beaten and dies as the result; no one will be found guilty [of killing him]. However, if someone [kills a thief] the next day, he is guilty and should be [put to death].

'If a thief has nothing left [of what he stole]; he can be sold [as a slave] to repay what he has stolen. But if the thing he stole is still around and can be found alive in his possession (as with an ox or a sheep); he must pay back twice as much.

Beck's American Translation .

Common English Bible

If the thief is caught breaking in and is beaten and dies, the one who killed him won't be guilty of bloodshed. However, if this happens in broad daylight, then the one who killed him is guilty of bloodshed. For his part, the thief must make good on what he stole. If he has nothing, he must be sold to pay for his theft. If an animal (whether ox, donkey, or sheep) is found alive in the thief's possession, he must pay back double.

New Advent (Knox) Bible

When a thief is caught breaking into a house, or digging under the walls of it, the man who deals him a fatal wound is not guilty of murder, unless the deed was done after sun-rise. If the sun be risen, there is murder done, and life must pay for life.[1] The thief who has no money to make restitution with, must himself be sold as a slave.

[1] In Jewish as in Roman law, housebreaking by night was counted a more serious offence than open robbery by day. The text here is perhaps inaccurate; verse 4 would fit in better after verse 1.

If something stolen, ox or ass or sheep, is found alive in the possession of the thief, he shall make restitution twofold.

Translation for Translators

If a thief is caught while he is breaking into someone else's house at night, *if the one who catches him* kills the thief, he is not guilty of murdering him. But if that happens during the daytime, *the one who killed the thief* is guilty of murdering him. The thief must pay for what he stole. If he has no *animals with which to pay for the one that he stole*, he must be sold to *become someone's else's slave and the money must be used* to pay for what he stole. If the thief still has the animal when he is caught, whether it is a bull or a donkey or a sheep, and it is still alive, the thief must give back *the stolen animal as well as giving two additional* animals for each one that he stole.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation

If a thief is caught trying to break in, and is struck a fatal blow, no blood will be shed on his account. [If the thief dies in the act of thieving, that's the end of the case.] If the sun rises on him, blood will be shed on his account, in that he must make full restitution. If he has nothing to repay with, he must be sold on account of his theft. If the stolen livestock is found alive in his hand, be it ox or donkey or sheep, he must repay double.

Ferrar-Fenton Bible

If a thief is found breaking in, and is struck and dies; there is not blood—guilt for him. If the sun was shining on him, he may redeem his blood. If he has nothing then he

God's Truth (Tyndale)	<p>shall be sold for stealing. ' If you find his theft in his hand, as a bullock, or an ass, or sheep, alive, he shall be lined by two.</p> <p>If a thief be found breaking up and be smitten that he die, there shall no blood be shed for him: except the *sonne be up when he is found, then there shall be blood shed for him. *sonne (exact spelling, sun is found in this text as sunne)</p> <p>A thief shall make restitution: If he have not wherewith, he shall be sold for his theft. If the theft be found in his hand alive (whether it be ox, ass or sheep) he shall restore double.</p>
HCSB	<p>If a thief is caught in the act of breaking in, and he is beaten to death, no one is guilty of bloodshed. But if this happens after sunrise, [Lit <i>if the sun has risen over him</i>] there is guilt of bloodshed. A thief must make full restitution. If he is unable, he is to be sold because of his theft. If what was stolen—whether ox, donkey, or sheep—is actually found alive in his possession, he must repay double.</p>
International Standard V	<p>"If a thief is found while breaking into a house,^c and is struck down and dies, it is not a capital crime^d in that case,^e but if the sun has risen on him, then it is a capital crime^f in that case.^g A thief^h shall certainly make restitution, but if he has nothing, he is to be soldⁱ for his theft. If what was stolen is actually found alive in his possession, whether an ox, a donkey or a sheep, he is to repay double.</p> <p>c 22:2 Lit. <i>while breaking in</i></p> <p>d 22:2 Lit. <i>dies, there is no bloodguilt</i></p> <p>e 22:2 Lit. <i>for him or for it</i></p> <p>f 22:3 Lit. <i>then there is bloodguilt</i></p> <p>g 22:3 Lit. <i>for him or for it</i></p> <p>h 22:3 Lit. <i>He</i></p> <p>i 22:3 i.e. <i>sold into slavery</i></p>
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	<p>.</p> <p>.</p> <p>" If a thief is found in the act of breaking in and he is struck and he dies, there is not bloodguilt for him. (If the sun has risen over him, [there is] bloodguilt for him. He will make full restitution. If {he does not have enough}, he will be sold for his theft. If indeed the stolen item is found {in his possession} alive, from ox to donkey to small livestock, he will make double restitution. [I have no idea what the first "((" is all about.]</p>
NIV, ©2011	<p>"If a thief is caught breaking in at night and is struck a fatal blow, the defender is not guilty of bloodshed; but if it happens after sunrise, the defender is guilty of bloodshed.</p> <p>"Anyone who steals must certainly make restitution, but if they have nothing, they must be sold to pay for their theft. If the stolen animal is found alive in their possession—whether ox or donkey or sheep—they must pay back double.</p>
Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible	<p>.</p> <p>.</p> <p>If a thief is found breaking in, and if he is struck so that he dies, in that case no guilt for murder will attach to anyone on his account. But if the sun has risen before he breaks in, guilt for murder will attach to the person who kills him. A thief must make restitution. If he has nothing, then he must be sold for his theft. If the stolen animal is found alive in his possession, whether it is an ox, a donkey, or a sheep, he must pay back double.</p>
Urim-Thummim Version	<p>If a thief is found in the middle of a burglary and is beaten so that he dies, there will be no blood spilled in exchange for his. But if this occurs after sunrise to the thief there would be spilling of blood due for him. The thief will be required to make restitution or be sold for his theft. If the thief is caught red handed whether it is ox, donkey or sheep then he will restore double.</p>
Wikipedia Bible Project	<p>If a thief will be found in the shadows, and he is struck and dies, he has no blood cost. If the sun shone upon him, he has blood cost--- pay he will pay, if he has not,</p>

and he will be sold for his thieving. If find you shall find the theft in his hand, from ox to donkey to lamb, alive, he will pay two.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) If a thief is caught breaking into a house and receives a mortal blow, the man who struck him will not be guilty of his death, but if it happened after dawn he will be guilty of murder. The thief must make full restitution. If he cannot do this he must be sold for what he has stolen. If what has been stolen is found alive in his possession, be it ox, donkey or sheep, he must pay double. [In this and several other translations, this passage is vv. 1–3.]
- The Heritage Bible If a thief is found burglarizing, and is struck and he dies, there shall be no blood *required* for him. If the sun has risen upon him, blood, being completed, shall be completed for him; if there is nothing that is his, then he shall be sold for his theft. If the theft, being found, is found in his hand alive, ox, or donkey, or flock animal, he shall make it complete double.
- New American Bible (2002) .
- New American Bible (2011) [If a thief is caught* in the act of housebreaking and beaten to death, there is no bloodguilt involved. But if after sunrise he is thus beaten, there is bloodguilt.] He must make full restitution. If he has nothing, he shall be sold to pay for his theft. If what he stole is found alive in his possession, be it an ox, a donkey or a sheep, he shall make twofold restitution.
- * [22:1–2] **If a thief is caught:** this seems to be a fragment of what was once a longer law on housebreaking, which has been inserted here into the middle of a law on stealing animals. At night the householder would be justified in killing a burglar outright, but not so in the daytime, when the burglar could more easily be caught alive. He must make full restitution: this stood originally immediately after 21:37.
- New English Bible–1970 (2-4) vv2-4 rearranged thus: 3b, 4, 2, 3a He shall pay in full; if he has no means, he shall be sold to pay for the theft. But if the animal is found alive in his possession, be it ox, ass, or sheep, he shall repay two.
- If a burglar is caught in the act and is fatally injured, it is not murder; but if he breaks in after sunrise and is fatally injured, then it is murder.
- New Jerusalem Bible 'If a thief is caught breaking in and is struck a mortal blow, his blood may not be avenged, but if it happens after sunrise, his blood may be avenged. He will make full restitution; if he has not the means, he will be sold to pay for what he has stolen. If the stolen animal is found alive in his possession, be it ox, donkey or animal from the flock, he will pay back double.
- New RSV If a thief is found breaking in, and is beaten to death, no bloodguilt is incurred; but if it happens after sunrise, bloodguilt is incurred. When the animal, whether ox or donkey or sheep, is found alive in the thief's possession, the thief shall pay double.
- Revised English Bible–1989 He must pay in full; if he has no means, he is to be sold to pay for the theft. But if the animal is found alive in his possession, be it ox, donkey, or sheep, he must repay two for each one stolen. If a burglar is caught in the act and receives a fatal injury, it is not murder; but if he breaks in after sunrise and receives a fatal injury, then it is murder.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible "If a thief caught in the act of breaking in is beaten to death, it is not murder; unless it happens after sunrise, in which case it is murder. A thief must make restitution; so if he has nothing, he himself is to be sold to make good the loss from the theft. If what he stole is found alive in his possession, he is to pay double, no matter whether it is an ox, a donkey or a sheep.

Hebraic Roots Bible	If the thief is found breaking in, and is stricken and dies, no blood shall be shed for him. If the sun has risen on him, blood is due for him; repaying he shall repay. If he has nothing, then he should be sold for his theft. If the stolen thing finding is found in his hand alive, from ox to donkey to flock animal, he shall pay double.
Israeli Authorized Version The Israel Bible (beta)	. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND IF THE THIEF BE FOUND IN THE BREACH MADE BY HIMSELF AND BE SMITTEN AND DIE, THERE SHALL NOT BE BLOOD SHED FOR HIM. BUT IF THE SUN BE RISEN UPON HIM, HE IS GUILTY, HE SHALL DIE INSTEAD; AND IF A THIEF HAVE NOTHING, LET HIM BE SOLD IN COMPENSATION FOR WHAT HE HAS STOLEN. AND IF THE THING STOLEN BE LEFT AND BE IN HIS HAND ALIVE, WHETHER OX OR SHEEP, HE SHALL RESTORE THEM TWO-FOLD.
Awful Scroll Bible	Was a thief to be found digging through, even is to have been struck and is to have died - is there to be bloodshed? - Is the sun to have come out on him, with the shedding of the blood? - He was to repay a repaying, or is he to have been sold for his theft. Was that stolen to be found, a finding in his hand being alive, even a plowing beast or an ass or one of the small cattle, he was to restore it double.
Charles Thompson OT Concordant Literal Version Darby Translation	. If the thief be encountered breaking in, and be smitten so that he die, there shall be no blood-guiltiness for him. If the sun be risen on him, there shall be blood-guiltiness for him; he should have made full restitution: if he had nothing, he would have been sold for his theft. If the stolen thing be actually found alive in his hand, whether it be ox, or ass, or sheep, he shall restore double.
exeGesés companion Bible	If they find a thief digging; and smite him that he dies, pour no blood for him. If the sun rises on him, pour his blood; in shalaming, he shalams: if he has naught, sell him for his theft. If in finding, you find the theft in his hand alive - whether ox, or he burro, or lamb; he shalams twofold.
exeGesés companion Bible Orthodox Jewish Bible	. If a ganav be caught breaking in, and be struck down so that he die, there shall be no guilt of bloodshed for him. If the shemesh be risen upon him, there shall be guilt of bloodshed; the ganav should make full restitution; if he have nothing, then the ganav shall be sold to make restitution for his theft. If the theft be certainly found in his yad chayyim, whether it be ox, or donkey, or seh; he shall pay back double.

Rotherham's *Emphasized B.* If, in the place of breaking in, the thief be found and he is smitten so that he dieth, there is due for him no shedding of blood: should the sun have arisen upon him, there would be shedding of blood due for him,—he is surely to make restitution, if he hath nothing, then is he to be sold, for his theft. If the thing stolen is found in his hand—whether ox or ass or sheep, alive, with two, shall he make restitution.

Expanded/Embellished Bibles:

- The Amplified Bible* “If a thief is caught breaking in [after dark] and is struck [by the owner] so that he dies, there shall be no bloodguilt for him. But if the sun has risen, there will be bloodguilt for him. The thief [if he lives] must make [full] restitution; if he has nothing, then he shall be sold [as a slave to make restitution] for his theft. If the animal that he stole is found alive in his possession, whether it is ox or donkey or sheep, he shall pay double [for it].
- The Expanded Bible “If a man steals a ·bull [ox] or a sheep and ·kills [slaughters] or sells it, he must ·pay back [compensate] five ·bulls [oxen] for the one bull he stole and four sheep for the one sheep he stole.
“The robber who is caught must ·pay back what he stole [make restitution]. If he owns nothing, he must be sold as a slave to pay for what he stole. If the stolen animal is found alive with the robber, he must give the owner two animals for every animal he stole, whether it was a ·bull [ox], donkey, or sheep.
“If a thief is killed while breaking into a house at night, the one who killed him is not guilty of ·murder [bloodshed]. But if this happens ·during the day [^L after the sun is risen], he is guilty of ·murder [bloodshed]. V. 1 is included for context. [You will note that these verses have been rearranged.]
- The Geneva Bible
Kretzmann's Commentary .
If a thief be found breaking up, breaking through a wall, breaking into a house, Matt. 6:20, and be smitten that he die, there shall no blood be shed for him, his death cannot demand the vengeance which a murder would; for the owner of the house would have to guard against every contingency, including murder. If the sun be risen upon him, there shall be blood shed for him, to kill a thief in broad daylight was to be considered murder. For he, the thief apprehended in the day, should make full restitution, most certainly pay back all that he stole. If he have nothing, then he shall be sold for his theft, for the value of the goods stolen by him. If the theft be certainly found in his hand alive, whether it be ox or ass or sheep, he shall restore double, the four and fivefold restitution being required only in case the stolen animals had already been slaughtered or sold. Theft being a severe offense against one's neighbor, severe measures were taken at once to keep men from this transgression.
- Syndein/Thieme {Not a Capital Offense to Kill a Thief Caught in the Act of Theft}
If a thief be found breaking up, and be smitten/struck that he die, there shall no blood be shed for him.
{Punishment for a Thief who Survives His Capture}
If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.
- The Voice If a person attacks a thief in the act of breaking into *his house* and the thief is killed *during the attack*, then the homeowner is innocent of blood guilt. It is different if the sun has already risen; so any homeowner *who kills a thief during the day* must be considered guilty of bloodshed. Verses 2–4 have been rearranged to assist in the comprehension of the passage.

The difference between these two situations is the difference between daylight and dark. If a homeowner is protecting his property at night and injures a thief, it is to be

treated as a case of self-defense. But if the crime takes place during the light of day, it is not necessary to incapacitate or capture the thief; it is necessary only to recognize the thief and bear truthful witness against him in court. The right to personal property does not eclipse the right to life.

Bible Translations with Many Footnotes:

The Complete Tanach

If, while breaking in, the thief is discovered, and he is struck and dies, [it is as if] he has no blood.

If, while breaking in: [I.e.,] when he was breaking into the house.

he has no blood: [This signifies that] this is not [considered] murder. It is as though he [the thief] was [considered] dead from the start. Here the Torah teaches you [the lesson]: If someone comes to kill you, kill him first. And this one [the thief] has come to kill you, because he knows that no one [can] hold himself back and remain silent when he sees people taking his money. Therefore, he [the thief] has come with the acknowledgement that if the owner of the property were to stand up against him, he [the owner] would kill him [the thief]. -[From Sanh. 72a]

If the sun shone upon him, [it is as if] he has blood; he shall surely pay. If he has no [money], he shall be sold for his theft.

If the sun shone upon him: This is nothing but a metaphor [meaning] if the matter is clear to you that he [the thief] is peaceably disposed toward you-similar to the sun, which represents peace in the world-so it is obvious to you that he has not come to kill [you]. Even if the owner of the money rises against him, for instance, if a father breaks in to steal his son's property, it is known that the father has mercy on his son, and he has not come with the idea of murdering [him]. -[From Sanh. 72a, Mechilta]

he has blood: He [the thief] is considered as a live person, and it is [considered] murder if the property owner kills him.

he shall surely pay: The thief [shall pay] the money he stole, and he is not liable to death. [The thief is considered to have been sentenced to death in cases where the property owner is allowed kill him. In these cases the thief is exempt from any monetary obligation incurred when he dug into the house. In cases where the property owner may not kill him, however, the thief is not considered liable to death, and thus must pay for what he stole.] Onkelos, who rendered: "If the eye of witnesses fell upon him," adopted another view, saying that if witnesses discovered him [the thief] before the property owner came, and when the property owner came against him, they warned him not to kill him, [the thief is considered as if] he has blood; i.e., he [the owner] is liable for him [the thief] if he kills him, because since [he has committed his crime when] people can see him, this thief has not come with the intention to murder, and he would not kill the property owner.

If the stolen article is found in his possession whether a bull, a donkey, or a lamb live ones he shall pay twofold.

If the stolen article is found in his possession: Heb. וְדָיָב; lit., in his hand, [meaning] in his possession, [meaning] that he neither slaughtered nor sold [it]. -[From Mechilta]

whether a bull, a donkey: Everything is included in the [obligation to make a] twofold payment, whether it is a living thing or something that is not alive, for it says elsewhere (verse 8): "for a lamb, for a garment, for any lost article,... [he] shall pay twofold to his neighbor." -[From B.K. 62b]

live ones he shall pay twofold: And he shall not pay him dead ones, but either live ones or the value of live ones. -[From Mechilta]

Kaplan Translation

Penalties for Stealing

If a burglar is caught in the act of **breaking in**, and is struck and killed, it is **not considered an act of murder**. However, if he robs in **broad daylight**, then it is an act of murder [to kill him].

[A thief] must make full restitution. If he does not have the means, he must be sold [as a slave to make restitution] for his theft. If the stolen article is found in his possession, and it is a living ox, donkey or sheep, he must make double restitution.

breaking in

(Hirsch). Cf. Jeremiah 2:34, Ezekiel 8:8; Amos 9:2, Job 24:16. Or, 'digging in' (Radak, Sherashim); or, 'with deadly intent' (Rashbam).

not considered an act of murder

Literally, 'he has no blood.'

in broad daylight

(Rashbam; Ibn Ezra; cf. Saadia). Literally, 'if the sun shines on him,' an idiom. Or, 'if it is clear (that he has no deadly intent' (Mekhilta; Sanhedrin 72a; Rashi); or 'if it is done publicly [in the presence of witnesses]' (Targum; Ramban).

NET Bible®

"If a thief is caught⁵ **breaking in**⁶ and is struck so that he dies, there will be no blood guilt for him.⁷ If the sun has risen on him, then there is blood guilt for him. A thief⁸ must surely make full restitution; if he has nothing, then he will be sold for his theft. If the stolen item should in fact be found⁹ alive in his possession,¹⁰ whether it be an ox or a donkey or a sheep, he must pay back double.¹¹

^{5tn} Heb "found" (so KJV, ASV, NRSV).

^{6tn} The word תַּתְּחַמֵּת (bammakhteret) means "digging through" the walls of a house (usually made of mud bricks). The verb is used only a few times and has the meaning of dig in (as into houses) or row hard (as in Jonah 1:13).

^{7tn} The text has "there is not to him bloods." When the word "blood" is put in the plural, it refers to bloodshed, or the price of blood that is shed, i.e., blood guiltiness.

^{8tn} This law focuses on what is reasonable defense against burglary. If someone killed a thief who was breaking in during the night, he was not charged because he would not have known it was just a thief, but if it happened during the day, he was guilty of a crime, on the assumption that in daylight the thief posed no threat to the homeowner's life and could be stopped and made to pay restitution.

^{8tn} The words "a thief" have been added for clarification. S. R. Driver (Exodus, 224) thinks that these lines are out of order, since some of them deal with killing the thief and then others with the thief making restitution, but rearranging the clauses is not a necessary way to bring clarity to the paragraph. The idea here would be that any thief caught alive would pay restitution.

^{9tn} The construction uses a Niphal infinitive absolute and a Niphal imperfect: if it should indeed be found. Gesenius says that in such conditional clauses the infinitive absolute has less emphasis, but instead emphasizes the condition on which some consequence depends (see GKC 342-43 §113.o).

^{10tn} Heb "in his hand."

^{11sn} He must pay back one for what he took, and then one for the penalty – his loss as he was inflicting a loss on someone else.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...if the thief is found in the act of searching, and he is hit, and he dies, the / does (not) belong to him, if the sun comes up upon him, the / belongs to him, he will make :full: restitution, if (nothing) belongs to him, (then) he will be sold (with) his theft, if the theft is :surely: found in his hand, from the ox, (even) the donkey, (even) a ram, he will make restitution with (double) the /,...

Charles Thompson OT

If a thief be found in the act of breaking in and be struck and die, he who struck him is not liable to death; but if the sun was risen upon him he is liable and may be put to death. If a thief hath no property, let him be sold for the theft. If the thing stolen,

whatever it be from an ass to a sheep, be left alive and found in his hand, he shall be fined double.

C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	If a thief is caught breaking in and is struck so that he dies, then there will be no blood guilt for him. If the sun has risen on him, then there is blood guilt for him. He must make full restitution. If he has nothing, then he will be sold for his theft. If the stolen item is in fact found alive in his possession, whether it be an ox, or donkey, or sheep, then he shall repay double.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	“ ^[b] If the thief is ^[c] caught while breaking in and is struck so that he dies, there will be no bloodguiltiness on his account. But if the sun has risen on him, there will be bloodguiltiness on his account. He shall surely make restitution; if he owns nothing, then he shall be sold for his theft. If what he stole is actually found alive in his ^[d] possession, whether an ox or a donkey or a sheep, he shall pay double. b. Exodus 22:2 Ch 22:1 in Heb c. Exodus 22:2 Lit <i>found</i> d. Exodus 22:4 Lit <i>hand</i>
New European Version	.
New King James Version	If the thief is found breaking in, and he is struck so that he dies, <i>there shall be</i> no guilt for his bloodshed. If the sun has risen on him, <i>there shall be</i> guilt for his bloodshed. He should make full restitution; if he has nothing, then he shall be sold [as a slave] for his theft. If the theft is certainly found alive in his hand, whether it is an ox or donkey or sheep, he shall restore double.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Third Millennium Bible	"If a thief be found breaking in and be smitten so that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him, for he should make full restitution. If he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox or ass or sheep, he shall restore double.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	"If in the breaking through, the thief is found, and he has been smitten, and has died, there is no blood for him; if the sun has risen upon him, blood is for him, he does certainly repay; if he have nothing, then he has been sold for his theft; if the theft is certainly found in his hand alive, whether ox, or ass, or sheep—double he repays.

The gist of this passage: If a thief breaks in at night and is killed, there is no guilt assigned to the owner. However, in the daytime, the owner could be held accountable. If the thief is discovered with the animals on him, he will repay twofold; if not, the thief may be sold into slavery to recover the loss (assuming he does not have any means of repayment).

The NAB suggests that what we have here is a fragment of the original passage, which was probably much longer. They suggest that the longer law dealt with breaking into a house.¹²

Exodus 22:2a (= Exodus 22:1a in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mach ^e tereth (מַחֲתָרֶת) [pronounced makh-THE-reth]	<i>a breaking in, a burglary</i>	masculine singular noun with the definite article	Strong's #4290 BDB #369
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4672 BDB #592
gannâb (גַּנָּב) [pronounced gahn-NAWB]	<i>thief</i>	masculine singular noun with the definite article	Strong's #1590 BDB #170

Translation: *If a thief is discovered during a burglary...*

A thief sneaks into a house or onto someone's property and they are discovered. The thief is discovered when robbing the place.

Exodus 22:2b (= Exodus 22:1b in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to receive a blow, to be beaten, to be [fatally] wounded [killed, slain]; to be attacked and captured, to be struck with a disease [man or animal]; to be blighted [plant]</i>	3 rd person masculine singular, Hophal perfect	Strong #5221 BDB #645
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

¹² From [http://www.vatican.va/archive/ENG0839/_P23.HTM#\\$91](http://www.vatican.va/archive/ENG0839/_P23.HTM#$91) accessed July 10, 2019.

Exodus 22:2b (= Exodus 22:1b in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559

Translation: ...and he is beaten and he dies,...

In this first scenario, the thief is discovered, and he is beaten and he dies as a result of the beat down.

Exodus 22:2c (= Exodus 22:1c in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êyn (אֵין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
dâmîym (דָּמִיִּם) [pronounced <i>daw-MEEM</i>]	<i>blood; bloodshed; a bloody [man]; bloodguilt; a slaying; guilt of a slaughter</i>	masculine plural noun	Strong's #1818 BDB #196

Translation: ...[there is] no bloodguilt [imputed] to him [the homeowner].

My assumption here is, there is no guilt to be placed upon the man or men who beat him down.

Exodus 22:2 If a thief is discovered during a burglary and he is beaten and he dies, [there is] no bloodguilt [imputed] to him [the homeowner].

There is no nonsense here about whether the intruder startled, frightened or threatened the owner of the home. When a thief is caught within someone else's home, we are allowed to detain him, protect ourselves and /or protect our loved ones in any way we can, including executing the criminal on the spot. However, the next verse seriously modifies this verse. The criminal is in this verse discovered to be breaking into the house and it is possibly night (see v. 3) and/or the owner of the house *is* startled and surprised and possibly threatened.

Exodus 22:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
zārach (רָחַח) [pronounced zaw-RAHKH]	<i>to rise, to come out; to appear; to scatter rays, to shine forth, to break out; to majestically appear; and even, when speaking of a plant, to spring forth</i>	3 rd person feminine singular. Qal perfect	Strong's #2224 BDB #280
shemesh (שֶׁמֶשׁ) [pronounced SHEH-mesh]	<i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i>	feminine singular noun with the definite article	Strong's #8121 BDB #1039
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
dāmîym (דָּמִיִּם) [pronounced daw-MEEM]	<i>blood; bloodshed; a bloody [man]; bloodguilt; a slaying; guilt of a slaughter</i>	masculine plural noun	Strong's #1818 BDB #196
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: If [beaten thief] rises up [with] the sun upon him, [then there is] bloodguilt [imputed] to him [the thief].

Are we merely saying that it is daytime or are we saying that the thief is outside the home in the daytime? V. 2 *did not* say anything about this breaking in occurring at night. Had it said that, then the question of when can you kill an intruder and when can you not would be easier to answer. V. 3 begins with the hypothetical particle *if* and the subject of the sentence is *sun*. *Risen* is the 3rd person feminine singular (*sun* is in the feminine voice), Qal perfect of *zārach* (רָחַח) [pronounced *zaw-RAHKH*] and it is a word specifically for the *rising of the sun* (see Deut. 33:2 2Kings 3:22 Psalm 112:4 Ecc. 1:5). The perfect tense means that this is a completed action. The imperfect voice would place the time in the morning as the sun is rising. How the phrase stopped here or had the previous verse carried with it the descriptor *at night*, then we would certainly be speaking only of daylight. However, we have the preposition *ʿal* (עַל) [pronounced *ʿahl*] is a preposition denoting motion to or direction towards something. The sun has risen in the direction of or towards the criminal. The implication here is that there is no danger; no one is startled, the criminal may have even already left the property. This means that we are not allowed to summarily execute the criminal out of our mental attitude sins toward him if there is no danger to ourselves or to our family.

I am somewhat confused here. Is the thief discovered at a later time? He has robbed the place, but he is discovered at his home with the merchandise? He is certainly guilty.

It sounds as if the thief is caught the next morning; perhaps still trying to steal what is there. Is there bloodguilt upon the thief or upon the owner? I would think that bloodguilt applies to someone guilty of murder; or of violence.

It appears as if there is a circumstance under which a thief may be killed during the commission of a robbery, and a circumstances where he cannot be killed. The differentiation which might be applied is, if he is in the midst of committing this crime, he might be killed by the owner. There is no guilt to be put upon the owner for that.

On the other hand, the owner cannot go out and find the thief and then kill him—then there would be bloodguilt upon the owner.

The Kaplan translation seems to convey the general view of this passage: *If a burglar is caught in the act of breaking in, and is struck and killed, it is not considered an act of murder. However, if he robs in broad daylight, then it is an act of murder [to kill him].* The idea is, you do not get to execute a thief, simply to get your revenge upon them.

Several translations understood this passage to mean this. *God's Word™* translates this: *"If anyone catches a thief breaking in and hits him so that he dies, he is not guilty of murder. But if it happens after sunrise, he is guilty of murder."*

It is certainly possible that some of the text has gone missing for the ravages of time, and that this was a longer and more easily understood passage. There seems to be general agreement upon this first break in to be occurring at night, at which time, a direct confrontation is almost assured.

Exodus 22:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlêm (שָׁלַם) [pronounced shaw-LAHM]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	Piel infinitive absolute	Strong's #7999 BDB #1022
shâlêm (שָׁלַם) [pronounced shaw-LAHM]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022

Translation: He will certainly restore [what he stole].

There must be restoration and we cannot have the thief say, "Okay, you caught me, here is your stuff back." The thief must pay a premium to set things square.

Exodus 22:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49

Exodus 22:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êyn (אין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: *If he has nothing,...*

It is also possible that the thief has nothing at all. So, even if he wants to make restoration to the owner he stole from, he is unable to.

Exodus 22:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâkar (מָכַר) [pronounced maw-KAHR]	<i>to be sold; to sell oneself [as a slave]</i>	3 rd person masculine singular, Niphal perfect	Strong's #4376 BDB #569
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
genêbâh (גֵּנֵבָהּ) [pronounced ghen-ay-BAW]	<i>a thing stolen, something taken; a theft</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1591 BDB #170

Translation: *...then he will be sold as a slave for his theft.*

The thief will then be sold into slavery, and that money will be used to make it right for what he stole. In this case, the only thing the thief actually has is himself. So that is the most that he can offer.

Exodus 22:3 *If [beaten thief] rises up [with] the sun upon him, [then there is] bloodguilt [imputed] to him [the thief]. He will certainly restore [what he stole]. If he has nothing, then he will be sold as a slave for his theft.*

When you uses an English translation, you must realize that there is a certain amount of commentary or interpretation that goes with it. Initially when I first read portions of the NIV, I was extremely impressed; however, there are some verses which are strictly an interpretation of what is there as opposed to a translation, and this is one of them. V. 3a in the NIV reads: *But if it happens after sunrise, he is guilty of bloodshed.* The alternate reading is: *But if he strikes him after sunrise, he is guilty of bloodshed.* There is no phrase in the Hebrew in this

verse for either *it happens after* or *he strikes him after*. To the NIV, the difference is between daylight and dark; to the author of *The Emphasized Bible*, the difference is between being caught in the act or not.

Therefore, in this situation, he is possibly outside, it is definitely daylight, and there is no danger to the members of one's household. It is very possible that this is well after the crime. The owner may not execute him for his crime. There is no vigilantism allowed when the owner's family is safe and the criminal is not breaking into the house and it is daytime. However, he is to pay for his crime and note the marvelous way of dealing with this. If he has stolen out of lust and has possessions, he must pay back the person he stole from according to the law. However, if he has stolen out of need (or, has no means to restore that which he has taken) then God provides another out for him; he is not placed into confinement, but he is placed into slavery. As a slave, he will have his basic necessities taken care of and, from the laws we have already studied, will be free to go in seven years.

Also, when it comes to restitution, if a criminal has little or nothing to offer for restitution, than a judgment for same is really unhelpful. So the criminal must offer up all that he has, which is, himself. He is sold into slavery and the homeowner receives the proceeds.

Why is it not exactly clear here? God the Holy Spirit knows the hearts of men. He could have easily written in v. 2 the qualifier that the thief was breaking in at night yet He did not. He could have given a list of twenty other laws to describe exactly when we can use deadly force and when we cannot. However, God the Holy Spirit did not do that. Here is an important point to be learned: *you do not make a law for less than one percent of the population or for less than one percent of the occurrences*. Part of the purpose of a judicial system is to deal with grey areas where it might be daytime, yet the thief breaks in, startling or frightening the occupants. He might be wielding a weapon. The judge must decide under what circumstances the killing of the criminal took place and which law it falls under. For instance if today a kick burglar suddenly invades your home, day or night, you certainly act quickly and kill if necessary. However, if they are out the door, your family is safe, or if you have detained them at gunpoint, then you are not allowed to act as judge and executioner, even if you would like to.

The gist is that we are allowed to protect our home using *reasonable* force appropriate to the situation; and in some cases, that would involve killing the thief. However, we are not allowed to act as judge and executioner if the situation is under control nor are we allowed to act as a vigilante and find and execute the criminal later.

Exodus 22:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
mâtsâ' (מצא) [pronounced maw-TSAW]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	Niphal infinitive absolute	Strong's #4672 BDB #592
mâtsâ' (מצא) [pronounced maw-TSAW]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person feminine singular, Niphal imperfect	Strong's #4672 BDB #592
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 22:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> means <i>in his hand; in his power, in his possession; under his control; with him; through him, by him, by means of him; at his hand</i> [i.e., <i>before him, in his sight</i>].			
genêbâh (גֵּנֵבָהּ) [pronounced ghen-ay-BAW]	<i>a thing stolen, something taken, a theft</i>	feminine singular noun	Strong's #1591 BDB #170

Translation: *If the stolen item(s) is found in his possession,...*

The thief is caught red-handed; he has the items in his hand.

Exodus 22:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shôwr (שׁוֹר) [pronounced shohr]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min... 'ad (עַד ... מִן) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
seh (שֵׂה) [pronounced seh]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive; masculine plural adjective	Strong's #2416 BDB #313

Translation: *...whether a sheep or an ox [and it is still] alive,...*

Whatever he has, it is still alive, whether a sheep, an ox or whatever.

Exodus 22:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
shâlêm (שָׁלַם) [pronounced shaw-LAHM]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022

Translation: ...he will restore [what he has taken] twofold.

Under these circumstances, the thief doubles payback to the person he stole from. Another interpretation is, he pays back the animal which he stole, and two more.

The 4x or 5x restitution applies only when the stolen items have been sold or killed.

Exodus 22:4 If the stolen item(s) is found in his possession, whether a sheep or an ox [and it is still] alive, he will restore [what he has taken] twofold.

He has not killed and eaten what he has stolen; he has not sold it; he still possesses it. Under these circumstances, where the stolen property is returned intact and in perfect condition, the thief must pay back double of what he has stolen. Again, these are wonderful laws and something we unfortunately do not apply today. For most people who begin a life of crime by robbing, often the first offense is probation. Restitution should be a part of the sentencing of every thief.

Exodus 22:2–4 If a thief is discovered while in the midst of a burglary, and he is beaten and he dies, the homeowner will not be held guilty. If he rises up with the sun, there will be guilt imputed to the thief. He will certainly restore what he stole. If he has nothing in his possession, then the thief may be sold as a slave in order for the owner to recoup his losses. If the stolen item is found with the thief, whether an ox or a sheep, as long as the animal is alive, the thief will restore twofold.

One translation added a great many words in order to smooth this all out:

Translation for Translators If a thief is caught while he is breaking into someone else's house at night, *if the one who catches him* kills the thief, he is not guilty of murdering him. But if that happens during the daytime, *the one who killed the thief* is guilty of murdering him. The thief must pay for what he stole. If he has no *animals with which to pay for the one that he stole*, he must be sold to *become someone's else's slave and the money must be used* to pay for what he stole. If the thief still has the animal when he is caught, whether it is a bull or a donkey or a sheep, and it is still alive, the thief must give back *the stolen animal as well as giving two additional* animals for each one that he stole.

When causes to graze a man a field or a vineyard, and he has sent his beasts, and he has fed in a field of another [man]—a best of his field and a best of his vineyard—he will make good.

Exodus
22:5

When a man causes [his animals] to graze [in] a field or a vineyard, and he has sent his animals [onto that land] and they have fed in another [man's] field—[enjoying] the best of his field and the best of his vineyard—[then] he will [restore the owner for his use].

If a man allows his animals to graze in another man's fields and vineyards—enjoying the best of his fields and vineyards—he must make restitution for using his land in this way.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	When causes to graze a man a field or a vineyard, and he has sent his beasts, and he has fed in a field of another [man]—a best of his field and a best of his vineyard—he will make good.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	If a man make waste a field or vineyard, or send his cattle to consume another's field, the best of his field and the best of his vineyard he shall restore.
Targum (Pseudo-Jonathan)	If a man break in upon a field or a vineyard, and send in his beast to feed in another man's field, the best of his field and the best of his vineyard he shall restore.
Revised Douay-Rheims	If any man hurt a field or a vineyard, and put in his beast to feed upon that which is other men's: he shall restore the best of whatsoever he has in his own field, or in his vineyard, according to the estimation of the damage.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"If a man causes a field or vineyard to be eaten, and lets his animal loose, and it grazes in another man's field, he shall make restitution from the best of his own field, and from the best of his own vineyard.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	If a man shall cause a field or a vineyard to be eaten, and shall let his cattle loose to feed in another mans field, of the best of his own field and of the best of his own vineyard, he shall make restitution.
Updated Brenton (Greek)	And if any one should feed down a field or a vineyard, and should send in his beast to feed down another field, he shall make compensation of his own field according to his produce; and if he shall have fed down the whole field, he shall pay for compensation the best of his own field and the best of his vineyard.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	If a man makes a fire in a field or a vine-garden, and lets the fire do damage to another man's field, he is to give of the best produce of his field or his vine-garden to make up for it.
Easy English	A man's animals may eat grass in his field or in his garden of grapes. But perhaps he may let them go and eat grass in another man's field. This is a wrong thing to do. So he must pay back to the other man the best food from his own field.
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	"A man might let his animal loose to graze in his field or vineyard. If the animal wanders into another person's field or vineyard, then the owner must pay. The payment must come from the best of his crop. Or "A man might start a fire in his

field or vineyard. If he lets the fire spread and it burns his neighbor's field or vineyard, he must use his best crops to pay his neighbor for his loss."

God's Word™

"Whenever someone lets his livestock graze in a field or a vineyard, and they stray and graze in another person's field, he must make up for what the damaged field was expected to produce. But if he lets them ruin the whole field with their grazing, ["he must make . . . grazing" Greek, Samaritan Pentateuch, Dead Sea Scrolls; Masoretic Text omits these words.] he must make up from his own field for the loss with the best from his field and vineyard.

Good News Bible (TEV)

"If someone lets his animals graze in a field or a vineyard and they stray away and eat up the crops [If ... crops; or If someone burns off a field or a vineyard, and lets the fire get out of control and burn up the crops] growing in someone else's field, he must make good the loss with the crops from his own fields or vineyards.

The Message

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Names of God Bible

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NIRV

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New Simplified Bible

.

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

Casual English Bible

.

College Press Bible Study

.

Contemporary English V.

If you allow any of your animals to stray from your property and graze in someone else's field or vineyard, you must repay the damage from the best part of your own harvest of grapes and grain.

The Living Bible

"If someone deliberately lets his animal loose and it gets into another man's vineyard; or if he turns it into another man's field to graze, he must pay for all damages by giving the owner of the field or vineyard an equal amount of the best of his own crop.

New Berkeley Version

.

New Life Version

If a man lets his cattle eat from a field or grape-field and lets his cattle loose to eat in another man's field, he will pay for the loss from the best of his own field or grape-field.

New Living Translation

"If an animal is grazing in a field or vineyard and the owner lets it stray into someone else's field to graze, then the animal's owner must pay compensation from the best of his own grain or grapes.

Unlocked Dynamic Bible

If someone allows his animals to eat grass in his field or in his vineyard, and if the animals stray away and eat the plants in another person's field, the owner of the animals must pay the owner of that field by giving him the best from his own field or vineyard.

Unfolding Bible Simplified

.

Partially literal and partially paraphrased translations:

American English Bible

'And if anyone [has allowed his cattle] to strip his own field or vineyard, and then he sends his animals to graze in someone else's field; he must [pay his neighbor back] out of the produce from his own field. But if the animals strip [his neighbor's] entire field; he must pay with the best of his field and the best of his vineyard.

Beck's American Translation

.

Common English Bible

When someone lets an animal loose to eat in another person's field and causes the field or vineyard to be stripped of its crop, the owner must pay them back with the best from his own field or vineyard.

New Advent (Knox) Bible

If anyone damages field or vineyard by letting some beast of his feed on another man's property, he must make good the estimated loss out of the best crop in his own field or vineyard.

Translation for Translators If someone allows his animals to «graze/eat the grass» in his field or in his vineyard, and if they stray away and eat the crops in another person's field, the owner of the animals must pay *the owner of those crops* by giving him the best crops from his own field or vineyard.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	The Lawz of Property. "If the farm or vineyard of a man is burnt, and ruffians from his village burn his farm, or part of his farm, or a part of his vineyard, it shall be compensated.
God's Truth (Tyndale)	If a man do hurt field or vineyard, so that he put in his beast to feed in another mans field: of the best of his own field, and of the best of his own vineyard, shall he make restitution.
HCSB	Laws about Crop Protection "When a man lets a field or vineyard be grazed in, and then allows his animals to go and graze in someone else's field, he must repay [LXX adds <i>from his field according to its produce. But if someone lets his animals graze an entire field, he must repay;</i> DSS, Sam also support this reading.] with the best of his own field or vineyard.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	"If a man grazes [his livestock] in a field or a vineyard and he releases his livestock and it grazes in the field of another, he will make restitution [from] the best of his field and the best of his vineyard.
NIV, ©2011	"If anyone grazes their livestock in a field or vineyard and lets them stray and they graze in someone else's field, the offender must make restitution from the best of their own field or vineyard.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	If a man causes the depasturation of a field or vineyard, or has sent in his own livestock to strip the field of another, he will certainly make restitution from his own field according to the yield of it. But if the whole field is stripped then he will be required to make restitution from the choicest parts of his own field or vineyard.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If a man puts his animals to graze and lets them stray and feed in another man's field or vineyard, he must make good the loss with the best of his own crop and the best of his vineyard.
The Heritage Bible	If a man shall cause a field or vineyard to be consumed, and shall send in his grazers, and feed in another's field, he shall make it complete from the best of his own field, and from the best of his own vineyard.
New American Bible (2002)	"When a man is burning over a field or a vineyard, if he lets the fire spread so that it burns in another's field, he must make restitution with the best produce of his own field or vineyard. The Greek and Latin versions understood this verse as a prohibition against allowing one's cattle to graze in the field of another. If the fire spreads further, and catches on to thorn bushes, so that shocked grain or standing grain or the field itself is burned up, the one who started the fire must

make full restitution. [I believe that the 2002 NAB is the only translation to tie vv. 5 & 6 directly together in this way.]

New American Bible (2011)
New English Bible—1970

.
When a man burns off a field or a vineyard and lets the fire spread so that it burns another man's field Or When a man uses his field or vineyard for grazing, and lets his beast loose, and it feeds in another man's field, he shall make restitution from his own field according to the yield expected; and if the whole field is laid waste, he shall make restitution from the best part of his own field or vineyard. This is a combination of vv. 2–5 in the NEB.

New Jerusalem Bible
New RSV

.
'If anyone puts his animals out to graze in a field or vineyard and lets them graze in someone else's field, he will make restitution for the part of the field that has been grazed on the basis of its yield. But if he has let the whole field be grazed, he will make restitution in proportion to the best crop of the field or vineyard.

Revised English Bible—1989

When a man burns off a field or a vineyard and lets the fire spread so that it burns another man's field, he must make restitution from his own field according to the yield expected; and if the whole field is laid waste, he must make restitution from the best part of his own field or vineyard.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(iii) "If a person causes a field or vineyard to be grazed over or lets his animal loose to graze in someone else's field, he is to make restitution from the best produce of his own field and vineyard.

exeGesés companion Bible

.

Hebraic Roots Bible

.

Israeli Authorized Version

.

The Israel Bible (beta)

.

JPS (Tanakh—1985)

.

Kaplan Translation

Damage by Grazing

If a person grazes a field or a vineyard, and lets his livestock loose so that it grazes in another person's field, he must make restitution with the best of his field and the best of his vineyard.

The Scriptures 1998

.

Tree of Life Version

.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND IF ANY ONE SHOULD FEED DOWN A FIELD OR A VINEYARD, AND SHOULD SEND IN HIS BEAST TO FEED DOWN ANOTHER FIELD, HE SHALL MAKE COMPENSATION OF HIS OWN FIELD ACCORDING TO HIS PRODUCE; AND IF HE SHALL HAVE FED DOWN THE WHOLE FIELD, HE SHALL PAY FOR COMPENSATION THE BEST OF HIS OWN FIELD AND THE BEST OF HIS VINEYARD.

Awful Scroll Bible

Was a man of a field or vineyard to graze of them, even is to have let loose his beast, and it is to have grazed another's field, indeed of the best of his field, and of the best of his vineyard was he to restore it.

Charles Thompson OT

.

Concordant Literal Version

When a man causes a field or a vineyard to be grazed down, and he lets his livestock go loose, so that it grazes down another's field, then from the best of his field and the best of his vineyard shall he repay.

Darby Translation

.

exeGesés companion Bible

If a man consumes a field or vineyard and sends in his beast

and consumes the field of another,
he shall give of the best of his own field
and of the best of his own vineyard.

Orthodox Jewish Bible

If a man shall allow livestock to graze over a sadeh or kerem (vineyard), or he lets it loose and it graze over the sadeh of another, then from the best of his own sadeh, and of the best of his own kerem (vineyard), shall he make restitution.

Rotherham's *Emphasized B.*

When a man causeth a field or a vineyard to be depastured, or hath sent in his own cattle and stripped the field of another, he shall, surely make restitution, out of his own field, according to the yield thereof; or if, all the field, he depasture, with the best of his own field, or with the best of his own vineyard, shall he make restitution.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible

The Expanded Bible

"If a man lets his farm animal graze in his field or vineyard, and it wanders into another man's field or vineyard, the owner of the animal must pay back the loss [make restitution] from the best of his crop [field and from the best of his vineyard].

The Geneva Bible

Kretzmann's Commentary

If a man shall cause a field or vineyard to be eaten, and shall put in his beast, if a person injures his neighbor's property by letting his cattle run loose, and shall feed in another man's field, of the best of his own field and of the best of his own vineyard shall he make restitution; for carelessness of this kind is inexcusable, being almost equivalent to willful damage.

Syndein/Thieme

The Voice

Eternal One: If someone allows *his animals* to graze a field or vineyard until it is bare and then lets his animals wander over onto a neighbor's field, then he must compensate *his neighbor* from the very best of his field and vineyard.

Bible Translations with Many Footnotes:

The Complete Tanach

If a man leads his animals into a field or a vineyard, or lets his animal loose and it eats in another's field, the best of his field or the best of his vineyard he shall pay.

If leads his animals: These terms denote an animal as [it says] (Numbers 20:4) "we and our cattle" ונריעבו ונחנא

If leads his animals: Heb. הִקְעִי, [i.e.,] leads his animals into his neighbor's field or vineyard, and it damages it [the property] in one of these two [ways]: either by sending (חול ש) his animal or by eating (רועב). Our Sages explained [that] תל שו refers to the damages [made by] the treading of the foot, and רעבו refers to the damages of the tooth, which eats and destroys [someone's property]. -[From B.K. 2b]

in another's field: Heb. הַחֵא הַדָּשֵׁב, in another person's field. The vowelization of הַדָּשֵׁב with the sheva under the "sin" denotes the construct state. Hence, it means "in the field of another," rather than "in another field." Since the noun is missing, Rashi explains that it means "another person's field." -[Mizrachi]

the best of his field... he shall pay: They [judges] assess the damage, and if he [the owner of this animal] comes to pay him [the owner of the land] the amount of his damage with land, he must pay him from the best of his fields. If his damage was [worth] a sela, he must give him the value of a sela from the best [land] that he has. Scripture teaches you that for the injured party, they assess [the damage] with the best land. -[From Mechilta, B.K. 6b]

Kaplan Translation

NET Bible® "If a man grazes¹² his livestock¹³ in a field or a vineyard, and he lets the livestock loose and they graze in the field of another man, he must make restitution from the best of his own field and the best of his own vineyard.

¹²tn The verb רָעַב (ba'ar, "graze") as a denominative from the word "livestock" is not well attested. So some have suggested that with slight changes this verse could be read: "If a man cause a field or a vineyard to be burnt, and let the burning spread, and it burnt in another man's field" (see S. R. Driver, Exodus, 225).

¹³tn The phrase "his livestock" is supplied from the next clause.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...*(if) a man (causes) a field or vineyard to burn , and he sends his cattle, and they [ignite] another field, he will make restitution with his best field and his best vineyard,...*

Charles Thompson OT If any man cause a field or a vineyard to be eaten and shall send out his cattle to feed upon the field of another, with the produce of his own field he shall make restitution; and if he shall cause a whole field to be eaten up; with his choicest field or his choicest vineyard he shall make compensation.

C. Thompson (updated) OT .
Context Group Version .
English Standard Version "If a man causes a field or vineyard to be grazed over, or lets his beast loose and it feeds in another man's field, he shall make restitution from the best in his own field and in his own vineyard.

Green's Literal Translation When a man consumes a field or a vineyard, and he lets his beast loose and it consumes another's field, he shall repay the best of his field and the best of his vineyard.

Modern English Version If a man causes a field or vineyard to be eaten and puts out his beast so that it feeds in another man's field, he must make restitution of the best of his own field and of the best of his own vineyard.

Modern Literal Version .
Modern KJV .
New American Standard B. .
New European Version .
New King James Version .
Niobi Study Bible "If a man shall cause a field or vineyard to be eaten, and shall put in his beast and shall feed in another man's field [he shall surely make restitution out of his own field according to the yield thereof; and if the whole field be eaten], of the best of his own field and of the best of his own vineyard shall he make restitution.

Owen's Translation .
Restored Holy Bible 6.0 .
Updated Bible Version 2.17 .
A Voice in the Wilderness If a man causes a field or vineyard to be consumed, and lets loose his animal, and it consumes another man's field, he shall make restitution from the best of his own field and the best of his own vineyard.

Webster's Bible Translation .
World English Bible .
Young's Literal Translation .
Young's Updated LT "When a man depastures a field or vineyard, and has sent out his beast, and it has pastured in the field of another, of the best of his field, and the best of his vineyard, he does repay.

The gist of this passage: When a man causes another's field or pasture to be consumed (either by his own animals or by fire), he must make restitution from the best of his own field.

Exodus 22:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bâ'ar (רָעַב) [pronounced <i>baw-GAHR</i>]	<i>to cause to be grazed over</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1197 BDB #128
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun	Strong's #7704 BDB #961
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
kerem (כַּרְמִי) [pronounced <i>keh-REM</i>]	<i>vineyard, orchard, a cultivated garden</i>	masculine singular noun	Strong's #3754 BDB #501

Translation: When a man causes [his animals] to graze [in] a field or a vineyard,...

The Hebrew people would be very clear on land ownership. A man might cause his animals to graze on the land of someone else.

This is a form of stealing. So, you see how we are defining in more detail what it means to steal.

Some of the translations make it sound as if this act is unintentional, but the wording I see makes it sound intentional to me.

The NEB and the REB make it sound as if the eating of the field is a fire caused by the neighbor.

Exodus 22:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine singular, Piel perfect	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 22:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
be'îyr (רִיעֵב) [pronounced beh-ĠERE]	<i>beasts, cattle, animals</i>	masculine singular collective noun; with the 3 rd person masculine singular suffix	Strong's #1165 BDB #129

Translation: ...and he has sent his animals [onto that land]...

This is not accidental grazing; the owner of the animals sends them into this person's land on purpose. Perhaps there is water and lush plant growth. Whatever, it looks enticing to this man's animals.

Exodus 22:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâ'ar (רָעַב) [pronounced baw-ĠAHR]	<i>to feed, to graze</i>	3 rd person masculine singular, Piel perfect	Strong's #1197 BDB #128
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular construct	Strong's #7704 BDB #961
'achêr (אַחֵר) [pronounced ah-KHEHR]	<i>another, following, next; other as well as foreign, alien, strange</i>	adjective/substantive	Strong's #312 BDB #29

Translation: ...and they have fed in another [man's] field...

So the man's animals feed on the field of someone other than their owner.

Exodus 22:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mêytâb (מַיְטָב) [pronounced may-TAWB ^v]	<i>the good or best [of anything]</i>	masculine singular construct	Strong's #4315 BDB #405
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7704 BDB #961

Exodus 22:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mêyṭâb (מַטְבֵּי) [pronounced <i>may-TAWB'</i>]	<i>the good or best [of anything]</i>	masculine singular construct	Strong's #4315 BDB #405
kerem (כֶּרֶם) [pronounced <i>keh-REM</i>]	<i>vineyard, orchard, a cultivated garden</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3754 BDB #501
shâlêm (שָׁלַם) [pronounced <i>shaw-LAHM</i>]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022

Translation: ...—[enjoying] the best of his field and the best of his vineyard—[then] he will [restore the owner for his use].

Essentially, these animals are enjoying the best of this man's field. The Mosaic Law requires that he restore this use to the owner.

This grazing (or fire) takes out a field for a season; so the guilty party restores what is lost from his own field for a season.

Exodus 22:5 *If a man allows his animals to graze in another man's fields and vineyards—enjoying the best of his fields and vineyards—he must make restitution for using his land in this way.*

This has wide application to today's business environment. When one business encroaches on another, such as, one business dumps chemicals into a river, causing other businesses which depend upon that river for clean water to suffer, there must be restitution made.

One can even extrapolate copyright laws from this verse. One person writes a song, a book or a poem and it is stolen by someone else for monetary gain—it is exactly the same principle. When restitution is made, any inequality in terms of quality and quantity should be in favor of the person who suffered loss. This is why the field is replaced with the best of the guilty party.

According to the Greek, the Samaritan Pentateuch and the Dead Sea Scrolls, the entire verse reads: "*Whenever someone lets his livestock graze in a field or a vineyard, and they stray and graze in another person's field, he must make up for what the damaged field was expected to produce. But if he lets them ruin the whole field with their grazing, he must make up from his own field for the loss with the best from his field and vineyard.*"

When breaks out a fire and has found thorns and has been consumed heaps of grain or the standing grain or the field. Restoring he will restore [for] the one burning [for] the fire.

Exodus
22:6

When a fire breaks out and has found thorns [as kindling] and is consuming heaps of grain or the grain standing in the field or [the rest of] the field. He will certainly restore [the landowner for the damage caused] by the burning [and] the fire.

If a fire breaks out and is kindled by the thorns; and then begins to consume grains gathered into heaps and grain standing in the field, as well as the rest of the field, the one who caused the fire will definitely restore the field owner for the damage done by the burning and the fire.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	When breaks out a fire and has found thorns and has been consumed heaps of grain or the standing grain or the field. Restoring he will restore [for] the one burning [for] the fire.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	If fire break out, and it find thorns, so that sheaves or standing corn or the field be consumed, he who kindled the fire paying shall pay.
Targum (Pseudo-Jonathan)	If fire break out, and catch thorns, and consume the sheaves, or whatever is standing, or the field, whoever kindled the fire shall surely restore.
Revised Douay-Rheims	If a fire breaking out light upon thorns, and catch stacks of corn, or corn standing in the fields, he that kindled the fire shall make good the loss.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"If fire breaks out, and catches in thorns so that the shocks of grain, or the standing grain, or the field are consumed; he who kindled the fire shall surely make restitution.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	If fire breaks out and catches in the thorns so that the shocks of grain or the standing wheat or the field is consumed, he who kindled the fire shall surely make restitution.
Updated Brenton (Greek)	And if fire have gone forth and caught thorns, and should also set on fire threshing-floors or ears of corn or a field, he that kindled the fire shall make compensation.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	If there is a fire and the flames get to the thorns at the edge of the field, causing destruction of the cut grain or of the living grain, or of the field, he who made the fire will have to make up for the damage.
Easy English	Someone may light a fire in a field and it begins to burn the bushes. Then the fire becomes bigger and hotter. It burns some of the food that is growing in the field. It may even burn the whole field. Then the person who lit the fire must pay money to the farmer. He has destroyed the farmer's food.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"A man might start a fire to burn thornbushes on his field. But if the fire grows and burns his neighbor's crops or the grain growing on the neighbor's field, the man who started the fire must pay for what he burned.

God's Word™	“Whenever a fire starts and spreads into the underbrush so that it burns up stacked or standing grain or ruins a field, the person who started the fire must make up for the loss.
Good News Bible (TEV)	“If someone starts a fire in his own field and it spreads through the weeds to someone else's field and burns up grain that is growing or that has been cut and stacked, the one who started the fire is to pay for the damage.
The Message	“If fire breaks out and spreads to the brush so that the sheaves of grain or the standing grain or even the whole field is burned up, whoever started the fire must pay for the damages.
Names of God Bible NIRV	. “Suppose a fire breaks out and spreads into bushes. Suppose it burns cut and stacked grain or grain that is still growing. Or suppose it burns the whole field. Then the one who started the fire must pay for the loss.
New Simplified Bible	»A fire starts and spreads into the underbrush so that it burns up stacked or standing grain or ruins a field. The person who started the fire must make up for the loss.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	If you carelessly let a fire spread from your property to someone else's, you must pay the owner for any crops or fields destroyed by the fire.
The Living Bible	.
New Berkeley Version	.
New Life Version	“When a fire starts and spreads to thorn bushes so as to burn up picked grain or standing grain or the field itself, he who started the fire will pay for the loss.
New Living Translation	“If you are burning thornbushes and the fire gets out of control and spreads into another person's field, destroying the sheaves or the uncut grain or the whole crop, the one who started the fire must pay for the lost crop.
Unlocked Dynamic Bible	If someone starts a fire and it spreads through the grass and starts burning in someone else's field, and the fire burns grain that is growing or grain that is already cut and stacked, then the person who started the fire must pay for what has been lost.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	‘Now, if [someone sets a] fire (even if he thinks it has gone out) and it burns a threshing floor or a field of grain; the one who sets the fire must pay a compensation.
Beck's American Translation	.
Common English Bible	When someone starts a fire and it catches in thorns and then spreads to someone else's stacked grain, standing grain, or a whole field, the one who started the fire must fully repay the loss.
New Advent (Knox) Bible	If a fire breaks out and catches among thorn-bushes, setting light to heaps of grain or to corn standing in the fields, the man who lit the fire must make good the loss.
Translation for Translators	Suppose someone starts a fire in his own field, and the fire spreads through the grass and starts burning in someone else's field, and the fire burns grain that is growing or grain that is already cut and stacked. Then the person who started the fire must pay completely for the damage.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	If a fire breaks out and catches on thorns, and corn shocks or raised grain or field be burnt up, then whoever started that fire must certainly make restitution.
Ferrar-Fenton Bible	'If you make a fire, and it fires the bushes, and consumes the standing com, or a homestead, or a farm; it shall be compensated from the burner to the burnt.
God's Truth (Tyndale)	.
HCSB	"When a fire gets out of control, spreads to thornbushes, and consumes stacks of cut grain, standing grain, or a field, the one who started the fire must make full restitution for what was burned.
International Standard V	.
Jubilee Bible 2000	When fires are lit and in burning the thorns burn also the stacks of sheaves or the standing grain, or the field is consumed; he that kindled the fire shall surely make restitution.
H. C. Leupold	.
Lexham English Bible	" If a fire is started and finds thorn bushes and a stack of sheaves or the standing grain or the field is consumed, the one who started the fire will surely make restitution.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	If fire breaks out and catches in thorn bushes so that the stacks of corn or the standing grain, or the entire field is put aflame, then he who started the fire will make restitution.
Urim-Thummim Version	.
Wikipedia Bible Project	If a fire will break out and found tinder, and harvested grain is consumed or growing grains, or the field, he who kindled the destruction will pay the whole.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When a fire breaks out and spreads through the thorn bushes and burns the grain that is either stacked or growing there, the one who started the fire must pay for the damage.
The Heritage Bible	If fire goes out and comes forth in thorns, and consumes the stacks of sheaves, or the stalks of grain, or the field, he who kindled the burning, he making it complete, shall make it complete.
New American Bible (2002)	.
New American Bible (2011)	If a fire breaks out, catches on to thorn bushes, and consumes shocked grain, standing grain, or the field itself, the one who started the fire must make full restitution.
New English Bible–1970	When a fire starts and spreads to a heap of brushwood, so that sheaves, or standing corn, or a whole field is destroyed, he who started the fire shall make full restitution.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"If a fire is started and spreads to thorns, so that stacked grain, standing grain or a field is destroyed, the person who lit it must make restitution.
exeGesés companion Bible	If fire breaks out and finds thorns, so that the heaps of corn or the stalks or the field consume;

	in shalaming, whoever kindles the kindling, shalams.
Hebraic Roots Bible	.
Israeli Authorized Version	If fire break out, and catch in tshofars, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND IF FIRE HAVE GONE FORTH AND CAUGHT THORNS, AND SHOULD ALSO SET ON FIRE THRESHING-FLOORS OR EARS OF GRAIN OR A FIELD, HE THAT KINDLED THE FIRE SHALL MAKE COMPENSATION.
Awful Scroll Bible	Was fire to come forth, even is to have come upon thorns or a pile, or standing grain or a field, and is to have consumed it, he that was to kindle the fire was to repay a repaying.
Charles Thompson OT Concordant Literal Version	When fire goes forth and it finds thorns, and the shock or the raised grain or the whole field is devoured, the one causing the consuming fire to consume shall repay, yea repay.
Darby Translation	--If fire break out, and seize the thorns, and the stacks of corn, or the standing corn, or the field be consumed, he that kindled the fire shall fully make it good.
exeGesés companion Bible	.
Orthodox Jewish Bible	If eish break out, and spreads in kotzim (thorns), so that the stacks of grain, or the standing grain, or the sadeh, be consumed therewith; he that kindled the eish shall surely make restitution.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	"Suppose a man starts a fire that spreads through the thornbushes to his neighbor's field [¹ catches in the thorns]. If the fire burns his neighbor's growing [¹ the standing] grain or grain that has been stacked, or if it burns his whole field, the person who started the fire must pay for what was burned [full restitution].
The Geneva Bible	.
Kretzmann's Commentary	If fire break out, said of any small fire which gets beyond the control of him that started it, and catch in thorns, in the thornhedge at the edge of the field, which it was intended to destroy, so that the stacks of corn, sheaves of grain stacked after harvest, or the standing corn or the field, no matter what it contains, be consumed therewith, he that kindled the fire shall surely make restitution for his act of foolish carelessness.
Syndein/Thieme	.
The Voice	If <i>someone</i> starts a fire and the fire spreads and sets the thorn bushes ablaze, and eventually that fire burns up stacks of harvested grain and everything growing in the fields, then the person who started the fire <i>is responsible and</i> must pay reparations for what was lost.

Bible Translations with Many Footnotes:

The Complete Tanach

If a fire goes forth and finds thorns, and a stack of grain or standing grain or the field be consumed, the one who ignited the fire shall surely pay.

If a fire goes forth: Even by itself. [From B.K. 22b]

and finds thorns: Heb. קצ'ם, chardons in French, [meaning] thistles.

and a stack of grain... be consumed: That it [the fire] caught onto the thorns until it reached a stack of grain or standing grain still attached to the ground.

or the field: That it [the fire] scorched the furrow that he had plowed, and he had to plow it a second time. -[From B.K. 60a]

the one who ignited the fire shall surely pay: Although he ignited it within his own property, and it spread by itself through thorns that it found, he is liable to pay because he did not guard his burning coal so that it would not go forth and inflict damage.

Kaplan Translation

Damage by Fire

If fire gets out of control and spreads through weeds, and [then] consumes bound or standing grain or a field, the one who started the fire must make restitution.

weeds

Or 'thorns' (Rashi).

NET Bible®

"If a fire breaks out and spreads¹⁴ to thorn bushes,¹⁵ so that stacked grain or standing grain or the whole field is consumed, the one who started¹⁶ the fire must surely make restitution.

¹⁴tn Heb "if a fire goes out and finds"; NLT "if a fire gets out of control."

¹⁵sn Thorn bushes were used for hedges between fields, but thorn bushes also burned easily, making the fire spread rapidly.

¹⁶tn This is a Hiphil participle of the verb "to burn, kindle" used substantivally. This is the one who caused the fire, whether by accident or not.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ..(if) a fire will go out , and she finds brambles, and stacks, or grain stalks, or a field is eaten , the one making the burning will make :full: restitution,....

Charles Thompson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version "If fire breaks out and catches in thorns so that the stacked grain or the standing grain or the field is consumed, he who started the fire shall make full restitution.

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation If fire shall break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field shall be consumed; he that kindled the fire shall surely make restitution.

World English Bible .

Young's Literal Translation .

Young's Updated LT

“When fire goes forth, and has found thorns, and a stack, or the standing corn, or the field, has been consumed, he who causes the burning does certainly repay.

The gist of this passage:

If a fire gets out of control and burns a neighbor's field, the one starting the fire is responsible to pay for the damages caused.

Exodus 22:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i>	3 rd person feminine singular, Qal imperfect	Strong's #3318 BDB #422
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person feminine singular, Qal perfect	Strong's #4672 BDB #592
qôwts (קִדְמוֹת) [pronounced kohls]	<i>thorn; used collectively for thorn bushes, thorns, briers</i>	masculine plural noun	Strong's #6975 BDB #881

Translation: When a fire breaks out and has found thorns [as kindling]...

Someone has started a fire and it has begun to break out and cause damage. It has found the thorns, which means it has found a kindling source to begin to grow quickly. Or, what is more likely the case is, the intent was to burn the thorns, but the fire is getting out of control.

Exodus 22:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal perfect	Strong's #398 BDB #37

Exodus 22:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdīysh (גְּדִישׁ) [pronounced gaw-DEESH]	stacks, heaps [of grain or corn]	masculine singular noun	Strong's #1430 BDB #155
ʾōw (אוּ) [pronounced oh]	or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least	disjunctive conjunction	Strong's #176 BDB #14
qāmâh (קָמָה) [pronounced kaw-MAW],	standing grain, standing corn, stalks of grain prior to maturity and prior to harvesting	feminine singular noun with the definite article	Strong's #7054 BDB #879
ʾōw (אוּ) [pronounced oh]	or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least	disjunctive conjunction	Strong's #176 BDB #14
sâdeh (שָׂדֵה) [pronounced saw-DEH]	field, land, country, open field, open country; an unpopulated area	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: ...and is consuming heaps of grain or the grain standing in the field or [the rest of] the field.

In an agricultural economy, there are a great number of things which can catch fire. Here, God suggests grain which has been gathered, grain that is standing in the field, and the field itself.

Exodus 22:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlêm (שָׁלַם) [pronounced shaw-LAHM]	to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)	Piel infinitive absolute	Strong's #7999 BDB #1022
shâlêm (שָׁלַם) [pronounced shaw-LAHM]	to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)	3 rd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022
bâ'ar (בָּעַר) [pronounced baw-ĠAHR]	the one kindling [a fire], the person who causes a fire to burn, causing to burn, burning up, consuming, destroying	masculine singular, Hiphil participle	Strong's #1197 BDB #128
ʾêth (אֵת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 22:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^{er} ârah (הָרַעַב) [pronounced <i>be-ay-RAW</i>]	<i>burning, fire</i>	feminine singular noun with the definite article	Strong's #1200 BDB #129

Translation: He will certainly restore [the landowner for the damage caused] by the burning [and] the fire.

The one who has caused the fire must pay for the restoration required.

Exodus 22:6 If a fire breaks out and is kindled by the thorns; and then begins to consume grains gathered into heaps and grain standing in the field, as well as the rest of the field, the one who caused the fire will definitely restore the field owner for the damage done by the burning and the fire.

Here we have unpremeditated destruction of the property of another; restitution is made for that which is lost. A fire is the illustration given here, but not the only application.

Although one source said that thorn bushes were used as hedges in the ancient world (see Prov. 15:19 Isa. 5:5 Micah 7:4), it was also likely that the thorns just grew up side by side with the wheat. During harvest time, they were even drier than the wheat. Proper care and diligence was expected as the grain was very dry prior to reaping and there was always a danger of fire. Israel's enemies were aware of this and occasionally caused fires to intentionally weaken those who depended upon the crops (Judges 6:1–6 15:4–5). After the harvest and before the autumn rains, these thorns and the weeds were often then burned to clear the land and to provide a fertilizer of sorts for the next growing season.

I found this passage to be extremely difficult to translate. I do not even know if I divided the portions of the verses correctly. I found the Expanded Bible to be one of the best translations which also helped to explain what was meant in this passage.

I struggled with the translation; and then I struggled with the interpretation. Also, there seems to be some parallel with the passage the follows. The chief difference appears to be the claim of the person taking responsibility for the things that he watches over. In v. 7, he claims that they were stolen; in v. 10, the animal dies, is injured or *is driven away*.

Some translations treat this passage as two separate issues—loss of property being held by someone else; and actual ownership of property.

For gives a man unto his neighbor silver or manufactured goods to guard and he is stolen from a house of the man. If is found the thief to restore double. If is not found the thief and brings near an owner of the house, unto the Elohim. If he does not send forth his hand in work of his associate. Upon every word of violation, upon an ox, upon an ass, upon a sheep, upon an outer garment, upon every lost thing, which he said, for he [is] this. As far as the Elohim comes a word of both of them, which they declare guilty Elohim restoring again to his associate.

Exodus
22:7–9

If [lit., *for, when*] a man gives silver or [other] valuables to guard, and it is stolen from the man's house, [and] if the thief is found, [the lost items] will be restored doubly [to the owner]. If the thief is not found, the homeowner will be brought near to Elohim [or, *to judges*], [to see] whether or not he has put his hand to [the fruit of] his neighbor's works. In every matter of trespass—over an ox, over a donkey, over a lamb, over an outer garment, over any lost thing—he will say that it [is] here, even to the Elohim [or to the judges] will come the testimony of both of them, which Elohim [(the) judges] declare guilty, [and] he will repay double to his associate.

If a man gives silver or other valuables to a neighbor for safekeeping, but they are stolen from that man's house, there are several possible steps to take. First, a search for the thief will be launched, and, if successful, then the owner of these things will have them restored to him times two. However, if the thief is not caught, then all parties will come before the judges to determine whether or not the keeper of the valuables is liable for the loss. In every place where he has been accused—whether it be with regards to an animal or a garment—testimony will be taken before the judges. If he is declared liable, then he will pay his neighbor twice the value of which were stolen.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

For gives a man unto his neighbor silver or manufactured goods to guard and he is stolen from a house of the man. If is found the thief to restore double. If is not found the thief and brings near an owner of the house, unto the Elohim. If he does not send forth his hand in work of his associate. Upon every word of violation, upon an ox, upon an ass, upon a sheep, upon an outer garment, upon every lost thing, which he said, for he [is] this. As far as the Elohim comes a word of both of them, which they declare guilty Elohim restoring again to his associate.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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When a man giveth his neighbour silver or vessels to keep, and they be stolen from the man's house; if the thief be found, he shall repay double. If the thief be not found, the master of the house shall be brought before the judges (to make oath) that he hath not put forth his hand upon that which his neighbour had delivered to him. Upon every matter of guiltiness about ox or ass or lamb, or raiment, or anything destroyed of which it may be said, This is it, the cause of both shall be brought before the judges, and he whom the judges shall condemn shall pay double to his neighbour.

Targum (Pseudo-Jonathan)

When a man confideth to his neighbour silver, or vessels to keep, without recompense for the care, and they be stolen from the man's house, if the thief be found, he shall restore two for one. If the thief be not found, the master of the house shall be brought before the judges, and shall swear that he hath not put forth his own hand upon the property of his neighbour. And about whatever is injured covertly, whether ox, or ass, or sheep, or raiment, of whatever is (so) lost, he shall make oath when he saith that so it is; and when the thing stolen shall be afterward found in the hand of the thief, the cause of both shall be brought before the judges,

the cause of the householder and the cause of the thief; and whom the judges shall condemn, the thief shall restore twofold to his neighbour.

Revised Douay-Rheims

If a man deliver money, or any vessel unto his friend to keep, and they be stolen away from him that received them: if the thief be found he shall restore double: If the thief be not known, the master of the house shall be brought to the gods, and shall swear that he did not lay his hand upon his neighbour's goods, To do any fraud, either in ox, or in ass, or sheep, or raiment, or any thing that may bring damage: the cause of both parties shall come to the gods: and if they give judgment, he shall restore double to his neighbour.

Douay-Rheims 1899 (Amer.) .

Aramaic ESV of Peshitta

"If a man delivers to his neighbour money or stuff to keep, and it is stolen out of the man's house; if the thief is found, he shall pay double. If the thief is not found, then the master of the house shall come near to God, to find out if he has not put his hand to his neighbour's goods. For every matter of trespass, whether it be for ox, for donkey, for sheep, for clothing, or for any kind of lost thing, about which one says, 'This is mine,' the cause of both parties shall come before God. He whom God condemns shall pay double to his neighbour.

V. Alexander's Aramaic T. .

Plain English Aramaic Bible .

Lamsa's Peshitta (Syriac)

If a man shall deliver to his neighbor money or stuff to keep and it is stolen out of the mans house, if the thief is found, let him pay double. If the thief is not found, then the master of the house shall be brought to the judges to see whether he had a hand in the theft of his neighbors goods. For all manner of trespass, whether it be for an ox for an ass for a lamb for clothing or for any manner of lost thing which another man claims to be his, the case of both parties shall come before the judges; and whomever the judges shall convict, he shall make two-fold restitution to his neighbor.

Updated Brenton (Greek)

And if any one give to his neighbour money r goods to keep, and they be stolen out of the man's house, if the thief be found he shall repay double. But if the thief be not found, the master of the house shall come forward before God, and shall swear that surely he has not wrought wickedly in regard of any part of his neighbour's deposit, according to every injury alleged, both concerning a calf, and an ass, and a sheep, and a garment, and every alleged loss, whatsoever in fact it may be, —the judgment of both shall proceed before God, and he that is convicted by God shall repay to his neighbour double.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

If a man puts money or goods in the care of his neighbour to keep for him, and it is taken from the man's house, if they get the thief, he will have to make payment of twice the value. If they do not get the thief, let the master of the house come before the judges and take an oath that he has not put his hand on his neighbour's goods. In any question about an ox or an ass or a sheep or clothing, or about the loss of any property which anyone says is his, let the two sides put their cause before God; and he who is judged to be in the wrong is to make payment to his neighbour of twice the value.

Easy English

Perhaps a man may give some silver or other things to his neighbour. He asks his neighbour to keep them safe for him. But a bad man comes and he takes the things from the neighbour's house. If you catch the bad man, then he must pay for these things. He must pay twice the value of the things that he took. But if you do not find the bad man, then take the neighbour to the judges. They must agree whether he has taken the other man's things for himself.

The judges must judge when there is a quarrel between two people about things. They may argue about an animal or some clothes or anything that is lost. If one of them says: "This is mine!" they must both come to the judges. The judges will choose which man is wrong. Then that man must pay back twice the value to his neighbour.

Easy-to-Read Version–2001 "A man might ask a neighbor to keep some money or other things for him in his neighbor's house. What should you do if that money or those things are stolen from the neighbor's house? You should try to find the thief. If you find the thief, then he must pay twice as much as the things are worth. But if you can't find the thief, then God will judge if the owner of the house is guilty. The owner of the house must go before God, and God will decide if the person stole something. "What should you do if two men disagree about a bull or a donkey or sheep or clothing or something that is lost. One man says, 'This is mine,' and the other says, 'No, it is mine.' Both men should go before God. God will decide who is guilty. The person who was wrong must pay the other man twice as much as the thing is worth.

Easy-to-Read Version–2006 "Someone might give some money or tools to a neighbor for safekeeping. What should you do if someone steals those things from the neighbor's house? If you find the one who stole them, then that thief must pay twice as much as the things are worth. If you don't find the thief, then the owner of the house must go before the judges [Or "God." Also in verse 9.] who will decide if that person is guilty. "What should you do if two men disagree about a bull or a donkey or sheep or clothing or something that is lost? One man says, 'This is mine,' and the other says, 'No, it is mine.' Both men should go before the judges who will decide who is guilty. The one who was wrong must pay the other man twice as much as the thing is worth.

God's Word™
Good News Bible (TEV)

"If anyone agrees to keep someone else's money or other valuables for him and they are stolen from his house, the thief, if found, shall repay double. But if the thief is not found, the one who was keeping the valuables is to be brought to the place of worship and there he must take an oath that he has not stolen the other one's property.

"In every case of a dispute about property, whether it involves cattle, donkeys, sheep, clothing, or any other lost object, the two people claiming the property shall be taken to the place of worship. The one whom God declares to be guilty shall pay double to the other one.

The Message

"If someone gives a neighbor money or things for safekeeping and they are stolen from the neighbor's house, the thief, if caught, must pay back double. If the thief is not caught, the owner must be brought before God to determine whether the owner was the one who took the neighbor's goods.

"In all cases of stolen goods, whether oxen, donkeys, sheep, clothing, anything in fact missing of which someone says, 'That's mine,' both parties must come before the judges. The one the judges pronounce guilty must pay double to the other.

Names of God Bible

"This is what you must do whenever someone gives his neighbor silver or other valuables to keep for him, and they are stolen from that person's house: If the thief is caught, he must make up for the loss with double the amount. If the thief is not caught, the owner of the house must be brought to **Elohim** to find out whether or not he took his neighbor's valuables. If there is a dispute over the ownership of a bull, a donkey, a sheep, an article of clothing, or any other lost property which two people claim as their own, both people must bring their case to **Elohim**. The one whom **Elohim** declares guilty must make up for his neighbor's loss with double the amount.

NIRV
New Simplified Bible

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Suppose a neighbor asks you to keep some silver or other valuables, and they are stolen from your house. If the thief is caught, the thief must repay double. But if the thief isn't caught, some judges will decide if you are the guilty one. Suppose two people claim to own the same ox or donkey or sheep or piece of clothing. Then the judges must decide the case, and the guilty person will pay the owner double.
The Living Bible	<p>“If someone gives money or goods to anyone to keep for him, and it is stolen, the thief shall pay double if he is found. But if no thief is found, then the man to whom the valuables were entrusted shall be brought before God to determine whether or not he himself has stolen his neighbor’s property.</p> <p>“In every case in which an ox, donkey, sheep, clothing, or anything else is lost, and the owner believes he has found it in the possession of someone else who denies it, both parties to the dispute shall come before God for a decision, and the one whom God declares guilty shall pay double to the other.</p>
New Berkeley Version	.
New Life Version	<p>“If a man gives his neighbor money or things to keep for him, and it is stolen from the man’s house, if the robber is caught he will pay twice as much as the loss. If the robber is not caught, then the owner of the house will be brought to the judges. They will see if he stole what belongs to his neighbor. For every wrong act, if it is for bull, donkey, sheep, clothing, or any lost thing about which someone says, ‘This is mine,’ the stories of both men will come in front of the judges. Whoever the judges say is guilty will pay his neighbor twice as much as the loss.</p>
New Living Translation	<p>“Suppose someone leaves money or goods with a neighbor for safekeeping, and they are stolen from the neighbor’s house. If the thief is caught, the compensation is double the value of what was stolen. But if the thief is not caught, the neighbor must appear before God,[d] who will determine if he stole the property.</p> <p>“Suppose there is a dispute between two people who both claim to own a particular ox, donkey, sheep, article of clothing, or any lost property. Both parties must come before God, and the person whom God declares[e] guilty must pay double compensation to the other.</p>
Unlocked Dynamic Bible	<p>Suppose that someone gives another person some money or other valuable item and asks him to keep it in his house for a while. And suppose that a thief steals it from that person’s house. If the thief is caught, the thief must pay back twice as much as he stole. But if the thief is not caught, the owner of the house from which the item was stolen must stand before the judges so that the judges can say whether the owner of the house was the one who took the other man’s valuable item.</p> <p>If two people argue about which one of them owns a bull or a donkey or a sheep or some clothing, or something else that has been lost, they must stand before the judges. The one whom the judges say is lying must pay back to the real owner twice as many bulls or donkeys or sheep or items of clothing.</p>
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	‘If anyone gives his neighbor money or other [valuables] to keep and they are stolen from the man’s house; the thief must repay double if he’s caught. But if the thief isn’t caught, the owner of the house must stand before God and swear that he hasn’t done anything wrong to whatever his neighbor left with him. Then every accusation, whether it involves a calf, a burro, a sheep, some clothing (or
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whatever)... every claim of loss must be taken before God. And anyone who is found guilty by God must repay his neighbor with twice as much.

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

Where money or goods entrusted to a friend's keeping have been stolen, the thief, if he is found, must make twofold restitution. If he cannot be found, the owner of the house where they lay in keeping shall be brought before the judgement-seat.[2] He must swear that he laid no hands on his neighbour's property with malicious intent. Be there a loss of ox or ass or sheep or clothing or any other kind of property, the two parties shall come before the judgement-seat, and the defendant, if he is found guilty, shall make twofold restitution.

[2] Literally, 'the gods', as above.

Translation for Translators

Suppose someone gives to another person some money or other valuable goods and asks him to guard them *in his house for a while*. If those things are stolen from that person's house, if the thief is caught, he must pay back *twice as much as he stole*. But if the thief is not caught, the owner of the house *from which the things were stolen* must stand before the judges, so that the judges can determine whether *the owner of the house* was the one who took the other man's goods *and sold them to someone else*.

If two people argue about which one of them owns a bull or a donkey or a sheep or some clothing, or something else that has been lost, the two people who each claim/say that the item belongs to them must stand before the judges. The one whom the judges declare is lying must pay back *to the real owner* twice as many bulls or donkeys or sheep or pieces of clothing.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .
Christian Standard Bible .
Conservapedia Translation

If a man gives his neighbor any money [Literally, silver, a common metaphor for money in certain modern languages] or articles to keep, and these goods be stolen out of the man's house: if the thief is found, then the thief will repay double. If the thief cannot be found, then the master of the house must be brought before the court to determine whether he has kept his neighbor's goods for himself. In any matter involving a transgression, over an ox or donkey or sheep or clothing or for any sort of lost thing, which another person says actually belongs to him, then the word of both parties will be judged by the court, and whom the court finds guilty shall repay his neighbor double.

Ferrar-Fenton Bible

' Whoever places with his neigh- bour money or goods as trustee, and they are stolen upon the premises of that person, if the thief is discovered he shall repay twice as much. If the thief is not found, then the master of the premises shall approach the House of GOD and swear he has not put his hand upon the property of his neighbour; upon anythingdost, upon ox, or ass, or sheep, or clothing, or anything strayed, and shall say that as a witness to GOD, he brings twice as much as was lost to Goo. He shall recompense his neighbour double.

God's Truth (Tyndale)

If a man deliver his neighbor money or stuff to keep, and it be stolen out of his house: If the thief be found, he shall pay double. If the thief be not found, then the goodman of the house shall be brought unto the *gods and swear, whether he have put his hand unto his neighbors good. *gods; original marginal note: Godly judges and princes who settled matters according to Godly law.

And in all manner of trespass, whether it be ox, ass, sheep, raiment or any manner lost thing which another challenges to be his, the cause of both parties shall come before the *gods. And whom the *gods condemn: the same shall pay double unto his neighbo.

HCSB

Laws about Personal Property

"When a man gives his neighbor money or goods to keep, but they are stolen from that person's house, the thief, if caught, must repay double. If the thief is not caught, the owner of the house must present himself to the judges[e] to determine[f] whether or not he has taken his neighbor's property. In any case of wrongdoing involving an ox, a donkey, a sheep, a garment, or anything else lost, and someone claims, 'That's mine,'[g] the case between the two parties is to come before the judges.[h] The one the judges condemn[i] must repay double to his neighbor.

e. Exodus 22:8 Or *to God*

f. Exodus 22:8 LXX, Tg, Vg read *swear*

g. Exodus 22:9 Lit *That is it*

h. Exodus 22:9 Or *before God*

i. Exodus 22:9 Or *one whom God condemns*

International Standard V

"When a man gives his neighbor money or goods for safekeeping and it's stolen from the neighbor's house, the thief, if found, is to repay double. If the thief is not found, the owner of the house is to appear before the judges^k to see^l whether or not the thief took^m his neighbor's property.

"In every ownership disputeⁿ involving an ox, donkey, sheep, garment, or anything that is lost where a person says, 'This is mine,'^o the case between the two of them is to come before the judges,^p and the one that the judges^q declare guilty is to repay double to his neighbor.

k 22:8 Or *God*

l 22:8 The Heb. *lacks to see*

m 22:8 Lit. *not he laid his hands on*

n 22:9 Lit. *matter of transgression*

o 22:9 Lit. *This is it*

p 22:9 Or *God*

q 22:9 Or *God*

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

"If a man gives to his neighbor money or objects to watch over and it is stolen from the house of the man, if the thief is found, he will make double restitution. If the thief is not found, the owner of the house will be brought {to the sanctuary} [to learn] whether or not he reached out his hand to his neighbor's possession. Concerning every account of transgression--concerning an ox, concerning a donkey, concerning small livestock, concerning clothing, concerning all lost property--where [someone] says, "This belongs to me," the matter of the two of them will come to God; whomever God declares guilty will make double restitution to his neighbor..

NIV, ©2011

Peter Pett's translation

Unfolding Bible Literal Text

Unlocked Literal Bible

Urim-Thummim Version

If a man will deliver to another person money or articles to safeguard, and it is stolen out of the man's house, if the thief is found let him pay double. But if the thief is not found then the master of the house will be brought to the judges, to investigate whether he has put his hand to another person's goods. For every matter of transgression, for ox, donkey, sheep, clothing, or for anything lost that is claimed to belong to another, each party must bring his case before Elohim. He who Elohim condemns will repay double to the other party.

Wikipedia Bible Project

Which man will give to his fellow man money or tools to guard, and it was stolen from the house of the man, if the thief will be found, he will pay double. If the thief will not be found, and the house master will be brought near to God, if he did not have a hand in his neighbors works.

On every criminal act upon an ox, upon a donkey, upon a lamb, upon propertye, upon loste things, of which is said that he is the one, the words of the two will come unto God: whoever God will condemn will pay double to his fellow.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) If a man gives money or goods to another to keep for him, and they are stolen, the thief, if he is found, shall pay back double. Should the thief not be found, the man who owns the house must swear before the judges that he has not stolen the other man's property. Whenever there is a failure of trust whether it concerns an ox, donkey, sheep, clothing or any other lost object, the case shall come before the judges. The person the judges find guilty shall pay double to the other.
- The Heritage Bible If a man gives silver or items to his neighbor to hedge about, and it is stolen out of the man's house, if the thief is found, let him make it complete double. If the thief is not found, then the lord of the house shall be brought to God to see whether he sent out his hand to his neighbor's goods. Concerning all words of transgression, for ox, for donkey, for flock animal, for clothing, for all that is lost, which it is said that this is his, the word of the two shall come before God; he whom God shall declare wrong, shall make it complete to his neighbor double.
- New American Bible (2002) "When a man gives money or an article to another for safekeeping and it is stolen from the latter's house, the thief, if caught, must make twofold restitution. ³ If the thief is not caught, the owner of the house shall be brought to God, to swear that he himself did not lay hands on his neighbor's property. In every question of dishonest appropriation, whether it be about an ox, or an ass, or a sheep, or a garment, or anything else that has disappeared, where another claims that the thing is his, both parties shall present their case before God; the one whom God convicts must make twofold restitution to the other.
- 3** [7] Brought to God: see note on = Exodus 21:6. Cf also = Exodus 22:10.
[21:6] To God: to the sanctuary; or perhaps the phrase is to be rendered, "to the gods," in the sense of "to the judges." Cf = Psalm 82:1. Since the expression "to have an open ear" meant "to obey," a pierced ear lobe was an ancient symbol of obedience. Cf = Psalm 40:7.
- New American Bible (2011) *Trusts and Loans.*
When someone gives money or articles to another for safekeeping and they are stolen from the latter's house, the thief, if caught, must make twofold restitution. If the thief is not caught, the owner of the house shall be brought to God,* to swear that he himself did not lay hands on his neighbor's property. In every case of dishonest appropriation, whether it be about an ox, or a donkey, or a sheep, or a garment, or anything else that has disappeared, where another claims that the thing is his, the claim of both parties shall be brought before God; the one whom God convicts must make twofold restitution to the other.
* [22:7] **Brought to God:** either within the household or at the sanctuary, the owner of the house is required to take an oath before God.
- New English Bible—1970 When one man gives another silver or chattels for safe keeping, and they are stolen from that man's house, the thief, if he is found, shall restore twofold. But if the thief is not found, the owner of the house shall appear before God, to make a declaration that he has not touched his neighbour's property. In every case of law-breaking involving an ox, an ass, or a sheep, a cloak, or any lost property which may be claimed, each party shall bring his case before God; he whom God declares to be in the wrong shall restore twofold to his neighbour.
- New Jerusalem Bible 'If anyone entrusts money or goods to someone else's keeping and these are stolen from that person's house, the thief, if he can be discovered, will repay double. Should the thief not be discovered, the owner of the house will come into the presence of God, to declare that he has not laid hands on the other person's property. 'In every case of law-breaking involving an ox, donkey, animal from the

flock, clothing or lost property of any sort, the ownership of which is disputed, both parties will lay their case before God. The party whom God pronounces guilty will pay back double to the other.

New RSV

When someone delivers to a neighbor money or goods for safekeeping, and they are stolen from the neighbor's house, then the thief, if caught, shall pay double. If the thief is not caught, the owner of the house shall be brought before God, to determine whether or not the owner had laid hands on the neighbor's goods. In any case of disputed ownership involving ox, donkey, sheep, clothing, or any other loss, of which one party says, "This is mine," the case of both parties shall come before God; the one whom God condemns shall pay double to the other.

Revised English Bible—1989

When someone gives another silver or chattels for safe keeping, and they are stolen from that person's house, the thief, if apprehended, must restore twofold. But if the thief is not apprehended, the owner of the house will have to appear before God for it to be ascertained whether or not he has laid hands on his neighbour's property. In every case of misappropriation involving an ox, a donkey, or a sheep, a cloak, or any lost property which may be claimed, each party must bring his case before God; the one whom God declares to be in the wrong will have to restore double to his neighbour.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"If a person entrusts a neighbor with money or goods, and they are stolen from the trustee's house, then, if the thief is found, he must pay double. But if the thief is not found, then the trustee must state before God that he did not take the person's goods himself. In every case of dispute over ownership, whether of an ox, a donkey, a sheep, clothing, or any missing property, where one person says, 'This is mine,' both parties are to come before God; and the one whom God condemns must pay the other one double.

exeGesés companion Bible .

Hebraic Roots Bible .

Israeli Authorized Version .

The Israel Bible (beta) .

JPS (Tanakh—1985) .

Kaplan Translation .

The Scriptures 1998 .

Tree of Life Version

"If a man entrusts his neighbor with money or items for safekeeping, and it is stolen out of the man's house, when the thief is found, he must pay double. If the thief is not found, then the master of the house is to present himself to God, to see whether he has laid his hand on his neighbor's goods. For any transgression—whether ox, donkey, sheep, clothing, or anything else lost—when someone says, 'This is mine!' the case of both parties is to be brought before God. The one whom God convicts is to pay double to his neighbor.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND IF ANY ONE GIVE TO HIS NEIGHBOR MONEY OR GOODS TO KEEP, AND THEY BE STOLEN OUT OF THE MAN'S HOUSE, IF THE THIEF BE FOUND HE SHALL REPAY DOUBLE. BUT IF THE THIEF BE NOT FOUND, THE MASTER OF THE HOUSE SHALL COME FORWARD BEFORE THE THEOS (*Alpha & Omega*), AND SHALL SWEAR THAT SURELY HE HAS NOT WORKED WICKEDLY IN REGARD OF ANY PART OF HIS NEIGHBOR'S DEPOSIT, ACCORDING TO EVERY INJURY ALLEGED, BOTH CONCERNING A CALF, AND AN DONKEY, AND A SHEEP, AND A GARMENT, AND EVERY ALLEGED LOSS, WHATSOEVER IN FACT IT MAY BE,— THE JUDGMENT OF BOTH SHALL

PROCEED BEFORE THE THEOS (*Alpha & Omega*), AND HE THAT IS CONVICTED BY THE THEOS (*Alpha & Omega*) SHALL REPAY TO HIS NEIGHBOR DOUBLE.

Awful Scroll Bible

Was a man to give to his fellow silver or articles to keep, even is it to have been stolen from the man's house, was the thief to be found, he was to repay double. Was the thief not to be found? - The lord of the house is to have been brought near to he of mighty ones, even is he to have sent out his hand to his fellows property? - The concern of transgression, for the plowing beast, ass, sheep, garments, even the thing lost that was the intent of the concern; the two were to come to he of mighty ones, even he that was guilty was to repay double to his fellow.

Charles Thompson OT
Concordant Literal Version

When a man gives to his associate silver or articles to keep, and they are stolen from the man's house, if the thief is found he shall repay double. If the thief is not found then the possessor of the house will be brought near to the elohim to show whether or not he has put forth his hand on the work of his associate. In every manner of transgression over a bull, over a donkey, over a flockling, over raiment or over every lost thing which one says that this is it, unto the elohim shall come the word of the two of them. Whom the elohim shall condemn, he shall repay double to his associate.

Darby Translation

--If a man deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him restore double; if the thief be not found, the master of the house shall be brought before the judges, to see if he has not put his hand unto his neighbour's goods. As to all manner of fraud, --as to ox, as to ass, as to sheep, as to clothing, as to everything lost, of which a man saith, It is this--the cause of both parties shall come before the judges: he whom the judges shall condemn shall restore double to his neighbour.

exeGesés companion Bible

If a man gives his friend silver or instruments to guard, and it is stolen from the house of the man, if the thief is found, he shall repay twofold: if the thief is not found, then the master of the house approaches Elohim, to see if he had not put his hand to the work of his friend. For every word of rebellion - for ox, for he burro, for lamb, for clothes, or for any lost, which another says is his, the word of the two parties comes in front of Elohim: and whomever Elohim declares wicked, shall repay twofold to his friend.

Orthodox Jewish Bible

If an ish shall give unto his re'a kesef or vessels to be shomer over, and it be stolen out of the bais haish; if the ganav be found, let him pay back double. If the ganav be not found, then the ba'al habais shall be brought before HaElohim, to see whether he has put his yad on the property of his neighbor. For all manner of pasha (trespass, liability), whether it be for ox, for donkey, for seh, for clothing, or for any manner of avedah (lost property, missing thing) which another says, This is it, the case of both shall come before HaElohim; and whom Elohim shall condemn, he shall pay back double unto his re'a.

Rotherham's *Emphasized B.*

When a man giveth unto his neighbour silver or jewelry, to keep, and it is stolen out of the house of the man: if the thief be found, he shall give in restitution double, if the thief be not found, then shall the owner of the house be brought near unto God to swear that he hath not laid his hand on the property of his neighbour. For any affair of trespass—for an ox, for an ass, for a sheep, for a mantle for anything lost

as to which one could say—This is it, unto God, shall come the affair of them both,—he whom God shall condemn, shall make restitution of double to his neighbour.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

“If a man gives his neighbor money or [other] goods to keep [for him while he is away] and it is stolen from the neighbor’s house, then, if the thief is caught, he shall pay double [for it]. If the thief is not caught, the owner of the house shall appear before the judges [who act in God’s name], to determine whether or not he had stolen his neighbor’s goods. For every offense involving property, whether it concerns ox, donkey, sheep, clothing, or any piece of lost property, which another identifies as his, the case of both parties shall come before the judges [who act in God’s name]. Whomever the judges pronounce guilty shall pay double to his neighbor.

The Expanded Bible

“Suppose a man gives his neighbor money or other things to keep for him [for safekeeping] and those things are stolen from the neighbor’s house. If the thief is caught, he must pay back twice as much as he stole. But if the thief is never found [caught], the owner of the house must make a promise [to be brought] before God [or the judges] that he has not stolen [sent out his hand toward] his neighbor’s things.

“Suppose two men disagree about who owns something [there is a matter/report of transgression]—whether ox, donkey, sheep, clothing, or something else that is lost. If each says, ‘This is mine,’ each man must bring his case to God [or before the judges]. God’s judges [God; The judges; Hebrew: Elohim] will decide who is guilty, and that person must pay the other man twice as much as the object is worth.

The Geneva Bible

Kretzmann’s Commentary

If a man shall deliver unto his neighbor money or stuff to keep, entrusts any valuables to him for safe-keeping, and It be stolen out of the man’s house; If the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, to the proper officials of the government, to see whether he have put his hand unto his neighbor’s goods. The object of the investigation was to give the lord of the house an opportunity to clear himself of suspicion, as though he had been guilty of appropriating his neighbor’s property, which he was to guard as he did his own. For all manner of trespass, in the case of any accusation alleging a crime, whether It be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges, before the officials having the jurisdiction of the case; and whom the judges shall condemn, declare to be in the wrong, he shall pay double unto his neighbor. This is the general rule for all cases of contested property.

Syndein/Thieme

The Voice

If someone gives his neighbor money or items to keep for him and it is stolen from his neighbor’s house, then if the thief is captured, he must pay double *for what he stole*. If the thief is not found, then the person who owned the house *that was burglarized* must go stand before God’s presence so that He can decide whether he is the one who stole the property.

Whenever there is a breach of trust—regarding an ox, a donkey, a lamb, a piece of clothing, or any lost item—and the contested item is *discovered in the possession of a neighbor and* claimed by two different parties, then both sides must appear before God. If God finds the neighbor guilty, he must pay double *for what he stole*.

Bible Translations with Many Footnotes:

The Complete Tanach

If a man gives his neighbor money or articles for safekeeping, and it is stolen from the man's house, if the thief is found, he shall pay twofold.

and it is stolen from the man's house: According to his words.

if the thief is found, he shall pay twofold: The thief shall pay twofold [the value of the object] to its [original] owners. -[From B.K. 63b]

If the thief is not found, the homeowner shall approach the judges, [to swear] that he has not laid his hand upon his neighbor's property.

If the thief is not found: And this custodian, who is the owner of the house, comes.

approaches -: the judges to litigate with this one [the owner] and to swear to him that he did not lay his hand upon his [property]. -[From B.K. 63b]

For any sinful word, for a bull, for a donkey, for a lamb, for a garment, for any lost article, concerning which he will say that this is it, the plea[s] of both parties shall come to the judges, [and] whoever the judges declare guilty shall pay twofold to his neighbor.

For any sinful word: [i.e.,] that he is found to be lying in his oath, for witnesses testify that he himself stole it, and the judges declare him guilty because of [the testimony of] the witnesses.

shall pay twofold to his neighbor: The text teaches you that if one puts forth a claim concerning an item entrusted to him, saying that it was stolen from him, and it is discovered that he himself stole it, he must make twofold restitution. When [is this so]? Only if he swore [that he did not take it] and afterwards witnesses came [and testified that he had taken it for himself,] for so have our Rabbis, of blessed memory, interpreted: "and the homeowner approaches the judges" (verse 7). This approaching means [to make] an oath [that the custodian swore that the article was stolen]. You say [that he approaches] for an oath, or perhaps it means [he approaches] only for litigation. [In this case, if] he comes to litigate and he denies [any responsibility] by saying that it [the object] was stolen, then is he immediately liable for twofold restitution if witnesses come [and testify] that it is in his possession? [The answer is that since the expression] laying a hand is mentioned here (in verse 7), and below, laying a hand is [also] mentioned: "the oath of the Lord shall be between the two of them provided that he did not lay his hand upon his neighbor's property." (verse 10). Just as ["lay his hand" written] further denotes an oath, so does ["laid his hand" written] here denote an oath. -[From Mechilta, B. K. 63b]

concerning which he will say that this is it: According to its [the verse's] simple meaning, concerning which the witness will say that this is it, [i.e., the article] about which you swore [was stolen but really] is in your possession. The pleas of both parties must be brought to the judges and they [the judges] will interrogate the witnesses, and if they [the witnesses] are acceptable and they [the judges] declare this custodian guilty, he must pay twofold [to the owner]. If they declare the witnesses guilty, namely that they were found collusive, they must pay twofold to the custodian. Our Rabbis, of blessed memory, however, interpreted *כִּי אָמַר הוּא*, that this is it, to mean that [the judges] do not demand an oath of him [the custodian] unless he admitted part [of the claim against him], saying, "I owe you this much, but the rest was stolen from me." -[From B.K. 106b]

Kaplan Translation

The Unpaid Custodian

If one person gives another money or articles to watch, and they are stolen from the house of the person [keeping them], then if the thief is found, [the thief] must make [the usual] double restitution. If the thief is not found, the owner of the house shall

be brought to the courts, [where he must swear] that he did not lay a hand on his neighbor's property. In every case of dishonesty, whether it involves an ox, a donkey, a sheep, a garment, or anything else that was [allegedly] lost, and [witnesses] testify that it was seen, both parties' claims must be brought to the courts. The person whom the courts declare guilty must then make double restitution to the other.

the thief

(Bava Kama 63b; Rashi). See Exodus 22:3.

lay a hand on

That he did not hide the missing article (Rashbam; Ramban). Or, 'that he did not make personal use of the article' (Bava Metzia 41a). Since the custodian has no right to make personal use of the articles in his safekeeping, as soon as he does so, he becomes like a thief, and thus has full responsibility for any loss. See Exodus 22:10.

In every case...

(following Rashi; Yad, Genevah 4:1). Or, 'In every case of liability' (Targum; Rashbam); or, 'In every case of negligence' (Bava Kama 107b; Targum Yonathan; Radak, Sherashim, s.v. Pesha); or, 'In every case of denied guilt' (Saadia).

witnesses

(Rashi; Yad, loc. cit.; cf. Bava Kama 108b). Or, '[where the keeper] says [part of the claim is true]' (Kiddushin 65b, Rashi ad loc.).

that it was seen

See note, this verse, 'witnesses.' Literally, 'which he says, that this is it.'

to the courts

See note on Exodus 21:6.

NET Bible®

"If a man gives his neighbor money or articles¹⁷ for safekeeping,¹⁸ and it is stolen from the man's house, if the thief is caught,¹⁹ he must repay double. If the thief is not caught,²⁰ then the owner of the house will be brought before the judges²¹ to see²² whether he has laid²³ his hand on his neighbor's goods. In all cases of illegal possessions,²⁴ whether for an ox, a donkey, a sheep, a garment, or any kind of lost item, about which someone says 'This belongs to me,'²⁵ the matter of the two of them will come before the judges,²⁶ and the one whom²⁷ the judges declare guilty²⁸ must repay double to his neighbor.

¹⁷tn The word usually means "vessels" but can have the sense of household goods and articles. It could be anything from jewels and ornaments to weapons or pottery.

¹⁸tn Heb "to keep." Here "safekeeping," that is, to keep something secure on behalf of a third party, is intended.

¹⁹tn Heb "found."

²⁰tn Heb "found."

²¹tn Here again the word used is "the gods," meaning the judges who made the assessments and decisions. In addition to other works, see J. R. Vannoy, "The Use of the Word ha'elohim in Exodus 21:6 and 22:7,8," *The Law and the Prophets*, 225-41.

²²tn The phrase "to see" has been supplied.

²³tn The line says "if he has not stretched out his hand." This could be the oath formula, but the construction here would be unusual, or it could be taken as "whether" (see W. C. Kaiser, Jr., "Exodus," *EBC* 2:438). U. Cassuto (*Exodus*, 286) does not think the wording can possibly fit an oath; nevertheless, an oath would be involved before God (as he takes it instead of "judges") – if the man swore, his word would be accepted, but if he would not swear, he would be guilty.

²⁴tn Heb "concerning every kind [thing] of trespass."

²⁵tn The text simply has "this is it" (הוּ זֶה, hu' zeh).

²⁶tn Again, or "God."

²⁷tn This kind of clause Gesenius calls an independent relative clause – it does not depend on a governing substantive but itself expresses a substantival idea (GKC 445-46 §138.e).

²⁸tn The verb means "to be guilty" in Qal; in Hiphil it would have a declarative sense, because a causative sense would not possibly fit.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...(if) a man gives silver or items to his companion (for) safeguarding, and he was stolen from the house of the man, if the thief is found, he will make restitution of two times, if the thief is not found, (then) the master of the house will [be brought near] to the " Elohiym ^{Powers} ", to see if he did not send his hand into the business of his companion, (over) all (manner)s of transgression, (over) an ox, (over) a donkey, (over) a ram, (over) an outer garment, (over) all lost things, of which (it) is said, that (one) is this, the (manner) of the two of them will come unto the " Elohiym ^{Powers} ", the one which " Elohiym ^{Powers} " must [convict], he will make :full: restitution of two times to his companion,...
Charles Thompson OT	If any man deliver to his neighbour money or furniture to keep, and they be stolen out of the man's house; the thief, if he be found, shall be fined double. But if the thief cannot be found, the owner of the house shall go before God and be examined on oath whether he may not in some manner have acted wrong touching the deposit of his neighbour. On every supposed act of injustice touching an ox or an ass or a sheep or raiment or any kind of deposit which is lost, whatever it may be, the cause of both parties shall come before God, and he whom God pointeth out shall pay his neighbour two fold.
C. Thompson (updated) OT Context Group Version	. If a man shall deliver to his neighbor money or things to keep, and it is stolen out of the man's house; if the thief is found, he shall pay double. If the thief is not found, then the master of the house shall come near to the gods {or judges, rulers}, [to see] whether he has not put his hand to his neighbor's goods. For every matter of trespass, whether it is for ox, for donkey, for sheep, for clothing, [or] for any manner of lost thing, from which one says, This is it, the cause of both parties shall come before the gods {or judges, rulers}; he whom the gods {or judges, rulers} shall condemn shall pay double to his neighbor.
English Standard Version	"If a man gives to his neighbor money or goods to keep safe, and it is stolen from the man's house, then, if the thief is found, he shall pay double. If the thief is not found, the owner of the house shall come near to God to show whether or not he has put his hand to his neighbor's property. For every breach of trust, whether it is for an ox, for a donkey, for a sheep, for a cloak, or for any kind of lost thing, of which one says, 'This is it,' the case of both parties shall come before God. The one whom God condemns shall pay double to his neighbor.
Green's Literal Translation Modern English Version	. If a man gives his neighbor money or items to be kept for him, and it is stolen from the man's house, if the thief is caught, he must repay double. If the thief is not caught, then the owner of the house will be brought before the judges to determine if he has laid his hand on his neighbor's goods. For any kind of trespass, whether it be for an ox, for a donkey, for a sheep, for clothing, or for any type of lost thing, where another says it is his, the case of both parties shall come before the judges. And whoever the judges find guilty will pay double to his neighbor.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	If a man delivers to his neighbour money or stuff to keep, and it is stolen out of the man's house; if the thief is found, he shall pay double. If the thief isn't found, then the master of the house shall come near to God, to find out if he hasn't put his hand to his neighbour's goods. For every matter of trespass, whether it be for ox, for donkey, for sheep, for clothing, or for any kind of lost thing, about which one says, 'This is mine', the cause of both parties shall come before God. He whom God condemns shall pay double to his neighbour.

New King James Version

“If a man delivers to his neighbor money or articles to keep, and it is stolen out of the man’s house, if the thief is found, he shall pay double. If the thief is not found, then the master of the house shall be brought to the judges to see whether he has put his hand into his neighbor’s goods.

“For any kind of trespass, *whether it concerns* an ox, a donkey, a sheep, or clothing, or for any kind of lost thing which another claims to be his, the cause of both parties shall come before the judges; and whomever the judges condemn shall pay double to his neighbor.

Niobi Study Bible

Owen’s Translation

Restored Holy Bible 6.0

Updated Bible Version 2.17

A Voice in the Wilderness

Webster’s Bible Translation

World English Bible

Young’s Literal Translation

Young’s Updated LT

“When a man does give unto his neighbour silver, or vessels to keep, and it has been stolen out of the man’s house; if the thief is found, he repays double.

“If the thief is not found, then the master of the house has been brought near unto God, whether he has not put forth his hand against the work of his neighbour; for every matter of transgression, for ox, for ass, for sheep, for raiment, for any lost thing of which it is said that it is his; unto God comes the matter of them both; he whom God does condemn, he repays double to his neighbour.

The gist of this passage:

7-9

Exodus 22:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong’s #3588 BDB #471
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong’s #5414 BDB #678
’îysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong’s #376 BDB #35
’el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong’s #413 BDB #39
rêa’ (רע) [pronounced <i>RAY-ahg</i>]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong’s #7453 BDB #945
keçeph (כסף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong’s #3701 BDB #494

Exodus 22:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
k ^e lîy (כֵּלִי) [pronounced k ^e lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun	Strong's #3627 BDB #479
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct	Strong's #8104 BDB #1036

Translation: *If [lit., for, when] a man gives silver or [other] valuables to guard,...*

The premise is one of the difficulties of this passage. What appears to be the case is, some item of value is being entrusted to another. It appears as if this is something like an informal bank. Perhaps a neighbor has a more secure home; more slaves to guard his home or whatever. So the first man decides it would be good to entrust his silver or some other valuable to his neighbor for safekeeping.

I am reading into this, to some degree.

Exodus 22:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gânab (גָּנַב) [pronounced gaw-NAH ^B V]	<i>to be stolen away; to be brought by stealth [secrecy]</i>	3 rd person masculine singular, Pual perfect	Strong's #1589 BDB #170
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural) with the definite article	Strong's #376 BDB #35

Translation: *...and it is stolen from the man's house,...*

At some point, the neighbor says that his things have been stolen.

The original intent, it appears, is for these goods to be more safe, not less.

Exodus 22:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4672 BDB #592
gannâb (גַּנָּב) [pronounced gahn-NAWB]	<i>thief</i>	masculine singular noun with the definite article	Strong's #1590 BDB #170
shâlêm (שָׁלַם) [pronounced shaw-LAHM]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040

Translation: ...[and] if the thief is found, [the lost items] will be restored doubly [to the owner].

If the thief is found, then the solution is simple—the items are restored to the owner. In fact, the owner of the goods is given double the value of these items; and I assume that this comes out of the pocket of the thief and not the neighbor entrusted with them.

Exodus 22:7 If [lit., for, when] a man gives silver or [other] valuables to guard, and it is stolen from the man's house, [and] if the thief is found, [the lost items] will be restored [to the owner].

It is the thief here which pays double for the stolen property.

Exodus 22:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49

Exodus 22:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4672 BDB #592
gannâb (גַּנָּב) [pronounced <i>gahn-NAWB</i>]	<i>thief</i>	masculine singular noun with the definite article	Strong's #1590 BDB #170

Translation: *If the thief is not found,...*

The more difficult situation is, the thief is not found; which would indicate that the items taken are not found.

Exodus 22:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (קָרַב) [pronounced <i>kaw-RA^{BV}</i>]	<i>to cause to approach; to admit, to receive, to bring [two things] near</i>	3 rd person masculine singular, Piel perfect	Strong #7126 BDB #897
ba'al (בַּעַל) [pronounced <i>BAH-gah</i>]	<i>owner, lord, husband; master; transliterated Baal when referencing the heathen god</i>	masculine singular construct	Strong's #1167 BDB #127
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
'el (עַל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: *...the homeowner will be brought near to Elohim [or, to judges],...*

The first area of difficulty in interpreting this passage is, we have the word *elohim* here; but it can also be used to refer to *judges, rulers*; and that is its meaning here. The judges act in place of God.

Exodus 22:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	3 rd person masculine singular, Qal perfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> means <i>in his hand; in his power, in his possession; under his control; with him; through him, by him, by means of him; at his hand [i.e., before him, in his sight]</i> .			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
m ^e lâ'kâh (מְלָכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship, items produced by work; that which is related to work</i>	feminine singular construct	Strong's #4399 BDB #521
rêa' (עַר) [pronounced RAY-ahg]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7453 BDB #945

Translation: ...[to see] whether or not he has put his hand to [the fruit of] his neighbor's works.

One determination which must be made is, is the neighbor in any way responsible here? Is there really no thief, per se, but the neighbor has, for instance, sold the goods or given them away.

Exodus 22:8 *If the thief is not found, the homeowner will be brought near to Elohim [or, to judges], [to see] whether or not he has put his hand to [the fruit of] his neighbor's works.*

The owner of the house has offered, for whatever reason, to take responsibility for the goods of another. These are stolen and not recovered. The owner of the house goes before God (a judge representing God) and is judged and will pay according to what the judge determines. We have seen previous that when we find God in this verse that we have a spiritual parallel. Israel was entrusted with the gospel and with God's Word. Israel was to teach God's Word to the world—Israel was a client nation to God. A number of things will happen with Israel and God's

Word: they will misplace it, they will guard it, they will disregard it. God's Word belongs to God and given to Israel for safekeeping. At some point in time, Israel will be scattered for her failures—not so much in the realm of morality but in their responsibility to keep and teach God's Word.

Exodus 22:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced <i>gahʼl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>kohʼl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
pesha ^c (עֲשָׂה) [pronounced <i>PEH-shah^g</i>]	<i>violation, infraction, disobedience, insubordination, rebellion, transgression, trespass</i>	masculine singular noun	Strong's #6588 BDB #833
‘al (עַל) [pronounced <i>gahʼl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
shôwr (שׁוֹר) [pronounced <i>shohr</i>]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004
‘al (עַל) [pronounced <i>gahʼl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
chămôwr (חֲמוֹר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun	Strong's #2543 BDB #331
‘al (עַל) [pronounced <i>gahʼl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
seh (שֵׂה) [pronounced <i>seh</i>]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961
‘al (עַל) [pronounced <i>gahʼl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
sal ^e mâh (שַׁלְמָה) [pronounced <i>sahl^e-MAW</i>]	<i>mantle, outer garment; in the plural (as it is found here), it means [nice] clothes, rainment</i>	feminine singular noun	Strong's #8008 BDB #971

Exodus 22:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>koh]</i>	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾăbêdâh (הַדְּבָה) [pronounced <i>u^b-vay-DAW]</i>	<i>lost thing, something which was lost, missing item</i>	feminine singular noun	Strong's #9 BDB #2

Translation: In every matter of trespass—over an ox, over a donkey, over a lamb, over an outer garment, over any lost thing...

Each item will be considered separately, whether it be an animal or a garment.

This is a little odd to me, as the premise appears to be silver or manufactured goods, as found in v. 7a.

I believe what is being done here is expanding on the original premise. We are still dealing with a man who owns these items and a neighbor who has become responsible for them. However, now we are looking at any dispute between neighbors over any item.

Exodus 22:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER]</i>	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʾamar (אָמַר) [pronounced <i>aw-MAHR]</i>	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
kîy (כִּי) [pronounced <i>kee]</i>	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hûwʾ (הוּוּ) [pronounced <i>hoo]</i>	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
zeh (זֶה) [pronounced <i>zeh]</i>	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...—he will say that it [is] here,...

I believe that the original owner is testifying that the items in question were with the neighbor.

Another interpretation might be is, the items in question are known to be someone in particular.

Exodus 22:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
ʾĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
sh ^e nayim (שְׁנַיִם) [pronounced <i>sh^eNAH-yim</i>]	<i>two (the cardinal number); both, double, twice; second; (the ordinal number); [and with other numbers]: both</i>	masculine plural numeral with the 3 rd person masculine plural suffix	Strong's #8147 BDB #1040

Translation: ...even to the Elohim [or to the judges] will come the testimony of both of them,...

Both men will give their testimonies to the court.

Exodus 22:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
râsha' (רָשָׁע) [pronounced <i>raw-SHAHG</i>]	<i>in the Hiphil, this word has a judicial edge to it, and means to declare guilty, to declare unrighteous, to condemn, to overcome [as the righteous over the wicked]; intransitive use: to act unrighteously, to act wickedly</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7561 BDB #957

Exodus 22:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
shâlêm (שָׁלַם) [pronounced <i>shaw-LAHM</i>]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022
sh ^e nayîm (שְׁנַיִם) [pronounced <i>sh^en-AH-yim</i>]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
rêa' (עַר) [pronounced <i>RAY-ahó</i>]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7453 BDB #945

Translation: ...which Elohim [(the) judges] declare guilty, [and] he will repay double to his associate.

The one determined to be guilty in this matter—whichever man has cheated or stolen from the other—he will repay double the value of the item in question.

Exodus 22:9 In every matter of trespass—over an ox, over a donkey, over a lamb, over an outer garment, over any lost thing—he will say that it [is] here, even to the Elohim [or to the judges] will come the testimony of both of them, which Elohim [(the) judges] declare guilty, [and] he will repay double to his associate.

Again we have the judges acting in place of God, making these decisions. They will hear the facts and try determine who is the negligent party—the one who entrusted the neighbor in the first place or the neighbor who kept the goods. What spiritual parallel is found here? Whether a country fulfills its obligation as a client nation to God and whether the nations around it respond are two different issues. Noah taught for 120 years before the floods came and his only converts were his sons, wife and his sons' wives. Noah was absolutely faithful. However, his teaching of God's Word made no impact on an unsaved world. So though Israel is entrusted with the Word and even though other nations may not respond; this is not always the fault of Israel.

Exodus 22:7–9 If a man gives silver or other valuables to a neighbor for safekeeping, but they are stolen from that man's house, there are several possible steps to take. First, a search for the thief will be launched, and, if successful, then the owner of these things will have them restored to him times two. However, if the thief is not caught, then all parties will come before the judges to determine whether or not the keeper of the valuables is liable for the loss. In every place where he has been accused—whether it be with regards to an animal or a garment—testimony will be taken before the judges. If he is declared liable, then he will pay his neighbor twice the value of which were stolen.

This next passage is a continuation of the previous. That concerns me. However, it turns out that this passage is somewhat easier than the previous.

When gives a man unto his associate an ass or an ox or a lamb and every beast to keep, and he has died or he was broken or he was taken away, no one seeing [anything], a solemn oath of Y^ehowah between [the] two of them, if he does not send forth his hand in work of his associate, and he has taken his owner and he will not make good. And if stealing he was stolen with him, will make good his owner. If tearing he was torn, he will take him a witness torn flesh; he will not make good.

Exodus
22:10–13

When a man gives to his associate a donkey or an ox or a lamb (or any animal) to keep, and it dies or suffers a serious injury [*lit., was broken*] or was taken, [*yet*] no one saw [anything], a solemn oath of Y^ehowah is taken between the two of them, that he had not put his hand against the property [*lit., work, labor*] of his associate and take [from] his associate, and he will not be held liable [*lit., he will not make good, he will not restore*]. But if [the animal] is definitely stolen [*while*] with him, he will make restitution to the owner. If the flesh of the animal was torn, he will take the witness of the torn flesh and he will not be held liable [*lit., he will not restore*].

If someone entrusts his associate with his property—say a donkey, lamb or ox—any kind of animal—and it dies or suffers some serious injury or is taken, yet no one saw what happened, then the two men will take an oath of Jehovah between one another. The one overseeing the property must swear that he has not put his hand up against the owner's property; and he will not be held liable for the loss. However, if the animal is stolen when in his care, he will make restitution to the owner. If somehow the flesh was torn, he will take proof of the torn flesh to the owner and he will not be held liable.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

When gives a man unto his associate an ass or an ox or a lamb and every beast to keep, and he has died or he was broken or he was taken away, no one seeing [anything], a solemn oath of Y^ehowah between [the] two of them, if he does not send forth his hand in work of his associate, and he has taken his owner and he will not make good. And if stealing he was stolen with him, will make good his owner. If tearing he was torn, he will take him a witness torn flesh; he will not make good.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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If a man deliver to his neighbour an ass or an ox or a lamb or any cattle to keep, and it die, or be injured, or be carried away, no one seeing; an oath of the Lord shall be between them that he bath not put forth his hand against that which his neighbour had delivered, and the owner shall accept the oath, and he shall not repay. But if it be stolen from him, he shall repay its owner; and if it be torn, and he bring witnesses that it was torn, he shall not repay.

Targum (Pseudo-Jonathan)

If a man deliver to his neighbour all ox, or a sheep, or any animal to keep, (if) he is to keep it without recompense, and it die, or be torn by wild beast, or be carried off, and no witness seeing who can testify it; an oath of the Lord shall be between them both, that he hath not put forth his hand upon the property of his neighbour; and the owner of the thing shall accept his oath, and he shall not (be required to) make it good. But if it be stolen from him who was to receive recompense for the care, he

shall make it good to its owner. If it hath been torn by a wild beast, let him bring witnesses, or bring him to the carcass: because for that which is (so) torn he shall not make restitution.

Revised Douay-Rheims

If a man deliver ass, ox, sheep, or any beast, to his neighbour's custody, and it die, or be hurt, or be taken by enemies, and no man saw it: There shall be an oath between them, that he did not put forth his hand to his neighbour's goods: and the owner shall accept of the oath; and he shall not be compelled to make restitution. But if it were taken away by stealth, he shall make the loss good to the owner. If it were eaten by a beast, let him bring to him that which was slain, and he shall not make restitution.

Douay-Rheims 1899 (Amer.) .

Aramaic ESV of Peshitta

"If a man delivers to his neighbour a donkey, an ox, a sheep, or any animal to keep, and it dies or is injured, or driven away, no man seeing it; the oath of Mar-Yah shall be between them both, whether he has not put his hand to his neighbour's goods; and its owner shall accept it, and he shall not make restitution. But if it is stolen from him, he shall make restitution to its owner. If it is torn in pieces, let him bring it for evidence. He shall not make good that which was torn.

V. Alexander's Aramaic T. .

Plain English Aramaic Bible .

Lamsa's Peshitta (Syriac)

If a man delivers to his neighbor an ass or an ox or a lamb or any kind of animal to keep; and it dies or is hurt or taken away in plunder and no man saw it; Then there shall be an oath of the LORD between them both, that he had no hand in the theft of his neighbors property; and the owner of it shall accept the oaths and he shall not make restitution. But if it is stolen from him, he shall make restitution to the owner thereof. If it is torn in pieces, then let him bring it as evidence, and he shall not make good that which was torn.

Updated Brenton (Greek)

And if any one give to his neighbour to keep a calf or sheep or any beast, and it be wounded or die or be taken, and no one know, an oath of God shall be between both, each swearing that he has surely not at all been guilty in the matter of his neighbour's deposit; and so his master shall hold him guiltless, and he shall not make compensation. And if it be stolen from him, he shall make compensation to the owner. And if it be seized of beasts, he shall bring him to witness the prey, and he shall not make compensation.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

If a man puts an ass or an ox or a sheep or any beast into the keeping of his neighbour, and it comes to death or is damaged or is taken away, without any person seeing it: If he takes his oath before the Lord that he has not put his hand to his neighbour's goods, the owner is to take his word for it and he will not have to make payment for it. But if it is taken from him by a thief, he is to make up for the loss of it to its owner. But if it has been damaged by a beast, and he is able to make this clear, he will not have to make payment for what was damaged.

Easy English

Perhaps a man may ask his neighbour to keep one of his animals for him. Then someone hurts the animal or it may die. Or perhaps a bad man takes it away while nobody sees him. This problem has an answer. The neighbour can make a special promise, in front of the LORD. He can promise to say what is true. He can say that he did not take the other man's animal for himself. The other man must believe these words. He must not ask his neighbour to pay him any money. But if a bad man did take the animal, then the neighbour must pay for the loss. But perhaps a wild animal killed it. Then the neighbour must show the pieces that are left. Then he will not have to pay for the loss of the animal.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 “A man might ask his neighbor to take care of an animal for a short time. It might be a donkey, a bull, or a sheep. But what should you do if that animal is hurt or dies or someone takes the animal while no one is looking? That neighbor must explain that he did not steal the animal. If this is true, the neighbor will promise to the Lord that he did not steal it. The owner of the animal must accept this promise. The neighbor does not have to pay the owner for the animal. But if the neighbor stole the animal, then he must pay the owner for the animal. If wild animals killed the animal, then the neighbor should bring the body as proof. The neighbor will not have to pay the owner for the animal that was killed.

God’s Word™

Good News Bible (TEV)

“If anyone agrees to keep someone else’s donkey, cow, sheep, or other animal for him, and the animal dies or is injured or is carried off in a raid, and if there was no witness, the man must go to the place of worship and take an oath that he has not stolen the other man’s animal. If the animal was not stolen, the owner shall accept the loss, and the other man need not repay him; but if the animal was stolen, the man must repay the owner. If it was killed by wild animals, the man is to bring the remains as evidence; he need not pay for what has been killed by wild animals.

The Message

“If someone gives a donkey or ox or lamb or any kind of animal to another for safekeeping and it dies or is injured or lost and there is no witness, an oath before GOD must be made between them to decide whether one has laid hands on the property of the other. The owner must accept this and no damages are assessed. But if it turns out it was stolen, the owner must be compensated. If it has been torn by wild beasts, the torn animal must be brought in as evidence; no damages have to be paid.

Names of God Bible

“This is what you must do whenever someone gives his neighbor a donkey, a bull, a sheep, or any other kind of animal to keep for him, and it dies, is injured, or is captured in war, and there are no witnesses. The case between them must be settled by swearing an oath to **Yahweh** that the neighbor did not take the other person’s animal. The owner must accept the oath. The neighbor doesn’t have to make up for the loss. But if the animal was stolen from the neighbor, he must make up for the owner’s loss. If it was killed by a wild animal, he must bring in the dead body as evidence. He doesn’t have to make up for an animal that has been killed.

NIRV

“Suppose someone asks their neighbor to take care of a donkey, ox, sheep or any other animal. And suppose the animal dies or gets hurt. Or suppose it is stolen while no one is looking. Then the problem will be settled by promising the LORD to tell the truth. Suppose the neighbor says, ‘I didn’t steal your property.’ Then the owner must accept what the neighbor says. No payment is required. But suppose the animal really was stolen. Then the neighbor must pay the owner back. Or suppose it was torn to pieces by a wild animal. Then the neighbor must bring in what is left as proof. No payment is required.

New Simplified Bible

»Someone gives his neighbor a donkey, a bull, a sheep, or any other kind of animal to keep for him, and it dies, is injured, or is captured in war, and there are no witnesses. »The case between them must be settled by swearing an oath to Jehovah that the neighbor did not take the other person’s animal. The owner must accept the oath. The neighbor does not have to make up for the loss. »However, if the animal was stolen from the neighbor, he must make up for the owner’s loss. »If a wild animal killed the neighbor’s animal he must bring in the dead body of the wild animal as evidence. He does not have to make up for an animal that has been killed.

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

Casual English Bible .

College Press Bible Study
Contemporary English V.

.
Suppose a neighbor who is going to be away asks you to keep a donkey or an ox or a sheep or some other animal, and it dies or gets injured or is stolen while no one is looking. If you swear with me as your witness that you did not harm the animal, you do not have to replace it. Your word is enough. But if the animal was stolen while in your care, you must replace it. If the animal was attacked and killed by a wild animal, and you can show the remains of the dead animal to its owner, you do not have to replace it.

The Living Bible

“If a man asks his neighbor to keep a donkey, ox, sheep, or any other animal for him, and it dies, or is hurt, or gets away, and there is no eyewitness to report just what happened to it, then the neighbor must take an oath that he has not stolen it, and the owner must accept his word, and no restitution shall be made for it. But if the animal or property has been stolen, the neighbor caring for it must repay the owner. If it was attacked by some wild animal, he shall bring the torn carcass to confirm the fact, and shall not be required to make restitution.

New Berkeley Version
New Life Version
New Living Translation

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“Now suppose someone leaves a donkey, ox, sheep, or any other animal with a neighbor for safekeeping, but it dies or is injured or is taken away, and no one sees what happened. The neighbor must then take an oath in the presence of the LORD. If the LORD confirms that the neighbor did not steal the property, the owner must accept the verdict, and no payment will be required. But if the animal was indeed stolen, the guilty person must pay compensation to the owner. If it was torn to pieces by a wild animal, the remains of the carcass must be shown as evidence, and no compensation will be required.

Unlocked Dynamic Bible

Suppose someone gives his donkey or bull or sheep or some other animal to someone else and asks him to take care of it for a while, and the animal dies or is injured or is stolen while no one is watching. Then the person who was taking care of the animal must swear, knowing that God is listening, that he did not steal the animal. If he did not steal it, the owner of the animal must accept that the other person is telling the truth, and the other person will not have to pay anything back to the owner. But if the animal was stolen while he was supposed to be taking care of it, the man who promised to take care of it must pay back the owner for the animal. If he says that the animal was killed by wild animals, he must bring back the remains of the animal that was killed and show it to the animal’s owner. If he does that, he will not have to pay anything for the animal.

Unfolding Bible Simplified

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Partially literal and partially paraphrased translations:

American English Bible

‘And if anyone leaves a calf, a sheep, or any other animal with his neighbor and it is wounded or it dies – and no one knows for sure how it happened – each must swear an oath to God that he isn’t guilty in any way. Then his master should find him innocent and he won’t have to pay a compensation. However, if it was stolen from him; he must repay the owner. And if someone stole any other type of animal; [he must] return the animal to its owner, and he won’t have to pay a compensation.

Beck’s American Translation
Common English Bible

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When someone gives a donkey, ox, sheep, or any other animal to another person to keep safe, and the animal dies or is injured or taken and no one saw what happened, the person should swear a solemn pledge before the Lord in the presence of the owner that he didn’t touch the other’s property. The owner must accept that, and no payment needs to be made. But if the animal was stolen, the person must make full payment to its owner. If the animal was attacked and ripped apart and its torn body is brought as evidence, no payment needs to be made.

New Advent (Knox) Bible	If a man entrusts his neighbour with ass or ox or sheep or any other beast for safe keeping, and it is killed or wounded or carried off by enemies, with no witness to the fact, the matter shall be settled by an oath, which the owner shall accept, that the other did not lay hands on his property; there is no restitution to be made. But where the loss is due to theft, the owner shall be compensated. If it has been killed by a wild beast, the carcass must be brought before the owner, and no amends made.
Translation for Translators	Suppose someone gives his donkey or bull or sheep or some other animal to someone else and asks him to take care of it <i>for a while</i> , and the animal dies or is injured or is stolen while no one is watching. Then the person <i>who was taking care of the animal</i> must «swear/solemnly declare», knowing that God is listening, that he did not steal the animal. If he did not steal it the owner of the animal must accept/believe that the other person is telling the truth, and the other person will not have to pay anything back to the owner. But if the animal was stolen <i>while he was supposed to be taking care of it</i> , the man who promised to take care of it must pay back the owner for the animal. If he says that the animal was killed by wild animals, he must bring back the remains of the animal that was killed and show it to the animal's owner. If he does that, he will not have to pay anything for the animal.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	If a man gives his neighbor a donkey, and ox, a sheep, or any other livestock animal to keep, and that animal dies, or is injured, or gets captured, with no witnesses to the mishap, an oath of the LORD will be taken between the two, that he did not misappropriate his neighbor's goods. The owner will accept that, and the other person will not have to make it good. But if it has been stolen from him, he must make restitution to its owner. If it has been torn to pieces, he must bring in a testimony to the incident, and he need not make good what was torn.
Ferrar-Fenton Bible	' If a man entrusts to his neighbor an ass, or ox, or sheep, or any cattle, to take care of, and it dies or is torn, or tears, out of his sight, there shall two, that he has not put his hand upon the property of his neighbour, and its owner shall take it, and not be compensated. But if it has been stolen from him, he shall compensate its owner. If it is torn he shall bring the torn pieces as a proof. He shall not compensate. '
God's Truth (Tyndale)	If a man deliver unto his neighbor to keep, ass, ox, sheep or whatsoever beast it be and it die or be hurt or driven away and no man see it: then shall an oath of the Lord go between them, whether he have put his hand unto his neighbors good, and the owner of it shall take the oath, and the other shall not make it good: If it be stolen from him, then he shall make restitution unto the owner: If it be torn with wild beasts, then let him bring record of the tearing: and he shall not make it good.
HCSB	"When a man gives his neighbor a donkey, an ox, a sheep, or any other animal to care for, but it dies, is injured, or is stolen, while no one is watching, there must be an oath before the LORD between the two of them to determine whether or not he has taken his neighbor's property. Its owner must accept the oath, and the other man does not have to make restitution. But if, in fact, the animal was stolen from his custody, he must make restitution to its owner. If it was actually torn apart by a wild animal, he is to bring it as evidence; he does not have to make restitution for the torn carcass.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	" If a man gives to his neighbor a donkey or an ox or small livestock or any beast to watch over and it dies or is injured or is captured [when] there is no one who

sees, the oath of Yahweh will be between the two of them [concerning] whether or not he has reached out his hand to his neighbor's possession, and its owner will accept [this], and he will not make restitution. But if indeed it was stolen from him, he will make restitution to its owner. If indeed it was torn to pieces, he will bring it as evidence--the mangled carcass; he will not make restitution.

NIV, ©2011

"If anyone gives a donkey, an ox, a sheep or any other animal to their neighbor for safekeeping and it dies or is injured or is taken away while no one is looking, the issue between them will be settled by the taking of an oath before the LORD that the neighbor did not lay hands on the other person's property. The owner is to accept this, and no restitution is required. But if the animal was stolen from the neighbor, restitution must be made to the owner. If it was torn to pieces by a wild animal, the neighbor shall bring in the remains as evidence and shall not be required to pay for the torn animal.

Peter Pett's translation
 Unfolding Bible Literal Text
 Unlocked Literal Bible
 Urim-Thummim Version
 Wikipedia Bible Project

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 Which man will give to his fellow a donkey or an ox or a lamb, and any beast, to guard, and it died or injured or got lost, out of sight. The oath of Yahweh will be between the two of them--- if he did not have a hand in the workings of his fellow, and the owner will take and he will not pay. And if stolen it was stolen from him, he will pay to its owner. If it is predated by predator, they will bring a witness: for the predation he will not pay.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)
 The Heritage Bible

.
 If a man gives to his neighbor a donkey, or an ox, or a flock animal, or any animal, to hedge about, and it dies, or is hurt, or taken captive, none seeing it, An oath of Jehovah shall be between them both, that he has not sent out his hand to his neighbor's goods; and its lord shall take the loss, and he shall not make it complete. And if, being stolen, it is stolen from him, he shall make it complete to its lord. If it, being pulled to pieces, is pulled to pieces, let him bring it as a witness, and he shall not make complete that which was torn.

New American Bible (2002)

"When a man gives an ass, or an ox, or a sheep, or any other animal to another for safekeeping, if it dies, or is maimed or snatched away, without anyone witnessing the fact, the custodian shall swear by the LORD that he did not lay hands on his neighbor's property; the owner must accept the oath, and no restitution is to be made. But if the custodian is really guilty of theft, he must make restitution to the owner. If it has been killed by a wild beast, let him bring it as evidence, and he need not make restitution for the mangled animal.

New American Bible (2011)
 New English Bible—1970

.
 When a man gives an ass, an ox, a sheep or any beast into his neighbour's keeping, and it dies or is injured or is carried off, there being no witness, the neighbour shall swear by the LORD that he has not touched the man's property. The owner shall accept this, and no restitution shall be made. If it has been stolen from him, he shall make restitution to the owner. If it has been mauled by a wild beast, he shall bring it in as evidence; he shall not make restitution for what has been mauled.

New Jerusalem Bible

'If anyone entrusts a donkey, ox, animal from the flock or any other animal to someone else's keeping, and it dies or breaks a limb or is carried off without anyone seeing, an oath by Yahweh will decide between the two parties whether the keeper has laid hands on the other's property or not. The owner will take what remains, the keeper will not have to make good the loss. Only if the animal has been stolen from

him, will he make restitution to the owner. If it has been savaged by a wild animal, he must bring the savaged remains of the animal as evidence, and will then not have to make restitution.

New RSV

When someone delivers to another a donkey, ox, sheep, or any other animal for safekeeping, and it dies or is injured or is carried off, without anyone seeing it, 11 an oath before the Lord shall decide between the two of them that the one has not laid hands on the property of the other; the owner shall accept the oath, and no restitution shall be made. 12 But if it was stolen, restitution shall be made to its owner. 13 If it was mangled by beasts, let it be brought as evidence; restitution shall not be made for the mangled remains.

Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“If a person trusts a neighbor to look after a donkey, ox, sheep or any animal, and it dies, is injured or is driven away unseen, then the neighbor’s oath before *ADONAI* that he has not taken the goods will settle the matter between them — the owner is to accept it without the neighbor’s making restitution. But if it was stolen from the neighbor, he must make restitution to the owner. If it was torn to pieces by an animal, the neighbor must bring it as evidence, and then he doesn’t need to make good the loss.

exeGesés companion Bible .

Hebraic Roots Bible .

Israeli Authorized Version .

The Israel Bible (beta) .

JPS (Tanakh—1985) .

Kaplan Translation .

The Scriptures 1998

“When a man gives to his neighbour a donkey, or ox, or sheep, or any beast to watch over, and it dies, or is injured, or is driven away while no one is looking, let an oath of יהוה be between them both, that he has not put his hand into his neighbour’s goods. And the owner of it shall accept that, and he does not repay. “But if it is indeed stolen from him, he repays to its owner. “If it is torn to pieces, then let him bring it for evidence, he does not repay what was torn.

Tree of Life Version .

Weird English, ©18 English, Anachronistic English Translations:

Alpha & Omega Bible

AND IF ANY ONE GIVE TO HIS NEIGHBOR TO KEEP A CALF OR SHEEP OR ANY BEAST, AND IT BE WOUNDED OR DIE OR BE TAKEN, AND NO ONE KNOW, AN OATH OF THE THEOS (Alpha & Omega) WILL BE BETWEEN BOTH, EACH SWEARING THAT HE HAS SURELY NOT AT ALL BEEN GUILTY IN THE MATTER OF HIS NEIGHBOR'S DEPOSIT; AND SO HIS MASTER SHALL HOLD HIM GUILTLSS, AND HE SHALL NOT MAKE COMPENSATION. AND IF IT BE STOLEN FROM HIM, HE SHALL MAKE COMPENSATION TO THE OWNER. AND IF IT BE SEIZED OF BEASTS, HE SHALL BRING HIM TO WITNESS THE PREY, AND HE SHALL NOT MAKE COMPENSATION.

Awful Scroll Bible

Was a man to give to his fellow an ass or a plowing beast, or one of the small cattle or a dumb beast to keep, even is it to have died or been fractured, or taken captive - is there he seeing it? - An oath of Jehovah is to be between the two, is he to have sent out his hand to his fellow's property? - The owner is to have received it - even was he to repay? Was he to steal a stealing? - He was to restore it to the owner. Was it to be torn a tearing? - He was to bring it for a witness - was he to repay for that torn?

Charles Thompson OT
Concordant Literal Version

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When a man gives to his associate a donkey or a bull or a flockling or any beast to keep, and it dies or is broken or is captured without anyone seeing it, the oath of Yahweh shall come to be between them both to show whether or not he has put forth his hand on the property of his associate; then its possessor will take it, and he shall not repay. But if it is stolen, yea stolen, from him, he shall repay its possessor. If it is torn to pieces, yea torn to pieces, he shall bring the thing torn to pieces, he shall bring the thing torn to pieces as testimony, and he shall not repay.

Darby Translation
exeGesés companion Bible

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If a man gives his friend
a he burro, or an ox, or a lamb,
or any animal to guard;
and it dies or is broken or captured
- no man seeing it:
then have an oath of Yah Veh
between the two of them,
that he has not put his hand to the goods of his friend;
and its master takes, and he shalams not.
And if in stealing, it is stolen from him,
he shalams to the master:
if in tearing, it is torn,
then he brings it for witness;
and he shalams not what was torn.

Orthodox Jewish Bible

If an ish deliver unto his re'a a donkey, or an ox, or a seh, or any behemah, to be shomer over; and it die, or be injured, or carried away, with no eye witness; Then shall a shevuat Hashem be between them both, that he hath not laid his yad on the property of his re'a; and the property's ba'al shall accept thereof, and he shall not make restitution.
And if it be certainly stolen from him, he shall make restitution unto the ba'al thereof. If it be indeed tarof (torn by a wild animal, predator), then let him bring it for ed (witness), and he shall not make restitution for the terefah (torn animal).

Rotherham's *Emphasized B.*

When a man delivereth unto his neighbour, an ass, or an ox or a sheep, or any beast, to keep,—and it dieth or is fractured, or is driven away, no one beholding, the oath of Yahweh, shall come between them both, That he hath not laid his hand on the property of his neighbour,—then shall the owner thereof accept it and he shall not make restitution. But, if it be verily stolen, from him, he shall make restitution to the owner thereof. If it be, verily torn in pieces, he shall bring it in as a witness—for that which was torn, he shall not make restitution.

Third Millennium Bible

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Expanded/Embellished Bibles:

The Amplified Bible

“If a man gives his neighbor a donkey or an ox or a sheep or any [other] animal to keep [for him], and it dies or is injured or taken away while no one is looking, then an oath before the Lord shall be made by the two of them that he has not taken his neighbor's property; and the owner of it shall accept his word and not require him to make restitution. But if it is actually stolen from him [when in his care], he shall make restitution to its owner. If it is torn to pieces [by some predator or by accident], let him bring the mangled carcass as evidence; he shall not make restitution for what was torn to pieces.

The Expanded Bible

“Suppose a man asks [^L gives] his neighbor to keep [safeguard] his donkey, ox, sheep, or some other animal for him, and that animal dies, gets hurt [injured; ^L broken], or is taken away, without anyone seeing what happened. That neighbor must promise before the Lord [^L An oath before God will decide] that he did not

·harm or kill [^Lsend his hand against] the other man's animal, and the owner of the animal must accept ·his promise made before God [the oath]. The neighbor does not have to ·pay the owner for the animal [make restitution]. But if the animal was stolen from the neighbor, ·he must pay the owner for it [restitution must be made to the owner]. If wild animals killed it, the neighbor must bring ·the body [^L it] as proof, and ·he will not have to pay for the animal that was killed [^Lrestitution will not be made for the torn-up remains].

The Geneva Bible
Kretzmann's Commentary

· If a man deliver unto his neighbor an ass or an ox or a sheep or any beast to keep, and it die or be hurt or driven away, no man seeing it, the fact that no witnesses were near making the matter very complicated, then shall an oath of the Lord be between them both, the one suspected being given an opportunity to declare his innocence under oath, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept thereof, and he, the man to whom the animals had been entrusted, shall not make it good. And If It be stolen from him, he shall make restitution unto the owner thereof. In the case of animals, unlike that of money and valuables, the guardian of the property was also expected to act as watchman, his failure in this respect costing him dearly. If It be torn In pieces, then let him bring it for witness, and he shall not make good that which was torn, for the fact that he produced the torn animal proved that he had watched and even driven off the attacking predatory beast.

Syndein/Thieme
The Voice

· If someone leaves a donkey, an ox, a sheep, or any other kind of livestock in his friend's keeping, and the animal dies or is injured or disappears while no one is watching, then the two are to make an oath in the presence of the Eternal. The neighbor must swear he had nothing to do with the loss of the animal, and the owner of the animal must accept his statement and not demand any compensation *for the loss*.

But if the animal was stolen while in his neighbor's care, then the neighbor must compensate the owner. If it was torn to pieces *by another animal*, then the neighbor may use the remains as evidence, and not have to pay any compensation for the torn animal.

Bible Translations with Many Footnotes:

The Complete Tanach

If a man gives his neighbor a donkey, a bull, a lamb, or any animal for safekeeping, and it dies, breaks a limb, or is captured, and no one sees [it],...

If a man gives his neighbor a donkey, a bull: The first section was stated concerning an unpaid custodian. Therefore, [the Torah] exempted him [the custodian] from theft, as it is written: "and it is stolen from the man's house... If the thief is not found, the homeowner approaches the judges" (verses 6-7) for an oath. [Thus] you learn that he exempts himself with this oath. This section, [however,] is stated concerning a paid custodian. Therefore, he is not exempt if it [the deposit] was stolen, as it is written: "But if it is stolen from him, he shall pay" (verse 11). But in the case of an accident beyond his control, such as if it [the animal] died by itself or if it broke a limb, or if it was forcibly captured by bandits, and no one [was there to] see it [and] to testify concerning the matter [if he swears that this is the case, then he is exempt]. — [From B.M. 94b]

...the oath of the Lord shall be between the two of them provided that he did not lay his hand upon his neighbor's property, and its owner shall accept [it], and he shall not pay.

the oath of the Lord shall be: He must swear that it is so, as he says [that it was beyond his control] and that he did not lay his hand upon it to use it for himself. Because if he laid his hand upon it, and afterwards, something beyond his control happens to it, he is liable for [any damage resulting from] accidents.

and its owner shall accept: the oath. [from B.K. 106a]

and he shall not pay: The custodian [shall not pay] him anything.

But if it is stolen from him, he shall pay its owner. If it is torn apart, he shall bring witness for it; [for] the torn one he shall not pay.

If it is torn: By a ferocious beast.

he shall bring witness for it: He shall bring witnesses [to testify] that it [the animal] was torn [apart] in a way that was beyond his control, and he is exempt. -[From B.K. 10b, 11a]

[for] the torn one he shall not pay: [The Torah] does not say, “[for] a torn one he shall not pay,” but, “[for]

the: torn one.” For one type of torn animal he pays, and for another type of torn animal he does not pay. For an animal torn [apart] by a cat, a fox, or a marten, he must pay, but for an animal torn by a wolf, a lion, a bear, or a snake, he does not pay. Now who whispered to you to reason that way? [The proof is] that it is written: “and it dies, breaks a limb, or is captured” (verse 9). Just as with death, he cannot save it, so it is with breaking a limb and captivity, that he cannot save [it. But in the case of less ferocious beasts, like a fox, since the shepherd could have saved his charge, he is liable]. -[From Mechilta]

Kaplan Translation

The Paid Custodian

If one person gives another a donkey, an ox, a sheep, or any other animal to watch, and it dies, is maimed, or is carried off in a raid, without eye witnesses, then the case between the two must be decided on the basis of an oath to God. If [the person keeping the animal] did not make use of the other's property, the owner must accept it, and [the person keeping the animal] need not pay. However, if it was stolen from [the keeper], then he must make restitution to [the animal's] owner. If [the animal] was killed by a wild beast and [the keeper] can provide evidence, he need not make restitution for the attacked animal.

to watch

For pay. See note on Exodus 22:6.

make use of

Literally, 'lay a hand on.' See note on Exodus 22:7. (Mekhilta; Rashi; cf. Bava Metzia 41a).

it

The dead animal (Mekhilta; Adereth Eliahu). Or, 'the owner must accept the oath' (Rashi; Rashbam; see Bava Kama 106a; Shevuoth 45a).

evidence

Witnesses (Rashi; Sforno). In every case where it is possible to provide witnesses, this is what must be done (Yad, Sekhiruth 1:2; see Exodus 22:9). According to some, other evidence that the animal was killed, such as part of the body is also acceptable (Rashbam; Ibn Ezra. This point is debated in Bava Kama 10b, 11a; Mekhilta; cf. Targum Yonathan). If there are no witnesses or evidence, he may swear and be exempt from liability (Bava Metzia 83a; Yad, Sekhiruth 1:2).

If a man gives his neighbor a donkey or an ox or a sheep or any beast to keep, and it dies or is hurt²⁹ or is carried away³⁰ without anyone seeing it,³¹ then there will be an oath to the Lord³² between the two of them, that he has not laid his hand on his neighbor's goods, and its owner will accept this, and he will not have to pay. But if

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it was stolen³³ from him,³⁴ he will pay its owner. If it is torn in pieces, then he will bring it for evidence,³⁵ and he will not have to pay for what was torn.

^{29tn} The form is a Niphal participle from the verb “to break” – “is broken,” which means harmed, maimed, or hurt in any way.

^{30tn} This verb is frequently used with the meaning “to take captive.” The idea here then is that raiders or robbers have carried off the animal.

^{31tn} Heb “there is no one seeing.”

^{32tn} The construct relationship הַיְהוָה יָחַד (shÿvu’at yÿhvah, “the oath of Yahweh”) would require a genitive of indirect object, “an oath [to] Yahweh.” U. Cassuto suggests that it means “an oath by Yahweh” (Exodus, 287). The person to whom the animal was entrusted would take a solemn oath to Yahweh that he did not appropriate the animal for himself, and then his word would be accepted.

^{33tn} Both with this verb “stolen” and in the next clauses with “torn in pieces,” the text uses the infinitive absolute construction with less than normal emphasis; as Gesenius says, in conditional clauses, an infinitive absolute stresses the importance of the condition on which some consequence depends (GKC 342-43 §113.o).

^{34sn} The point is that the man should have taken better care of the animal.

^{35tn} The word עֵד (‘ed) actually means “witness,” but the dead animal that is returned is a silent witness, i.e., evidence. The word is an adverbial accusative.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...*(if) a man will give to his companion a donkey, or an ox, or a ram (or) (any) beast (for) safeguarding, and he dies, or he is cracked, or he is captured, without being seen, a swearing of "YHWH He Is" will exist between the two of them, if he did not send his hand into the business of his companion, (then) his master will take it, and he will not make restitution, (but) if he was :surely: stolen <away from> him, he will make restitution to his master, if he was :surely: torn into pieces, he will [bring] him as a witness, he will not make restitution of the torn thing,...*

Charles Thompson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Modern English Version

If a man gives his neighbor a donkey, or an ox, or a sheep, or any beast to keep *for him*, and it dies, or is injured, or is driven away while no one sees it, then there will be an oath before the LORD between both of them that he has not laid his hand upon his neighbor’s property. And its owner must accept this, and he will not have to make restitution. However, if it was stolen from him, he shall make restitution to its owner. If it is torn in pieces, then let him bring it as evidence, and he will not have to repay for that which was torn.

Modern Literal Version .

Modern KJV .

New American Standard B. .

New European Version .

New King James Version

If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies, is hurt, or driven away, no one seeing *it*, *then* an oath of the LORD shall be between them both, that he has not put his hand into his neighbor’s goods; and the owner of it shall accept *that*, and he shall not make it good. But if, in fact, it is stolen from him, he shall make restitution to the owner of it. If it is torn to pieces *by a beast*, then he shall bring it as evidence, and he shall not make good what was torn.

Niobi Study Bible .

Owen’s Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

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

“When a man does give unto his neighbour an ass, or ox, or sheep, or any beast to keep, and it has died, or has been hurt, or taken captive, none seeing— an oath of Jehovah is between them both, that he has not put forth his hand against the work of his neighbour, and its owner has accepted, and he does not repay; but if it is certainly stolen from him, he does repay to its owner; if it is certainly torn, he brings it in—a witness; the torn thing he does not repay.

The gist of this passage: If a person entrusts his neighbor with an animal, and there is some kind of problem (it is stolen, harmed by a wild animal, etc.), there are laws regarding restitution made to the owner.

This may appear to be confusing with regards to the application of these principles to today, but you have two neighbors and one is asking the other to oversee his valued property—so the second person in this narrative, the associate or the neighbor—he is acting like a bank, keeping the valuables of the first man.

10-13

Exodus 22:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
ʾîysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾel (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
rêaʿ (ער) [pronounced <i>RAY-ahg</i>]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7453 BDB #945
chămôwr (חמור) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun	Strong's #2543 BDB #331
ʾôw (או) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
shôwr (שו) [pronounced <i>shohr</i>]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004

Exodus 22:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
seh (שֶׁה) [pronounced seh]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e hêmâh (בְּהֵמָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct	Strong's #8104 BDB #1036

Translation: When a man gives to his associate a donkey or an ox or a lamb (or any animal) to keep,...

We must reasonably assume that, the first man, who entrusts his possessions to another (his neighbor or his associate) is paying for this service in some way.

Today, this would be analogous to putting money into a bank, putting things into storage, or even buying some form of investment vehicle. Whereas, we can certainly develop reasonable parallels, we have to be careful about pushing the analogy too far. Essentially, we are viewing a standard of reasonable care and responsibility. Whatever modern parallels that we develop from this, liability extends to reasonable care and responsibility.

Liability is sometimes related to the actual type of thing entrusted to the neighbor. If it is something like silver, then it is not necessarily expected for someone to check every hour or so to see if the item is still there. However, when it comes to the animals, a more active approach is to be taken regarding the care and protection of the animals.

Application: When some responsibility for an item is put upon someone else, there are limitations on this responsibility, depending upon what the item is. Obviously, a bank which has \$50,000 of mine sitting in a savings account has a different set of rules, regulations and responsibilities regarding that deposit, as opposed to \$50K cash which I have placed into a safe deposit box.

Exodus 22:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
shâbar (שָׁבַר) [pronounced <i>shaw^b-VAHR</i>]	<i>to be broken, to break [one's limbs, mind or heart]; to be torn to pieces; to be broken down, to be destroyed, to perish</i>	3 rd person masculine singular, Niphal perfect	Strong's #7665 BDB #990
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
shâbâh (שָׁבַח) [pronounced <i>shaw^b-VAW</i>]	<i>led away as captives, taken away captive</i>	3 rd person masculine singular, Niphal perfect	Strong's #7617 BDB #985

Translation: ...and it dies or suffers a serious injury [lit., was broken] or was taken,...

As in the previous passage, we are discussing, what happens when there is a problem with that thing entrusted to the associate?

The first situation is, the animal dies or suffers some sort of injury or is taken (I do not understand how this differs from the stealing which takes place in v. 12).

Exodus 22:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êyn (אֵין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>seeing; observing; understanding; a seer, perceiver</i>	Qal active participle	Strong's #7200 BDB #906

Translation: ...[yet] no one saw [anything],...

Whatever happens to the animal, no one observed any of the details. No one knows how any of these things took place. Therefore, there is no one who could come to court and give testimony.

Exodus 22:10 *When a man gives to his associate a donkey or an ox or a lamb (or any animal) to keep, and it dies or suffers a serious injury [lit., was broken] or was taken, [yet] no one saw [anything],...*

This is a goofy place to cut off a verse. We are dealing with a similar situation. One neighbor has entrusted another with a piece of property and it becomes damaged or ruined (in this case, what we are speaking of is animals); whether compensation is due needs to be determined. There are various reasons for doing this: (1) animals are left for breeding purposes; (2) animals are kept for safekeeping, for feeding, for some special service; (3) and by application, this can be anything which is lent, entrusted, given for safekeeping to another. This is not a matter of the animals being lent as that will be covered in v. 14 and following.

Exodus 22:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shebû'âh (שֶׁבֻעָה) [pronounced she ^b -voo-GAH]	<i>a solemn oath, a curse</i>	feminine singular construct	Strong's #7621 BDB #989
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
bêyn (בין) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of;</i> <i>both of</i>	dual numeral substantive with the 3 rd person masculine plural suffix	Strong's #8147 BDB #1040

Translation: ...a solemn oath of Y^ehowah is taken between the two of them,...

The facts as presented are testified to by the neighbor/associate. "Somehow—I do not know how—your animal died (or was injured or was taken)." This oath is taken to God.

Exodus 22:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Exodus 22:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	3 rd person masculine singular, Qal perfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
m ^e lâ'kâh (מְלָכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship, items produced by work; that which is related to work</i>	feminine singular construct	Strong's #4399 BDB #521
rêa' (עָר) [pronounced RAY-ahû]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7453 BDB #945

Translation: ...that he had not put his hand against the property [lit., work, labor] of his associate...

The neighbor/associate testifies, in this oath, that he is not the one to blame. He did not do any of these things against owner's property. Whatever happened was not of his doing.

Exodus 22:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
ba'âlêy (בְּאֵלַי) [pronounced bah-ûh-LAY]	<i>aristocracy, leaders, baal's, lords, masters; landowners, movers and shakers, supervisors, administrators, citizens, inhabitants; owners</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1181 (plural of Strong's #1167 & 1168) BDB #127

Translation: ...and take [from] his associate,...

The man taking care of the animals did not take anything from them himself. He did not secretly sell an animal or butcher it and eat it; etc.

Exodus 22:11d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâlêm (שָׁלַם) [pronounced <i>shaw-LAHM</i>]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022

Translation: ...and he will not be held liable [lit., he will not make good, he will not restore].

Under the circumstances described, the man entrusted with the animals is not liable. He does not have to pay any of the money back.

Those of us who have savings accounts, we are aware that the savings accounts are insured by the government up to \$100,000 (I believe that is the current limit). This means that, there are circumstances which may occur, where your money over this amount is not protected. That is the analogous situation.

Exodus 22:11 ...a solemn oath of Y^ehowah is taken between the two of them, that he had not put his hand against the property [lit., work, labor] of his associate and take [from] his associate, and he will not be held liable [lit., he will not make good, he will not restore].

V. 11 begins with the feminine construct of *oath* (the construct means *oath of*). Then we have our Lord's name, Y^ehowah without any intervening preposition. This is why we do not add in the words *by* or *before*.

An obvious and distinct possibility is the neighbor who has been entrusted could be negligent or could have actually sold or traded the item to someone else. Here, the circumstances are not clear to the injured party. Under these circumstances, the person in whose care the item was, made an oath by the Lord God that he was not negligent and this oath will have to suffice the injured party (the one who suffered the loss).

Do we have any application today? Certainly, today the person who suffered the loss would often bring his neighbor into court and sue for his loss, whether the neighbor was at fault or not. In a situation where the fault cannot be determined without doubt, the best the court can do is have the entrusted person give the injured person an oath of innocence before God.

Exodus 22:12			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 22:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
gānab (גָּנַב) [pronounced gaw-NAH ^{BV}]	<i>to steal, to take away by theft; to deceive</i>	Qal infinitive absolute	Strong's #1589 BDB #170
gānab (גָּנַב) [pronounced gaw-NAH ^{BV}]	<i>to be stolen [from]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1589 BDB #170
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
ʿim (עִם) [pronounced ġeem]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i>			
shâlêm (שָׁלַם) [pronounced shaw-LAHM]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022
baʿălêy (בְּאֵלַי) [pronounced bah-ġuh-LAY]	<i>aristocracy, leaders, baal's, lords, masters; landowners, movers and shakers, supervisors, administrators, citizens, inhabitants; owners</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1181 (plural of Strong's #1167 & 1168) BDB #127

Translation: But if [the animal] is definitely stolen [while] with him, he will make restitution to the owner.

Apparently, a part of what was expected is, for these animals to be stored, fed and protected. If security is so lax that the animal can be stolen, then, whatever the loss, the man watching the animals is responsible. He must make restitution in this case.

Exodus 22:12 But if [the animal] is definitely stolen [while] with him, he will make restitution to the owner.

When someone has entrusted you with an article of value, it is up to you to take better care of that than you would your own possessions. This would involve taking better care of it to insure that even theft would not occur. In the event that it does, the item must be replaced. This was primarily applied to shepherd who fed the flocks. How would any of this apply today? A stock broker or a fund manager for a mutual fund today has things which are of value to us. If he exercises ordinary care in his investing, then the person who entrusted him with the funds must bear whatever the market does. However, if the stock broker or fund manager does not exercise reasonable caution and diligence, then he should be subject to the same loss the client suffered.

Exodus 22:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
ṭārāph (טָרַף) [pronounced taw-RAHF]	<i>to pull, to tear, to tear in pieces [like a wild animal]; to rend, to pluck off</i>	Qal infinitive absolute	Strong's #2963 BDB #382
ṭārāph (טָרַף) [pronounced taw-RAHF]	<i>to be torn in pieces [like a wild animal]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2963 BDB #382
bôw' (אָוַב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #935 BDB #97
'êd (עֵד) [pronounced gayde]	<i>witness, testimony, solemn testimony, evidence; a statement of truth, something which stands as a testimony or memorial to a fact (e.g., Gen. 31:48 Deut. 31:19)</i>	masculine singular noun	Strong's #5707 BDB #729
ṭērēphâh (טֶרֶפֶה) [pronounced tehr-ay-FAW]	<i>torn flesh, torn by an animal, that which is torn</i>	feminine singular noun	Strong's #2966 BDB #383

Translation: *If the flesh of the animal was torn, he will take the witness of the torn flesh...*

There are apparently limitations upon what can be protected; and if an animal suffers an injury like torn flesh, this is not an injury that is covered. This is considered a situation over which the caretaker really has no control; or not enough control to be considered liable.

Exodus 22:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (אֵל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâlêm (שָׁלַם) [pronounced shaw-LAHM]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022

Translation: ...and he will not be held liable [lit., *he will not restore*].

The one watching over the animals cannot be held liable if one animal injures another.

Application: The application here is, there are some things outside the control of the person entrusted with the animal (or whatever). Sometimes, insurance policies will call these *acts of God* (I do not know if that language is still used today).

Application: Let me provide some modern-day examples. An insurance policy for a home covers only so many things. A typical fire policy does not insure against flooding; so an additional policy must be taken out in order to insure a home against flooding. Without that additional policy, if a flood destroys your house, you have no legal recourse against your insurer.

Application: We had a recent situation here in Harris County, Texas, where a dam quite a distance from here had to let the water out of the dam during a storm, and it was this water being let out of the dam which flooded thousands of homes—homes that otherwise would have been untouched. There is no liability here, simply because these were safety precautions which had to be taken, to prevent the dam from failing.

Application: You may have valuables in a bank, in a safe deposit bank, but there are limits upon such valuables. Since there is no record of what is kept in a safety deposit box, I don't know that there is any insurance on items held there by the bank. However, it would stand to reason that there are some circumstances where these items would not be insured at all (unless you yourself did the insuring).

Application: In general, you will suffer loss in this life and you have to be able to accept that. There are times when you cannot hold another person responsible; and the loss may have been inadvertent on your part as well.

Exodus 22:13 *If the flesh of the animal was torn, he will take the witness of the torn flesh and he will not be held liable* [lit., *he will not restore*].

This is interesting where a household is held partially responsible for a theft but not for something which is destroyed by that which parallels natural catastrophe. There were similar laws and similar traditions which go at least back to the time of Jacob (see Gen. 31:39)

Exodus 22:10–13 *If someone entrusts his associate with his property—say a donkey, lamb or ox—any kind of animal—and it dies or suffers some serious injury or is taken, yet no one saw what happened, then the two men will take an oath of Jehovah between one another. The one overseeing the property must swear that he has not put his hand up against the owner's property; and he will not be held liable for the loss. However, if the animal is stolen when in his care, he will make restitution to the owner. If somehow the flesh was torn, he will take proof of the torn flesh to the owner and he will not be held liable.*

I struggled with the translation of v. 15.

And when asks a man from with him his associate and he was broken or he was killed, his owner is not with him, restoring will restore. If his owner with him does not restore, if a hired servant he [is], he will come in with his wages.

Exodus
22:14–15

When a man from with him asks [possibly, *borrowed from*] his associate, [an animal to be employed] and it is injured or it died, the owner not being with it, he will make full restitution. If the owner was with him, [then] he will not restore [its value], if it was hired, [as] it came with its hiring fee [or, *wages, remuneration, hire*].

If a man borrows an animal from his associate, and that thing dies or is injured—if the owner is not there with it, the borrower will make a full restitution for the loss. However, if the owner was with him, then he will not restore the value of the borrowed animal, as its value was a part of the cost.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And when asks a man from with him his associate and he was broken or he was killed, his owner is not with him, restoring will restore. If his owner with him does not restore, if a hired servant he [is], he will come in with his wages.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And if a man borrow of his neighbour and it be injured or die, the owner of it not being with it, repaying he shall repay. But if the owner be with it, he shall not repay. If it were hired, let it be (considered) for its hire.
Targum (Pseudo-Jonathan)	And if a man borrow anything of his neighbour, and the vessel be broken, or the animal die, and the owner be not with it, lie shall certainly make it good. If the owner be with it, he shall not make it good: if it had been lent for profit, its loss came on account of its hire.
Revised Douay-Rheims	If a man borrow of his neighbour any of these things, and it be hurt or die, the owner not being present, he shall be obliged to make restitution. But if the owner be present, he shall not make restitution, especially if it were hired and came for the hire of his work.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"If a man borrows anything of his neighbour's, and it is injured, or dies, its owner not being with it, he shall surely make restitution. If its owner is with it, he shall not make it good. If it is a leased thing, it came for its lease.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And if a man borrow of his neighbor an animal, and it dies or it is injured, the owner thereof not being with it, he shall surely make restitution. But if the owner thereof is with it, he shall not make restitution; and if it was hired, it came for its hire.
Updated Brenton (Greek)	And if any one borrow <i>ought</i> of his neighbour, and it be wounded or die or be carried away, and the owner of it be not with it, he shall make compensation. But if the owner be with it, he shall not make compensation: but if it be a hired thing, there shall be <i>a compensation</i> to him instead of his hire.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	If a man gets from his neighbour the use of one of his beasts, and it is damaged or put to death when the owner is not with it, he will certainly have to make payment for the loss. If the owner is with it, he will not have to make payment: if he gave money for the use of it, the loss is covered by the payment.
Easy English	Perhaps a man may lend an animal to his neighbour. Then the animal dies while the man is not present. Or someone may hurt the animal. The neighbour must pay for the loss of the animal. But if the man is with his animal, then the neighbour does not have to pay. Perhaps the neighbour gave the man some money, so that he could use his animal. If the animal dies, then that money will pay him back for his loss.
Easy-to-Read Version–2001	.

Easy-to-Read Version–2006 “If a man borrows an animal from his neighbor, and the animal is hurt or dies, then the neighbor must pay the owner for the animal. The neighbor is responsible, because the owner was not there himself. But if the owner was there, then the neighbor does not have to pay. Or if the neighbor was paying money to use the animal for work, he will not have to pay if the animal dies or is hurt. The money he paid to use the animal will be enough payment.

God’s Word™ .

Good News Bible (TEV) .

The Message .

Names of God Bible .

NIRV

“Suppose someone borrows an animal from their neighbor. And it gets hurt or dies while the owner is not there. Then the borrower must pay for it. But suppose the owner is with the animal. Then the borrower will not have to pay. If the borrower hired the animal, the money paid to hire it covers the loss.

New Simplified Bible .

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

Suppose you borrow an animal from a neighbor, and it gets injured or dies while the neighbor isn't around. Then you must replace it. But if something happens to the animal while the owner is present, you do not have to replace it. If you had leased the animal, the money you paid the owner will cover any harm done to it.

The Living Bible

“If a man borrows an animal (or anything else) from a neighbor, and it is injured or killed, and the owner is not there at the time, then the man who borrowed it must pay for it. But if the owner is there, he need not pay; and if it was rented, then he need not pay, because this possibility was included in the original rental fee.

New Berkeley Version .

New Life Version

“If a man asks to use anything that belongs to his neighbor, and it gets hurt or dies while its owner is not with it, the man who was using it will pay for the loss. If its owner is with it, the man who was using it will not pay for the loss. If he paid money to use it, then the loss is paid for.

New Living Translation

“If someone borrows an animal from a neighbor and it is injured or dies when the owner is absent, the person who borrowed it must pay full compensation. But if the owner was present, no compensation is required. And no compensation is required if the animal was rented, for this loss is covered by the rental fee.

Unlocked Dynamic Bible

If someone borrows an animal, and if that animal is hurt or dies when its owner is not there, the one who borrowed it must pay the owner for the animal. But if that happens when the owner of the animal is there, the one who borrowed it will not have to pay back anything. If the man who borrowed it only rented it, the money that he paid to rent it will be enough to pay for the animal dying or being injured.”

Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible

‘If anyone borrows [an animal] from his neighbor and it is wounded, or dies, or is stolen while its owner is away; he must be compensated for it. But if the owner is there; he doesn’t have to pay compensation. And if it is something that he rented; [the owner] must be paid back in lieu of his rent.

Beck’s American Translation .

Common English Bible

When someone borrows an animal from another and it is injured or dies while the owner isn’t present, full payment must be made. If the owner was present, no

	payment needs to be made. If the animal was hired, only the fee for hiring the animal is due.
New Advent (Knox) Bible	Where a man has borrowed any such beast of his neighbour, and it is maimed or killed in the owner's absence, compensation must be made to him; but not if the owner himself was present, and especially if hire was being paid for the work the beast did.
Translation for Translators	If someone borrows an animal, and if that animal is hurt or dies when its owner is not there, the one who borrowed it must pay the owner for the animal. But if that happens when the owner of the animal is there, the one who borrowed it will not have to pay back anything. If the man who borrowed it only rented it, the money that he paid to rent it will be enough to pay for the animal <i>dying or being injured.</i> "

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	And if a man hires it of his neighbour, and it is broken or dies, and its owner is not with it, he shall be compensated. If its owner is with it, he shall not be compensated; if it was hired, he went for the wages.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	" If a man borrows from his neighbor and it is injured or dies [while] its owner is not with it, he will make restitution. If its owner [was] with it, he will not make restitution; if it was hired, it came with its hiring fee.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When a man borrows an animal from his neighbor and the animal is injured or dies when the owner is not present, the man who borrowed must pay for it. 14. But if the owner is present the borrower need not repay.
The Heritage Bible	And if a man asks from his neighbor, and it is hurt, or dies, its lord not with it, he, making it complete, shall make it complete. And if its lord is with it, he shall not make it complete if it is by wages; it came for his contracted wages.
New American Bible (2002)	.
New American Bible (2011)	When someone borrows an animal from a neighbor, if it is maimed or dies while the owner is not present, that one must make restitution. But if the owner is present, that one need not make restitution. If it was hired, this was covered by the price of its hire.
New English Bible—1970	When a man borrows a beast from his neighbour and it is injured or dies while its owner is not with it, the borrower shall make full restitution , 15but if the owner is with it, the borrower shall not make restitution. If it was hired, only the hire shall be due.
New Jerusalem Bible	'If anyone borrows an animal from someone else, and it breaks a limb or dies in the owner's absence, he will make full restitution. But if the animal's owner has been

present, he will not have to make good the loss. If the owner has hired it out, he will get the cost of its hire.

New RSV

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“If someone borrows something from his neighbor, and it gets injured or dies with the owner not present, he must make restitution. If the owner was present, he need not make good the loss. If the owner hired it out, the loss is covered by the hiring fee.

exeGesés companion Bible

Hebraic Roots Bible

Israeli Authorized Version

The Israel Bible (beta)

JPS (Tanakh—1985)

Kaplan Translation

The Scriptures 1998

“And when a man borrows from his neighbour, and it is injured or dies while the owner of it is not present, he shall certainly repay.

“But if its owner was with it, he does not repay. If it was hired, he is entitled to the hire.

Tree of Life Version

“If a man borrows anything belonging to his neighbor, and it is harmed or dies in the absence of the owner, he must make full restitution. But if the owner is present, he is not required to pay restitution. If it was rented, it is covered by the rental fee.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND IF ANY ONE BORROW OUGHT OF HIS NEIGHBOR, AND IT BE WOUNDED OR DIE OR BE CARRIED AWAY, AND THE OWNER OF IT BE NOT WITH IT, HE SHALL MAKE COMPENSATION. BUT IF THE OWNER BE WITH IT, HE SHALL NOT MAKE COMPENSATION: BUT IF IT BE A HIRED THING, THERE SHALL BE A COMPENSATION TO HIM INSTEAD OF HIS HIRE.

Awful Scroll Bible

Was a man to borrow from his fellow, even is it to have been fractured or it is to have died - is the owner with it? - He was to repay a repaying. The owner is there - was he to repay? - That hired is to have come for its hire.

Charles Thompson OT

Concordant Literal Version

But if any one borrow of his neighbour and that which was borrowed be hurt or die or be carried off by an enemy and the owner be not with it, he shall make compensation; but if the owner be with it he shall not make it good, and if it be hired he shall have it for the hire of it.

Darby Translation

exeGesés companion Bible

And if a man asks of his friend and it is broken, or dies - the master not being with it; in shalaming, he shalams: but if its master is with it, he shalams not: if it is a hireling, it comes for his hire.

Orthodox Jewish Bible

And if an ish asks to borrow of his re'a, and the animal borrowed be injured, or die, the ba'al thereof being not with it, he shall surely make restitution. But if the ba'al thereof be with it, he shall not make restitution; if it be sakhir (rented, hired), it came for its hire.

Rotherham's *Emphasized B.*

And when a man asketh aught of his neighbour, and it is fractured or dieth, its owner, not being with it, he shall, surely make restitution. If, its owner, was with it, he shall not make restitution,—if it is, hired, it cometh into its hire.

Third Millennium Bible

Expanded/Embellished Bibles:*The Amplified Bible*

“And if a man borrows an animal from his neighbor, and it gets injured or dies while its owner is not with it, the borrower shall make full restitution. But if the owner is with it [when the damage is done], the borrower shall not make restitution. If it was hired, the damage is included in [the price of] its fee.

The Expanded Bible

“If a man borrows an animal from his neighbor, and it gets hurt [injured; L broken] or dies while the owner is not there, the one who borrowed it must pay [L restitution to] the owner for the animal. But if the owner is with the animal, the one who borrowed it does not have to pay [make restitution]. If the animal was rented [hired], the rental [hiring] price covers the loss.

The Geneva Bible

Kretzmann's Commentary

And if a man borrow aught of his neighbor, some work animal, which he then uses, and it be hurt or die, the owner thereof being not with it, he shall surely make it good; for in this case neglect might be assumed. But if the owner thereof be with it, be present when some accident befalls his animal, he, the borrower, shall not make it good; if it be an hired thing, it came for his hire, he paid for the use of the animal and cannot be held responsible for the accident. Fairness and justice was to govern all the relations of the children of Israel toward one another.

Syngein/Thieme

The Voice

If someone borrows an animal from a neighbor and it is harmed or dies while not in the possession of the owner, then the borrower must compensate the owner in full. But if the owner was there *when the animal dies or is harmed*, then no compensation is required. If the animal has been rented *and not borrowed*, then the rental fee paid shall cover the loss *of the animal*.

The owner who rents the animal must calculate the risk of losing the animal when he assesses the rental fee.

Bible Translations with Many Footnotes:

The Complete Tanach

And if a person borrows [an animal] from his neighbor and it breaks a limb or dies, if its owner is not with him, he shall surely pay.

And if a person borrows: This [verse] comes to teach you concerning a borrower, that he is liable for incidents beyond his control.

if its owner is not with him: If the owner of the bull is not with the borrower doing his work. -[From B.M. 95b]

If its owner is with him, he shall not pay; if it is a hired [animal], it has come for its hire.

If its owner is with him: Whether he [the animal's owner] is with him [the borrower] doing the same work, or if he was with him doing a different work. If he [the animal's owner] was with him [the borrower] at the time of the loan, he [the owner] need not be with him at the time the limb was broken or the animal died [to make him exempt from payment]. -[From B.M. 95b]

if it is a hired [animal]: If the bull was not borrowed but hired, [and] it came to be hired into the hands of this hirer [for a fee] not through lending And he [the hirer] does not have complete benefit [of the animal] for he used it through its hire, and he does not have the status of a borrower to be liable for accidents beyond his control. [The Torah, however,] did not specify what his status is, whether he is judged like an unpaid custodian or like a paid custodian. Therefore, the Sages of Israel differed concerning him: How does a hirer pay [in the case of an accident]? Rabbi Meir says: Like an unpaid custodian. Rabbi Judah says: Like a paid custodian. -[From B.M. 90b]

Kaplan Translation

The Borrowed Article

If a person borrows something from another, and it becomes **broken or dies**, and the owner is not **involved** with [the borrower], then [the borrower] must make full restitution. However, if the owner was involved with him, then [the borrower] need not make restitution.

If the article was hired, [the loss] is covered by the rental price.

broken or dies

Even by accident (Rashi).

involved

But if the owner is working for the borrower in any manner whatever, there is no liability (Mekhilta; Bava Metzia 94a; Rashi; Yad, Sho'el 2:1). Where the owner is working for the borrower, it is assumed that the owner has some benefit in lending the article (Hirsch). Literally, 'and its owner is not with it.' This can also be interpreted, 'the owner is not there at the time' (Ibn Ezra on Exodus 22:14), or, 'the owner was not [working] with [the article]' (Rashbam).

If the article...

(Mekhilta; Rashi). Or, 'If [the owner] is an employee [of the borrower], then [the loss] is covered by his wages' (Yad, Sekhiruth 1:3; Sekhel Tov; Bekhor Shor; Chizzkuni; Abarbanel; Adereth Eliahu).

NET Bible®

"If a man borrows an animal³⁶ from his neighbor, and it is hurt or dies when its owner was not with it, the man who borrowed it³⁷ will surely pay. If its owner was with it, he will not have to pay; if it was hired, what was paid for the hire covers it."³⁸

^{36tn} Heb "if a man asks [an animal] from his neighbor" (see also Exod 12:36). The ruling here implies an animal is borrowed, and if harm comes to it when the owner is not with it, the borrower is liable. The word "animal" is supplied in the translation for clarity.

^{37tn} Heb "he"; the referent (the man who borrowed the animal) has been specified in the translation for clarity.

^{38tn} Literally "it came with/for its hire," this expression implies that the owner who hired it out and was present was prepared to take the risk, so there would be no compensation.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and (if) a man will enquire <away from> his companion, and he is cracked, or he dies, and his master is not with him, he will make :full: restitution, if his master is with him, he will not make restitution, if he is a hireling, he, he came (with) his wage,...

Charles Thompson OT

But if any one borrow of his neighbour and that which was borrowed be hurt or die or be carried off by an enemy and the owner be not with it, he shall make compensation; but if the owner be with it he shall not make it good, and if it be hired he shall have it for the hire of it.

C. Thompson (updated) OT
Context Group Version

English Standard Version	“If a man borrows anything of his neighbor, and it is injured or dies, the owner not being with it, he shall make full restitution. If the owner was with it, he shall not make restitution; if it was hired, it came for its hiring fee [Or <i>it is reckoned in (Hebrew comes into) its hiring fee</i>].
Green’s Literal Translation	.
Modern English Version	If a man borrows anything from his neighbor, and it is hurt or dies when the owner was not with it, then he shall surely make restitution. But if the owner was with it, he shall not make restitution. If it was a hired thing, it came with his hire.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	If a man borrows anything of his neighbour’s, and it is injured, or dies, its owner not being with it, he shall surely make restitution. If its owner is with it, he shall not make it good. If it is a leased thing, it came for its lease.
New King James Version	.
Niobi Study Bible	.
Owen’s Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
Young’s Literal Translation	.
Young’s Updated LT	“And when a man does ask anything from his neighbour, and it has been hurt or has died—its owner not being with it—he does certainly repay; if its owner is with it, he does not repay, —if it is a hired thing, it has come for its hire.

The gist of this passage: When a man borrows an animal (or anything) from his neighbor, he assume full responsibility for it, unless the neighbor is a part of the package.

Exodus 20:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong’s #3588 BDB #471
shâ’al (שאל) [pronounced <i>shaw-AHL</i>]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	3 rd person masculine singular, Qal imperfect	Strong’s #7592 BDB #981
’îysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong’s #376 BDB #35
min (מן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong’s #4480 BDB #577

Exodus 20:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i>			
rêa' (עָרָא) [pronounced <i>RAY-ahg'</i>]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7453 BDB #945
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâbar (שָׁבַר) [pronounced <i>shaw^b-VAHR</i>]	<i>to be broken, to break [one's limbs, mind or heart]; to be torn to pieces; to be broken down, to be destroyed, to perish</i>	3 rd person feminine singular, Niphal perfect	Strong's #7665 BDB #990
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559

Translation: *When a man from with him asks [possibly, borrows from] his associate, [an animal to be employed] and it is injured or it died,...*

A man works out a deal with his neighbor to borrow something—perhaps an animal to help with his farming. In the course of the animal's work, it is injured, or it dies.

The implication here is that a man rents an animal from his neighbor (see v. 15).

The principle is the same, whether you are renting a car or a backhoe from a hardware store rental section.

Exodus 22:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ba'ălêy (בְּאֵלַי) [pronounced bah-ġuh-LAY]	<i>aristocracy, leaders, baal's, lords, masters; landowners, movers and shakers, supervisors, administrators, citizens, inhabitants; owners</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1181 (plural of Strong's #1167 & 1168) BDB #127
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
shâlêm (שָׁלַם) [pronounced shaw-LAHM]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	Piel infinitive absolute	Strong's #7999 BDB #1022
shâlêm (שָׁלַם) [pronounced shaw-LAHM]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022

Translation: ...the owner not being with it, he will make full restitution.

If the owner of the animal is not there, then the one who borrowed it will make a full restitution for the cost of the animal.

Exodus 22:14 *When a man from with him asks [possibly, borrows from] his associate, [an animal to be employed] and it is injured or it died, the owner not being with it, he will make full restitution.*

In this situation, a man has borrowed the animal from his neighbor (and this applies to anything that we would borrow from someone else) and the animal suffers harm. God requires that we make full restitution regardless of the reason for the harm done to the animal.

Application: When you borrow something from another, then you are assuming full and complete responsibility for that thing. Here, it is an animal; but it could be applied to renting a house, borrowing a car, or whatever.

Exodus 22:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
ba'ălêy (בְּאֵלֵי) [pronounced bah-ġuh-LAY]	<i>aristocracy, leaders, baal's, lords, masters; landowners, movers and shakers, supervisors, administrators, citizens, inhabitants; owners</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1181 (plural of Strong's #1167 & 1168) BDB #127
ʿîm (עִם) [pronounced ġeem]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâlêm (שָׁלַם) [pronounced shaw-LAHM]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022

Translation: *If the owner was with him, [then] he will not restore [its value],...*

Let's say that the owner is there with the animal, as a part of the bargain; whatever help or expertise or abilities that the owner of the animal has, becomes a part of the deal.

If that is the case, then the one who borrows the animal will not have to compensate the owner for the cost of the animal. The owner was right there, so whatever befalls the animal is not the responsibility of the one who borrowed the animal.

Exodus 22:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
sâkîyr (שָׂכִיר) [pronounced saw-KEER]	<i>hired or hireling, employee, hired servant, hired laborer; mercenary</i>	masculine singular adjective	& #7917 BDB #969

Exodus 22:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
bôw' (אוב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
sâkâr (שכר) [pronounced saw-KAWR]	remuneration, hire, wages	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7939 BDB #969

Translation: ...if it was hired, [as] it came with its hiring fee [or, wages, remuneration, hire].

This second phrase is a tad bit more difficult to render. It begins with an hypothetical particle, the 3rd person masculine singular pronoun and the descriptive adjective sâkîyr (שכיר) [pronounced saw-KEER] for *hired*. Whereas this word usually stands for a hired laborer, here it means *rented*.

Then is inferred by the hypothetical particle and it is followed by the 3rd person, masculine singular, Qal perfect of bôw' (אוב) [pronounced boh] and it means *come, go*; the preposition *in, at, by, with*; and the substantive masculine singular with a 3rd person masculine suffix of sâkâr (שכר) [pronounced saw-KAWR] and it means *its wages, its rental amount, its compensation*.

We would reasonably assume that there was a cost associated with borrowing the animal, and, in this case, that fee included hiring the owner as well. So, the risk to the animal was implied in the hiring of the owner as well.

Let me give you a general explanation for what is happening. Moses does not want each and every disagreement brought into court; and God does not want that either. So God is setting up a series of situations where there is a clear outcome (who pays who and how much), so that this situation or similar situations do not require that the parties involved come into court.

I have been involved with the selling and renting of real estate for many years. The contracts which we use expand almost with each year, because another dispute has come up, and the new wording of the contract (the newly added paragraph) seeks to head off another dispute at the pass, so that people do not go to court over that dispute.

Exodus 22:15 *If the owner was with him, [then] he will not restore [its value], if it was hired, [as] it came with its hiring fee [or, wages, remuneration, hire].*

If the owner is there at the time the animal is injured or dies, it is back under the owner's care.

What is being said here is that this was not borrowed but rented and the rental amount should cover damages. Since they did not have insurance, the implication was to charge enough under these circumstances to take into account the risk involved.

Exodus 22:14–15 If a man borrows an animal from his associate, and that thing dies or is injured—if the owner is not there with it, the borrower will make a full restitution for the loss. However, if the owner was with him, then he will not restore the value of the borrowed animal, as its value was a part of the cost.

Chapter Outline

Charts, Graphics and Short Doctrines

Miscellaneous Laws

I found it very difficult to classify these laws or to further sub-group them (that is, without having ten or so subgroupings).

And when seduces a man a virgin who is not betrothed and he has lain with her, giving a dowry he will give a dowry for her for him for a wife. If refusing, refuses her father to give her to him, silver he will weigh out as a dowry price of the virgins.

Exodus
22:16–17

When a man seduces a virgin who is not promised in marriage and he has lain with her, he will certainly give a marriage dowry for her to wife, on his [own] behalf. If the father adamantly refuses to give her to him, [then] he will weigh out silver as a dowry price for virgins.

If a man seduces a virgin, a woman who is not promised in marriage, and he lies with her, then he will certain offer a marriage dowry for her to wife, for himself. If the father adamantly refuses to give her to him, then he will still pay the appropriate amount of silver as a dowry price given for a virgin.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And when seduces a man a virgin who is not betrothed and he has lain with her, giving a dowry he will give a dowry for her for him for a wife. If refusing, refuses her father to give her to him, silver he will weigh out as a dowry price of the virgins.
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	And if a man seduce a virgin who is not betrothed and lie with her, he shall surely establish her to be his wife. If her father be unwilling to give her to him, he shall weigh down silver according to the dowry of virgins.
Revised Douay-Rheims	If a man seduce a virgin unbetrothed, and have criminal conduct with her, endowing, he shall endow her to be his wife. [JERUSALEM. 15. If a man seduce a virgin, unbetrothed, and have criminal conduct with her, endowing, he shall endow her to be a wife.] If this doth not appear to him (to be desirable), or if her father be not willing to give her to him fifty sileen of silver shall be laid upon him, according to the endowment of a virgin.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	If a man seduce a virgin not yet espoused, and lie with her: he shall endow her, and have her to wife. If the maid's father will not give her to him, he shall give money according to the dowry, which virgins are wont to receive.
V. Alexander's Aramaic T. Plain English Aramaic Bible	"If a man entices a virgin who is not pledged to be married, and lies with her, he shall surely pay a dowry for her to be his wife. If her father utterly refuses to give her to him, he shall pay money according to the dowry of virgins.
	.
	.

Lamsa's Peshitta (Syriac)	And if a man entices a virgin who is not betrothed, and lies with her, he shall surely marry her. If her father refuses to give her to him, he shall pay money according to the dowry of a virgin.
Updated Brenton (Greek)	And if any one deceive a virgin that is not betrothed, and lie with her, he shall surely endow her for a wife to himself. And if her father positively refuse, and will not consent to give her to him for a wife, he shall pay compensation to her father according to the amount of the dowry of virgins.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	If a man takes a virgin, who has not given her word to another man, and has connection with her, he will have to give a bride-price for her to be his wife. If her father will not give her to him on any account, he will have to give the regular payment for virgins.
Easy English	Perhaps a man may have sex with a young girl. She has not yet promised to marry anyone. Then that man must marry her. He must pay the bride-price to her father. Her father may completely refuse to give her to the man. But the man must still pay the bride-price for a girl who is not married.'
	[22:17] The 'bride-price' is the price that a man had to pay, if he wanted to marry a girl. He paid it to her father, who decided the price. It was often cows, sheep or donkeys.

Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"If a man has sexual relations with a virgin who he is not engaged to, [Literally, "a virgin who is not engaged."] then he must pay her father the full amount necessary to marry her. If the father refuses to allow his daughter to marry him, then the man must still pay the full amount for her.
God's Word™	Laws for Living as God's Holy People "Whenever a man seduces a virgin who is not engaged to anyone and has sexual intercourse with her, he must pay the bride-price and marry her. If her father absolutely refuses to give her to him, he must pay an amount of money equal to the bride-price for virgins.
Good News Bible (TEV)	Moral and Religious Laws "If a man seduces a virgin who is not engaged, he must pay the bride price for her and marry her. But if her father refuses to let him marry her, he must pay the father a sum of money equal to the bride price for a virgin.
The Message	"If a man seduces a virgin who is not engaged to be married and sleeps with her, he must pay the marriage price and marry her. If her father absolutely refuses to give her away, the man must still pay the marriage price for virgins.
Names of God Bible NIRV	.
	Laws About Social Problems "Suppose a man meets a virgin who is not engaged. And he talks her into having sex with him. Then he must pay her father the price for a bride. And he must marry her. But suppose her father absolutely refuses to give her to him. Then he must still pay the price for getting married to a virgin.
New Simplified Bible	»When a man seduces a virgin who is not engaged to anyone and has sexual intercourse with her, he must pay the bride price and marry her. »If her father refuses to give her to him, he must pay an amount of money equal to the bride price for virgins..

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Suppose a young woman has never been married and isn't engaged. If a man talks her into having sex, he must pay the bride price and marry her. But if her father refuses to let her marry the man, the bride price must still be paid.
The Living Bible	"If a man seduces a girl who is not engaged to anyone [literally, "a virgin.]" and sleeps with her, he must pay the usual dowry [more literally, "customary marriage present to the bride's parents.]" and accept her as his wife. But if her father utterly refuses to let her marry him, then he shall pay the money anyway.
New Berkeley Version	.
New Life Version	Laws about Right Living "If a man tempts a woman who has never had a man and is not promised in marriage, and lies with her, he must pay a wedding gift for her to be his wife. If her father will not give her to him, he will pay the wedding gift that is to be paid for women who have never had a man.
New Living Translation	Social Responsibility "If a man seduces a virgin who is not engaged to anyone and has sex with her, he must pay the customary bride price and marry her. But if her father refuses to let him marry her, the man must still pay him an amount equal to the bride price of a virgin.
Unlocked Dynamic Bible	"If a man forces a girl to sleep with him, a girl who is a virgin and who is not engaged to be married, he must pay the bride price for her and marry her. But if her father does not allow her to marry him, he must pay to the woman's father money that is the same as the bride price money that men pay for virgins. [This is an unfortunate translation; there is no rape here.]
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'If anyone deceives a virgin to whom he isn't engaged, and [has sex] with her; he must take her as his woman. But if her father refuses and won't consent to giving her to be his woman; he must pay her father the amount of dowry that is required for a virgin.
Beck's American Translation	.
Common English Bible	Instructions about social and religious matters When a man seduces a young woman who isn't engaged to be married yet and he sleeps with her, he must marry her and pay the bride-price for her. But if her father absolutely refuses to let them marry, he must still pay the same amount as the bride-price for young women.
New Advent (Knox) Bible	One who seduces a virgin not yet betrothed, and beds with her, must give her a dowry and marry her, unless the father will not give her in marriage; then amends must be made, equivalent to the dowry which a virgin customarily receives.
Translation for Translators	Laws concerning everyday life "If a man persuades a girl/woman to have sex with him, a girl/woman who ◀is a virgin/has never had sex with any man▶ and who is not engaged to be married, he must pay the bride price for her and marry her. But if her father refuses to allow her to marry him, he must pay to the woman's father the amount of money that is equal to the amount of bride price money that men pay for virgins.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.

Conservapedia Translation	If a man entices an unattached virgin and is intimate with her, then he must pay the bride price, and she will be his wife. Now if her father absolutely refuses to give her to him, he must still pay in full the bride-price for virgins. Literally, "weigh out the silver."
Ferrar-Fenton Bible	Laws of Morality. ' And if a man seduces a girl who has not been betrothed to him, and lies with her so that she conceives, she shall be his wife. But if her father is unwilling to give her to him, he shall Pay money as a dowry for the girl. She shall not live as a slave.
God's Truth (Tyndale)	If a man beguile a maid that is not betrothed and lie with her, he shall *endote her and take her to his wife: If her father refuse to give her unto him, he shall pay money according to the dowry of virgins. *endote: show love and affection, from root word dote
HCSB	Laws about Seduction "If a man seduces a virgin who is not engaged, and he has sexual relations with her, he must certainly pay the bridal price for her to be his wife. If her father absolutely refuses to give her to him, he must pay an amount in silver equal to the bridal price for virgins.
International Standard V	Various Other Laws When a man seduces a virgin who is not engaged to be married and has sexual relations with her, he must pay her bride price, and she is to become his wife. If her father absolutely refuses to give her to him, he is to pay an amount [Lit. <i>silver</i>] equal to the bride price for virgins.
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	. . Regulations Regarding Various Offences " If a man seduces a virgin who is not engaged and he lies with her, he surely will give her bride price {to have her as his wife}. If her father absolutely refuses to give her to him, he will weigh out money according to the bride price for the virgin.
NIV, ©2011	Social Responsibility "If a man seduces a virgin who is not pledged to be married and sleeps with her, he must pay the bride-price, and she shall be his wife. If her father absolutely refuses to give her to him, he must still pay the bride-price for virgins.
Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible	. . If a man seduces a virgin who is not engaged, and if he sleeps with her, he must surely make her his wife by paying the bride wealth required for this. If her father completely refuses to give her to him, he must pay money equal to the bride wealth of virgins. [I think the translators of the ULB is the same as the UDB; this translation is accurate, the UDB is not.]
Urim-Thummim Version	If a man seduces a virgin that is not betrothed and has sexual relations with her, he will certainly pay the purchase price to acquire her as his woman. Now if her father utterly refuses to give her to him he will pay money according to the bride price of virgins.
Wikipedia Bible Project	And if a man seduces a virgin who is not betrothed, and slept with her: he will a dowry endower her, for a wife. If her father will refuse, refuse to give her to him--- he will weigh out money, as the dowry of the virgins.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And if a man makes a virgin open to seduction who is not engaged, and lies down with her, he, marrying her, shall marry her as his wife. If her father, refusing, refuses to give her to him, he shall pay silver according to the dowry of virgins.

New American Bible (2002)	"When a man seduces a virgin who is not betrothed, and lies with her, he shall pay her marriage price and marry her. If her father refuses to give her to him, he must still pay him the customary marriage price for virgins. The customary marriage price for virgins: fifty shekels according to ⇒ Deut 22:29.
New American Bible (2011)	<i>Social Laws.</i> When a man seduces a virgin who is not betrothed, and lies with her, he shall make her his wife by paying the bride price. If her father refuses to give her to him, he must still pay him the bride price for virgins.* Dt 22:28–29. * [22:16] The bride price for virgins: fifty shekels according to Dt 22:29.
New English Bible–1970	Moral and religious laws. When a man seduces a virgin who is not yet betrothed, he shall pay the bride-price for her to be his wife. If her father refuses to give her to him, the seducer shall pay in silver a sum equal to the bride-price for virgins.
New Jerusalem Bible	'If a man seduces a virgin who is not engaged to be married, he will pay her bride-price and make her his wife. If her father absolutely refuses to let him have her, he will pay a sum equivalent to the bride-price of a virgin.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"If a man seduces a virgin who is not engaged to be married and sleeps with her, he must pay the bride-price for her to be his wife. But if her father refuses to give her to him, he must pay a sum equivalent to the bride-price for virgins.
exeGesés companion Bible	.
Hebraic Roots Bible	And when a man lures a virgin who is not betrothed, and lies with her, paying he shall pay her dowry for a wife to himself. If her father absolutely refuses to give her to him, he shall weigh money according to the dowry of virgins.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	"And when a man entices a maiden who is not engaged, and lies with her, he shall certainly pay the bride-price for her to be his wife. "If her father absolutely refuses to give her to him, he pays according to the bride-price of maidens.
Tree of Life Version	.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND IF ANY ONE DECEIVE A VIRGIN THAT IS NOT BETROTHED, AND LIE WITH HER, HE SHALL SURELY ENDOW HER FOR A WIFE TO HIMSELF. AND IF HER FATHER POSITIVELY REFUSE, AND WILL NOT CONSENT TO GIVE HER TO HIM FOR A WIFE, HE SHALL PAY COMPENSATION TO HER FATHER ACCORDING TO THE AMOUNT OF THE DOWRY OF VIRGINS.
Awful Scroll Bible	Was a man to entice a virgin - is he to have been betroth? - is he to have lied down with her? - He was to pay the dowry, a paying of the dowry and she is to be his wife. Was the father to refuse a refusing to allow it, he was to weigh out the silver of the dowry of virgins.
Charles Thompson OT	.
Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	GENERAL JUDGMENTS And if a man dupes a virgin who is not betrothed and lies with her,

in endowing, he endows her as his woman.

If in refusing,
her father refuses to give her to him,
he weighs silver according to the dowry of virgins.

Orthodox Jewish Bible

And if an ish entice a betulah that is not orasah (betrothed, pledged), and lie with her, he shall surely endow her with a marriage contract as his isha.

If her av utterly refuse to give her unto him, he shall pay kesef according to the mohar habetulah (marriage contract, dowry of the virgins).

Rotherham's *Emphasized B.* .

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

Various Laws

"If a man seduces a virgin who is not betrothed, and lies with her, he must pay a dowry (marriage price) for her to be his wife. If her father absolutely refuses to give her to him, he must [still] pay money equivalent to the dowry of virgins.

The Expanded Bible

Laws and Relationships

"Suppose a man finds a woman who is not ·pledged [engaged] to be married and ·has never had sexual relations with a man [^Lis a virgin]. If he ·tricks [or seduces] her into having sexual relations with him, he must give ·her family the payment to marry [^Lthe bride-price for] her, and she will become his wife. But if her father refuses to allow his daughter to marry him, the man must still give the usual ·payment for a bride who has never had sexual relations [bride-price for a virgin].

The Geneva Bible

Kretzmann's Commentary

Verses 16-31

Regarding Various Social Relations

And if a man entice a maid that is not betrothed, and lie with her, thus seducing her and robbing her of her honor and virginity, he shall surely endow her to be his wife. The crime could be expiated at least in a measure by his marrying the girl and by giving dowry money to her father. If her father utterly refuse to give her unto him, he shall pay, weigh out, money according to the dowry of virgins. This procedure, in a way, reinstated the girl as a virgin, and she was afterwards not barred from marrying. The transgressor thus made good his crime as far as possible and showed his repentance. In the case of a betrothed virgin the punishment inflicted upon the seducer was death, Deut. 22:23-24.

Syndein/Thieme

{Verses 16-17: Penalty for Deflowering a Virgin Girl Not Engaged or Married}

And if a man entice a maid that is not betrothed, and lie with her, he shall surely keep on giving a dowry for her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

The Voice

If a man entices a virgin who is not promised to another man to have sex with him, then he must pay *her father* the bride-price and marry her. If the young woman's father refuses the marriage offer *because he disapproves of the man*, then the man still must pay the amount of money that is customary for the bride-price for virgins.

Bible Translations with Many Footnotes:

The Complete Tanach

If a man seduces a virgin who is not betrothed and lies with her, he shall provide her with a marriage contract as a wife.

If a man seduces: Heb. הִתְרַקֵּי, he speaks to her heart until she yields to him. And so is its Aramaic translation: לְדַשְׁיִרְאָן. לְדוּשׁ in Aramaic is the equivalent of יוֹתַרְפֵּי in Hebrew [and both signify persuasion].

he shall provide her with a marriage contract: He shall stipulate for her a dowry, as is the custom of a man to his wife, that he writes for her a kethubah, and he shall marry her. -[From Mechilta]

If her father refuses to give her to him [in marriage], he shall weigh out money according to the dowry of the virgins.

according to the dowry of the virgins: which is fixed at fifty silver shekels in the case of one who seizes a virgin and forcibly lies with her, as it is said: "The man who lay with her shall give the maiden's father fifty silver shekels" (Deut. 22:29). -[From Keth. 10a]

Kaplan Translation

Seduction

If a man seduces a virgin who is not betrothed, he must pay a dowry and must marry her. If her father refuses to allow him to marry her, then he must pay [the father] the usual dowry money for virgins.

betrothed

Betrothal rights (erusin) is the first step in marriage, where the couple are legally married, and the marriage can only be dissolved by an official bill of divorce. Today, the giving of the ring is the betrothal ceremony. Adultery with a betrothed girl is a crime punishable by death. Deuteronomy 22:23 f (Rashbam). The second step of marriage is when the husband brings the bride into his domain (nesuin).

her father

And certainly if she herself refuses (Kethuvoh 39b; Kiddushin 46a).

usual dowry

50 silver shekels (Deuteronomy 22:29; Kethuvoh 29b; Rashi). Since there are 4 zuzim to a shekel, this is equal to 200 zuzim (Sekhel Tov). This is also the amount that is written in a woman's marriage contract (kethuvah) upon marriage (Kethuvoh 10a). It was enough for a person to live on for a year (Peah 8:8; Rash, Bertenoro ad loc.).

NET Bible®

Moral and Ceremonial Laws

³⁹ "If a man seduces a virgin⁴⁰ who is not engaged⁴¹ and has sexual relations with her, he must surely endow⁴² her to be his wife. If her father refuses to give her to him, he must pay money for the bride price of virgins.

^{39sn} The second half of the chapter records various laws of purity and justice. Any of them could be treated in an expository way, but in the present array they offer a survey of God's righteous standards: Maintain the sanctity of marriage (16-17); maintain the purity of religious institutions (18-20), maintain the rights of human beings (21-28), maintain the rights of Yahweh (29-31).

^{40tn} This is the word הַלוּתָּהּ (býtulah); it describes a young woman who is not married or a young woman engaged to be married; in any case, she is presumed to be a virgin.

^{41tn} Or "pledged" for marriage.

^{42tn} The verb מָהַר (mahar) means "pay the marriage price," and the related noun is the bride price. B. Jacob says this was a proposal gift and not a purchase price (Exodus, 700). This is the price paid to her parents, which allowed for provision should there be a divorce. The amount was usually agreed on by the two families, but the price was higher for a pure bride from a noble family. Here, the one who seduces her must pay it, regardless of whether he marries her or not.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and (if) a man will [persuade] a virgin who has not been betrothed, and he lays down with her, he will :quickly: hurry her to be a woman (for) himself, if her father :completely: refuses to give her to him, he will weigh out silver just like the bride price of the virgin,...

Charles Thompson OT

If any man delude an unmarried virgin and lie with her, he shall by paying a dowry purchase her for a wife: but if her father absolutely refuse and will not consent to

	give her to him for a wife, he shall pay the father in money to the amount of the dowry paid for virgins.
C. Thompson (updated) OT Context Group Version	.
	And if a man entices a virgin that is not betrothed, and lies with her, he shall surely pay a dowry for her to be his woman. If her father completely refuses to give her to him, he shall pay money according to the dowry of virgins.
English Standard Version	Laws About Social Justice “If a man seduces a virgin [Or a girl of marriageable age; also verse 17] who is not betrothed and lies with her, he shall give the bride-price [Or engagement present; also verse 17] for her and make her his wife. If her father utterly refuses to give her to him, he shall pay money equal to the bride-price for virgins.
Green’s Literal Translation	.
Modern English Version	Moral and Ceremonial Laws If a man seduces a virgin who is not engaged and has relations with her, he must surely endow her to be his wife. If her father absolutely refuses to give her to him, he must pay money according to the dowry of virgins.
Modern Literal Version	And if a man entices a virgin who is not betrothed and lies with her, he will surely pay wedding-money for her to be his wife. If her father utterly refuses to give her to him, he will pay money according to the wedding-money of virgins.
Modern KJV	.
New American Standard B.	Sundry Laws “If a man seduces a virgin who is not engaged, and lies with her, he must pay a dowry for her to be his wife. If her father absolutely refuses to give her to him, he shall pay money [Lit weigh out silver] equal to the dowry for virgins.
New European Version	Regulations Teaching Sensitivity to Others If a man entices a virgin who isn’t pledged to be married, and lies with her, he shall surely pay a dowry for her to be his wife. If her father utterly refuses to give her to him, he shall pay money according to the dowry of virgins.
New King James Version	Moral and Ceremonial Principles “If a man entices a virgin who is not betrothed, and lies with her, he shall surely pay the bride-price for her to be his wife. If her father utterly refuses to give her to him, he shall pay money according to the bride-price of virgins.
Niobi Study Bible	.
Owen’s Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
Young’s Literal Translation	.
Young’s Updated LT	“And when a man does entice a virgin who is not betrothed, and has lain with her, he does certainly endow her to himself for a wife; if her father utterly refuse to give her to him, money he does weigh out according to the dowry of virgins.

The gist of this passage:
16-17

Exodus 22:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or וי) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong’s # BDB #251

Exodus 22:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
pâthâh (פָּתָהּ) [pronounced <i>paw-THAW</i>]	<i>to persuade [anyone]; to beguile [with words], to deceive [delude] [anyone]; to entice, to seduce</i>	3 rd person masculine singular, Piel imperfect	Strong's #6601 BDB #834
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
b ^e thûwlâh (הַלֹּוֹתָב) [pronounced <i>beth-oo-LAWH</i>]	<i>virgin; a virginal male; a newly married woman, a young woman</i>	feminine singular noun	Strong's #1330 BDB #143
âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lô' (לֹא אוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
âras (אָרָשׁ) [pronounced <i>aw-RAHS</i>]	<i>to be married [betrothed]</i>	3 rd person masculine singular, Pual perfect	Strong's #781 BDB #76

Translation: [When a man seduces a virgin who is not promised in marriage and he has lain with her,...](#)

Pâthâh (פָּתָהּ) [pronounced *paw-THAW*] means *open*. It is in the Piel imperfect; the Piel is intensive and it means *entice, deceive, persuade, allure*; we find it in the Piel in such diverse contexts as here, Judges 14:15 2Sam. 3:25 1Kings 22:20–22 Prov. 1:10 Jer. 20:7 (where Y^ehowah is the subject). The most consistent rendering which I can come up with is *persuade*. Deception does not need to be involved here.

Virgin is b^ethûwlâh (הַלֹּוֹתָב) [pronounced *beth-oo-LAWH*] and it means *virgin*; it is not the same word as we find in Isa. 7:14¹³. Âras (אָרָשׁ) [pronounced *aw-RAHS*] is found only in the Piel or the Pual (the passive of the Piel) and it means *betroth, engaged to be married*. In this instance, this is in the 3rd person, singular feminine, Pual perfect; meaning, *she stands engaged, she has been engaged, she is engaged*. This does not indicate that she is necessarily even engaged to this persuasive young man.

The next situation at hand is a man who seduces a virgin. Now, elsewhere we will find that, if a man seduces a woman who is promised in marriage, either he alone or both of them will be executed. Here, he has seduced a virgin, and she is not promised to anyone.

¹³ That word can mean *virgin, young lady* or *young woman*; however, the context of Isa. 7:14—the fact that this woman will give birth to a child and that this is a sign—that indicates that it is *virgin* in Isaiah.

Exodus 22:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^BV</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person masculine singular, Qal perfect	Strong's #7901 BDB #1011
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person feminine singular suffix	Strong's #5973 BDB #767
mâhar (מָהַר) [pronounced <i>maw-HAHR</i>]	<i>to acquire by payment, to acquire by paying the purchase price, give a dowry; to obtain in exchange</i>	Qal infinitive absolute	Strong's #4117 BDB #555
mâhar (מָהַר) [pronounced <i>maw-HAHR</i>]	<i>to acquire by payment, to acquire by paying the purchase price, give a dowry; to obtain in exchange</i>	3 rd person masculine singular, Qal imperfect; with the 3 rd person feminine singular suffix	Strong's #4117 BDB #555
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation: ...he will certainly give a marriage dowry for her to wife, on his [own] behalf.

Lie is the Qal perfect of shâkab (שָׁכַב) [pronounced *shaw-KAH^BV*] is the simple word for *sleep, lie down* and it is found several hundred times in the Old Testament. However, combined with the preposition *with* and the 3rd person singular suffix, it means *to have sexual relations with*.

The consequences are given by the verb mâhar (מָהַר) [pronounced *maw-HAHR*] used twice here and only here (although it might be in Psalm 16:4, but the text is dubious there). Luckily, this is close enough to a noun for the purchase price of a wife (found in Gen. 34:12 Ex. 21:17 1Sam. 18:25) to indicate that this means to pay a dowry for this woman to make her his wife. Since this is so rare today, I should explain that a dowry is money, goods or estate brought generally by the wife into marriage (the father of the bride most often provided this).

It is the responsibility of the seducer to organize a marriage dowry and offer that for this woman, to have her in marriage. You will note that the seducer has no free will in this matter. Once he has seduced and lain with her, then he has committed himself to marriage.

Exodus 22:16 **When a man seduces a virgin who is not promised in marriage and he has lain with her, he will certainly give a marriage dowry for her to wife, on his [own] behalf.**

To indicate a change in subject matter, the particles are changed. Throughout a previous dozen or so verses, most of them began with *if*; this one begins with *and when*. In the KJV, NIV, Owen's and the NASB, there is not a great deal of consistency afforded these particles and connectives here. Even *Young's Literal Translation of the Holy Bible* was not entirely consistent, although it was better than the rest. The Hebrew has a change of particles in order to grab us and say *new topic*.

Over the years, a dowry has degenerated into a hope chest and now the woman just bills her parents for the wedding and the down payment on their first house. It worked both ways, however; a man might bring in money, gifts or an estate in order to persuade her parents to allow her to marry him. This verb is first found in the Qal infinitive construct and then in the Qal imperfect. Literally, it reads *in providing a dowry he will give a dowry*. The doubling of the verb makes this a certain event.

This verse ends with a preposition affixed to the 3rd masculine singular suffix (*to him*) followed by the same preposition and the word for *wife* (translated *to wife*). It was customary for the man to give a rather substantial gift or gifts for the bride and her family to indicate his sincerity and his financial strength (or, financial backing when the gift came not directly from the husband but from his father). We have an example of this back in Gen. 24:53, where Abraham sends by servant gifts on behalf of Isaac for Rebecca. **And the servant brought out articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother.**

The point of all of this is that those who engage in premarital sex should get married. If they do not have the courage to marry, then they should not engage in premarital sex. Any young man who is faced with having to marry the woman he seduces would think twice about doing such a thing. Any woman faced with having to spend the rest of her life with such a man would give second thoughts to this also. The intent is for a married couple to have had relations with no one other than one another.

Unfortunately, this is a kind of a bond unfortunately almost unknown today. I read a letter to the lovelorn column where the columnist likened premarital sex to trying on a pair of shoes until you find a pair that fit. How horribly degenerate, as if promiscuous predilections and a temporarily good sex life were the ingredients to a good relationship. This is foolish. God's Word, as has been mentioned, everywhere encourages young men and women to be chaste until marriage. However, God is not foolish; He realizes that some will not listen to Him. Therefore, God gives us here what is the inferior plan B approach: do not have sex until you are married; however, if you do have premarital sex, then marry that person.

It is this continual trying on of shoes which has confused men and women concerning the identification of their right person. Premarital sex causes a scar tissue to form over our souls making soul identification difficult if not impossible. How many men have met and essentially ignored their right woman because they were having a torrid affair with some other woman (or simply desired another woman)? How many women, emotionally entangled with some lover, have bypassed the man that God designed for them in eternity past? How many people have rejected the person designed by God for them because they were not virtuous and would engage in premarital sex with them? How many have rejected that person because they did not sexually turn you on immediately and you had to have an animal magnetism or someone who looked like a celebrity? How sad that you could throw away 50 years of happiness to try on some tattered pair of shoes that you can't walk in just because they are shiny?

Exodus 22:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'îm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
mâ'ên (מֵאֵן) [pronounced maw-AIN]	<i>to refuse, to be unwilling; to cease, to leave off</i>	Piel infinitive absolute	Strong's #3985 BDB #549
mâ'ên (מֵאֵן) [pronounced maw-AIN]	<i>to refuse, to be unwilling; to cease, to leave off</i>	3 rd person masculine singular, Piel imperfect	Strong's #3985 BDB #549
'âb (אָב) [pronounced aw ^b V]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1 BDB #3
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: [If the father adamantly refuses to give her to him,...](#)

The father may consider the situation and not want his daughter to marry this rogue. Or—and this is equally possible—the woman may understand that she has made a mistake and she may not want to marry him. She would communicate this to her father, who would then end the possibility of a marriage.

Even though there were arranged marriages in that era; and free will choices made by the woman are important; this does not mean that a father would marry off his daughter at any excuse. Deflowering a virgin was a very big deal in that era; and was equivalent to consummating a marriage. So what happened here is not taken lightly by any of the parties. Nevertheless, such a seduction does not automatically end in a marriage or as a marriage totally determined by the men involved (the father and the seducer).

Exodus 22:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494

Exodus 22:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâqal (שָׁקַל) [pronounced shaw-KAHL]	<i>to weigh [out]; to pay out; to grieve</i>	3 rd person masculine singular, Qal imperfect	Strong's #8254 BDB #1053
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
môhar (מֹהָר) [pronounced MOH-hahr]	<i>dowry, bride-price, purchase-price</i>	masculine singular construct	Strong's #4119 BDB #555
b ^e thûwlâh (הַלֹּוֹת) [pronounced beth-oo-LAWH]	<i>virgin; a virginal male; a newly married woman, a young woman</i>	feminine plural noun with the definite article	Strong's #1330 BDB #143

Translation: ...[then] he will weigh out silver as a dowry price for virgins.

Nevertheless, the seducer is still responsible to pay this dowry price to the father. He does not get out of that. It sounds like there is no difference when it comes to his financial responsibility—whether they marry or not.

Exodus 22:17 *If the father adamantly refuses to give her to him, [then] he will weigh out silver as a dowry price for virgins.*

Women have been known to become pregnant in order to catch a man or to keep a husband; they have also been known to have premarital sex in order to engage a man to whom they are attracted. Here, a man can do the same. He can be attracted to a woman, yet, despite his own shortcomings (which she will not see until they are married), he is able to seduce this young woman possibly even with the intent of marrying her.

As a high school teacher, I have seen the oddest pairings of young people that you could ever imagine—children who are so ill-suited for one another that it borders on being humorous. Often it is a slightly older young man who has no prospects and no future and he seduces a woman who has both. She is so dazzled by the fact that he is a year or two older, moderately attractive and paying attention to her that she neglects to notice that he is a total loser. Here is where the father comes in (ideally speaking). He recognizes the degeneracy of her young man and even if his daughter is now deflowered by him (and sometimes because of that fact) he refuses to allow her to marry this jerk. Even under this scenario, this man is not completely in the clear. Seducing this young woman will require that he cough up a suitable amount of money which will become a part of her dowry when she gets married.

Exodus 22:16–17 *If a man seduces a virgin, a woman who is not promised in marriage, and he lies with her, then he will certain offer a marriage dowry for her to wife, for himself. If the father adamantly refuses to give her to him, then he will still pay the appropriate amount of silver as a dowry price given for a virgin.*

The father of a daughter in the ancient world had one primary duty, and that was to guard the virginity of his daughter until she marries. Believe it or not, even into the 1950's and partway into the 1960's, many fathers understood this to be their role. In ancient world, delivering a virginal wife over to her husband was a very big deal. We have already studied some things in the book of Genesis which deal with this topic.

Only the Holman Christian Standard Bible figured out the correct heading to place here: *Capital Offences*.

A sorceress you will not allow to live.	Exodus 22:18	You will not allow a sorceress to live.
You will execute witches and sorceresses.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A sorceress you will not allow to live.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	An enchantress [Sam. Vers., "a pythoness."] shall not live. Whosoever lieth with a beast shall be surely put to death.
Targum (Pseudo-Jonathan)	Sons of My people Israel, whosoever practiseth witchcraft you shall not suffer to live.
Revised Douay-Rheims	Wizards you shall not suffer to live.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall not allow a sorceress to live.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not suffer a witch to live.
Updated Brenton (Greek)	Ye shall not save the lives of sorcerers.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Any woman using unnatural powers or secret arts is to be put to death.
Easy English	'You must kill any woman who is a magician.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"You must not allow any woman to do evil magic. If she does magic, you must not let her live.
God's Word™	"Never let a witch live.
Good News Bible (TEV)	"Put to death any woman who practices magic.
The Message	.
Names of God Bible	.
NIRV	"Do not let a woman who does evil magic stay alive. Put her to death.
New Simplified Bible	»Never allow a witch to live.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Death is the punishment for witchcraft.
The Living Bible	"A sorceress shall be put to death.
New Berkeley Version	.
New Life Version	"Do not allow a woman to live who does witchcraft.
New Living Translation	.
Unlocked Dynamic Bible	You must kill any woman who practices sorcery.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'You must not [seek the aid of] sorcerers.
Beck's American Translation	.
Common English Bible	Don't allow a female sorcerer to live.
New Advent (Knox) Bible	Sorcerers[3] must not be allowed to live.
	[3] In the Hebrew the word is feminine, 'witch'.
Translation for Translators	You must execute any woman who ◀practices sorcery/is a shaman▶.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	This verse appears to be missing from F.F.'s translation.
God's Truth (Tyndale)	.
HCSB	Capital Offenses "You must not allow a sorceress to live.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	Those that practice witchcraft or sorcery will not be allowed to live.
Wikipedia Bible Project	A witch will not live.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	You shall not allow one who enchants to live. [Footnote for Deut. 18:10–11] Occult practices and witchcraft. Here is a list of the Hebrew words used in Deut 18:10-11. 1. Crosses over through the fire is: abar, cross over through; and esh, the fire. This describes the practice of sacrificing infants by burning them alive in the fire to the god Molek [also spelled Molech and Moloch] , Chemosh and Baal for the supposed benefit of the parents. See Lev 18:21. 2. determine an oracle by magical scrolls is qacam qecem, to determine by lot or magical scroll. 3. Practice secret arts is anan, and means to cloud over, to act under cover, to practice that which is secret except to the initiated. 4. one who whispers spells, nachash, to hiss like the serpent, whisper magic spells to foretell or try to control the future. 5. enchantments, kashaph, one who whispers or enchants spells to idols. 6. one who binds with spells, chabar cheber, one who joins a spell to a thing or person. 7. A consulter who channels, sha'al, to inquire or consult obe [owb], a bottle or sheath, a container. The idea is that the consulter becomes the bottle in which the spirit enters to speak his message. 8. an occult false prophet, yidde'onyi, a false prophet who tries to predict the future by witchcraft. 9. One who treads seeking the dead, darash, to tread, muwth, the dead. These are two Hebrew words that simply mean to tread seeking the dead. It is the same word used constantly instructing us to tread seeking God with all our heart, Dt 4:29; 12:5. It refers to those who try to contact the dead. This is the most complete list of occult words in the Bible. See Lev 19:26,31.
New American Bible (2002)	.
New American Bible (2011)	You shall not let a woman who practices sorcery live. Lv 19:26, 31; 20:6, 27; Dt 18:10–11.
New English Bible–1970	.
New Jerusalem Bible	.

New RSV You shall not permit a female sorcerer to live.
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible Preserve not a sorcerer to live.
 Hebraic Roots Bible .
 Israeli Authorized Version .
 The Israel Bible (beta) .
 JPS (Tanakh—1985) .
 Kaplan Translation .
The Scriptures 1998 “Do not allow a practiser of witchcraft to live.
 Tree of Life Version “You must not permit a sorceress to live.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible YOU SHALL NOT SAVE THE LIVES OF SORCERERS. †(*In our modern times of the New Covenant, we no longer can take upon ourselves to render death sentence to any person for any sin such as sorcery, adultery or homosexuality unless we are the official government authorities which still retain authority of death sentence mostly for the offense of murder only. Most other crimes can no longer receive death sentence as Jesus is now the executioner and will take care of these matters in his own timing*).

Awful Scroll Bible Was he being a sorcerer, to live?.

Charles Thompson OT .

Concordant Literal Version You shall not let an enchantress live.

Darby Translation .

exeGeses companion Bible .

Orthodox Jewish Bible Thou shalt not allow a mekhashefah (witch, sorceress) to live.

Rotherham's *Emphasized B.* A sorceress, shalt thou not suffer to live.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible “You shall not allow a woman who practices sorcery to live.
 The Expanded Bible “-Put to death any woman who does evil magic [“ You shall not let a female sorceress live].

The Geneva Bible .

Kretzmann's Commentary Thou shalt not suffer a witch to live; every one, man or woman, actually guilty of witchcraft, was to be put to death. The sorceress is merely named because women were more addicted to this practice than men.

Syndein/Thieme {Punishment for Witchcraft}
 You shall not permit/suffer 'one practicing sorcery/'a witch' {kashaph - to intensively mutter magic formulas - represents class of idolatry and demon possession of unbelievers} to keep on remaining alive.

The Voice You are not to allow a sorceress to live.

Bible Translations with Many Footnotes:

The Complete Tanach You shall not allow a sorceress to live.

You shall not allow a sorceress to live: But she shall be executed by the court. [This law applies equally to] both males and females, but the text speaks of the usual, and those who practice sorcery are usually women. -[From Mechilta, Sanh. 67a]

Kaplan Translation

Occult Practices; Bestiality

Do not allow a sorceress to live.

Do not allow...

See Deuteronomy 18:10,11; Leviticus 19:26,31.

NET Bible®

“You must not allow a sorceress to live.”⁴³

^{43sn} There still were many who wished to follow pagan beliefs and consort with the dead (see Deut 18:10-11). The sorceress was someone who dealt with drugs or herbs for occult purposes.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...you will not [keep alive] a sorceress,...
Bond Slave Version	You will not suffer a witch to live.
Charles Thompson OT	You shall not protect sorcerers.
C. Thompson (updated) OT	.
Context Group Version	You shall not allow a sorceress (or female poisoner) to live.
English Standard Version	"You shall not permit a sorceress to live.
Green’s Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen’s Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	“You shall not allow a sorceress to live.
Young’s Literal Translation	.
Young’s Updated LT	“A witch you will not keep alive.

The gist of this passage: Witches or sorceresses are to be executed.**Exodus 22:18**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kâshaph (כַּשַׁף) [pronounced kaw-SHAF]	sorcerer, sorceress; to practice sorcery; whisperers [of spells]; practitioners of witchcraft	feminine singular, Piel participle; generally functions as a substantive	Strong’s #3784 BDB #506
lô’ (לא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518

Exodus 22:18

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to cause to live, to make alive; to keep alive, to preserve; to call back to life; to restore life; to rebuild [a city]</i>	2 nd person masculine singular, Piel imperfect	Strong's #2421 & #2425 BDB #310

Translation: You will not allow a sorceress to live.

A sorceress is one who is in touch with demonic spirits. They attempt to communicate with the spirits; and they might even have some measure of power granted them by demonic powers. In Hebrew society, these people were to be eliminated.

It is quite difficult to define exactly what demonic activity goes on today. It seems to exist, but there does not appear to be nearly as much as occurred when Jesus walked the earth. We have a considerable number of people who are plagued with mental illnesses which include voices and involuntary movements. Are these demons or not? I believe that in some cases, they certainly are.

On the other hand, there does not appear to be a call to believers of this era to cast out demons. Even though such things took place when Jesus was on the earth; and even during the early part of the Apostle era, there seem to be fewer passages in the epistles which deal specifically with this topic. It is clear that this is a world under Satan's influence, and this is certain spoken of in the epistles. However, it is also clear that none of the epistles give any sort of outline or procedure to follow if you happen to encounter someone you believe to be demon possessed (which is also true, for the most part, of the Old Testament as well).

This does not mean that there was to be a vigilante group that went around killing women that they believed to be witches. There were court systems already put in place; and it is logical that such a one would be given a fair trial before a qualified judge before execution.

However, interestingly enough, this term is not clearly defined here.

It seems that by application, this would apply to men who try to contact demons in some way.

Exodus 22:18 You will not allow a sorceress to live.

This is a sudden change in topic, brought out by a sudden change of sentence structure. Sorceress is the feminine singular, Piel participle Hebrew word *kâshaph* (כַּשַּׁף) [pronounced *kaw-SHAF*] and it means *practice sorcery, enchant, whisper a spell*. It is more than fooling around with artifacts of witchcraft; it is communion with the demons of Satan. It is being in contact with and being subservient to with the unseen demonic forces. I realize that there are great numbers of people who view demons as nonexistent. It was said and even quoted in a movie that Satan's greatest feat was to convince people that he did not exist.

Most people with any kind of sensory powers recognize that we are living in a degenerate, evil world. Furthermore, we all know that there is a tremendous unseen reality in just the mentality and the souls of the people on this earth. Even most people would agree that there are presences which do not have a human form; however, we do not want to call these presences demons or Satan; if possible, we often think of them as departed persons whose souls have hung around. Out in this world there is a whole unseen invisible army of all that is evil, vicious and repugnant. Such demons may present themselves as ministers of light and mouth all the proper words about world peace and loving everyone, but they are as filthy and as degenerate as we could ever imagine and to them we are no more than pawns. If they can achieve a small goal through our extended suffering and pain, they would do so without blinking. If they could bring about our deaths because we represent the God Who created the

universe, they would. It is only the fact that we have a great wall of fire about us; that God exercises protection and guidance that we are not even remotely aware of which keeps us safe from direct demonic attack.

Throughout the ages of man, demons have changed their tact and the concentration of their effort. Also, God's restrictions on their activity has changed from time to time. At one time, demons were able to assume bodily forms and take the women of the earth to themselves to propagate a race of half-demon, half-man creatures (popularized and distorted by mythology). God disallowed this contact so they indwelt and influenced people (we see this particularly in the first century A.D.); and now, their influence is less supernatural and less overtly evil (which is a part of Satan's scheme to be less noticeable). However, in the times of the Old Testament and the New Testament, demons made a concerted, very overt attack upon man, exchanging promises and little nothings in order to direct the life of individuals for incarnate evil. These are the people, who allow their bodies to be used by the demons, who were to be put to death. See the **Doctrine of Demonism—not finished yet!!** Also, see Deut. 18:9–14.

Exodus 22:18 [You will execute witches and sorceresses.](#)

All lying with a beast, dying will be put to death.	Exodus 22:19	All [those] who lie with an animal will surely be executed.
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Anyone who has carnal relations with an animal will surely be executed.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	All lying with a beast, dying will be put to death.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Whosoever lieth with a beast shall be surely put to death.
Targum (Pseudo-Jonathan)	Whosoever lieth with a beast shall be stoned to death.
Revised Douay-Rheims	Whosoever copulates with a beast shall be put to death.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"Whoever has sex with an animal shall surely be put to death.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Whoever lies with an animal shall surely be put to death.
Updated Brenton (Greek)	Every one that lies with a beast ye shall surely put to death.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Any man who has sex connection with a beast is to be put to death.
Easy English	You must kill anyone who has sex with an animal.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"You must not allow anyone to have sexual relations with an animal. If this happens, that person must be killed.
God's Word™	.
Good News Bible (TEV)	"Put to death any man who has sexual relations with an animal.
The Message	"Anyone who has sex with an animal gets the death penalty.
Names of God Bible	.

NIRV "Anyone who has sex with an animal must be put to death.
New Simplified Bible .

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

Casual English Bible .
College Press Bible Study .
Contemporary English V. Death is the punishment for having sex with an animal.
The Living Bible .
New Berkeley Version .
New Life Version Whoever does sex sins with an animal will be put to death.
New Living Translation "Anyone who has sexual relations with an animal must certainly be put to death.
Unlocked Dynamic Bible You must kill any person who sleeps with an animal like a man sleeps with a woman.
Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible 'Anyone who [has sex] with an animal must be put to death.
Beck's American Translation .
Common English Bible Anyone who has sexual relations with an animal should be put to death.
New Advent (Knox) Bible The man who is guilty of bestiality must pay for it with his life.
Translation for Translators You must execute any person who has sex with an animal.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .
Christian Standard Bible .
Conservapedia Translation Anyone who copulates with an animal must certainly be executed.
Ferrar-Fenton Bible .
God's Truth (Tyndale) Whosoever lies with a beast, shall be slain for it.
HCSB .
International Standard V .
Jubilee Bible 2000 .
H. C. Leupold .
Lexham English Bible " 'Anyone lying with an animal will surely be put to death.
NIV, ©2011 .
Peter Pett's translation .
Unfolding Bible Literal Text .
Unlocked Literal Bible .
Urim-Thummim Version .
Wikipedia Bible Project Any that sleeps with a beast, will be killed dead.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Whoever has sexual relations with a beast shall die.
The Heritage Bible Everyone who lies down with an animal, being put to death, shall be put to death.
New American Bible (2002) .
New American Bible (2011) Anyone who lies with an animal shall be put to death. Lv 18:23; Dt 27:21.
New English Bible—1970 Whoever has unnatural connection with a beast shall be put to death.
New Jerusalem Bible 'Anyone who has intercourse with an animal will be put to death.
New RSV .
Revised English Bible—1989 Whoever has sexual intercourse with a beast must be put to death.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“Whoever has sexual relations with an animal must be put to death.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	He lying with a dumb beast, was to be put to death a putting to death.
Charles Thompson OT	.
Concordant Literal Version	Anyone lying with a beast shall be put to death, yea death.
Darby Translation	.
exeGesés companion Bible	Whoever lies with an animal, in deathifying, deathify him.
Orthodox Jewish Bible	Kol shochev (every one having sexual relations) with a behemah shall surely be put to death.
Rotherham’s <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	“Put to death anyone who has sexual relations [lies] with an animal.
The Geneva Bible	.
Kretzmann’s Commentary	Whosoever lieth with a beast, in sexual intercourse, shall surely be put to death. Cf Lev. 18:23; Lev. 20:15; Deut. 27:21. This vice was placed on the same level with pederasty or sodomy, Lev. 20:13..
Syndein/Thieme	{Punishment for Bestiality} Whosoever lies with a animal/beast {idiom meaning to have sex with an animal} shall surely be put to death.
The Voice	Anyone who has sex with an animal must be put to death.

Bible Translations with Many Footnotes:

The Complete Tanach	Whoever lies [carnally] with an animal shall surely be put to death.
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Whoever lies [carnally] with an animal shall surely be put to death: by stoning. A male who has carnal relations with an animal [is just as liable] as a female who has carnal relations with an animal, concerning whom it is written: “their blood is upon them [meaning they will be killed]” (Lev. 20:16). -[From Sanh. 53, 54] See Rashi on Exod. 21:17.

Kaplan Translation	Whoever lies with an animal must be put to death.
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Whoever...

See Leviticus 18:23, 20:15,16, Deuteronomy 27:21. This was done for occult practices (Sanhedrin 105a,b).

NET Bible®	“Whoever has sexual relations ⁴⁴ with a beast must surely be put to death.
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⁴⁴tn Heb “lies with.”

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...all laying down with a beast will :surely: be [killed],...
Charles Thompson OT	Every act of bestiality you shall punish with death. [I may have to remove this translation from the literal grouping.]
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	"Whoever lies with an animal shall be put to death.
Green's Literal Translation	.
Modern English Version	Whoever has relations with a beast must surely be put to death.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	Whoever lies with a beast dying, he shall die.
Updated Bible Version 2.17	.
A Voice in the Wilderness	Whoever lies with an animal shall be executed to death.
Webster's Bible Translation	.
World English Bible	"Whoever has sex with an animal shall surely be put to death.
Young's Literal Translation	.
Young's Updated LT	"Whoever lies with a beast is certainly put to death.

The gist of this passage: Any person who is involved in bestiality is to be executed.

Exodus 22:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>lying down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; relaxing</i>	Qal active participle	Strong's #7901 BDB #1011
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559

Exodus 22:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

Translation: All [those] who lie with an animal will surely be executed.

Any person who has sexual relations with an animal will be executed. The doubling of the verb, as found elsewhere, indicates the certainty of execution.

Just like the capital crime preceding, this all must be done legally. Mobs were not to go out and execute witches or those who have improper relations with animals.

Exodus 22:19 All [those] who lie with an animal will surely be executed.

Note that this verse is found between vv. 18 and 20 (a rather deep point). V. 18 deals with demonic involvement and v. 20 deals with idolatry (which is demon worship). This is not found here by accident. Sexual involvement with animals is demonic. The demons coming to earth and fornicating with human females is analogous to our fornicating with animals. Sometimes the demons indwell wither the person or the animal and engage in sexual relations. In any case it is degenerate and evil and demon-influenced. A person like this cannot have a normal sex life and will destroy the female that they marry with their degeneracy.

God's punishment is swift and sure. Although Gen. 6 did not portray copulation between angels and animals, we have myths of half-men, half animals (satyrs, for instance, known for the sexual proclivities), indicating that it is possible that not only this occurred, but there were resulting offspring. The NIV points out that ancient myths and epics whic came out of Babylon and Canaan depict fornication between pagan gods, demigods and animals.

Exodus 22:19 Anyone who has carnal relations with an animal will surely be executed.

Sacrificing to the elohim will be devoted [to destruction] [if] not to Y^ehowah to Him alone.	Exodus 22:20	[Those] sacrificing to [other] elohim [and] not to Y^ehowah alone, will be devoted [to destruction].
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Those who sacrifice to any gods other than Jehovah alone will be devoted to death.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Sacrificing to the elohim will be devoted [to destruction] [if] not to Y ^e howah to Him alone.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Whosoever sacrificeth to the idols of the Gentiles shall be put to death : but to the Name of the Lord alone.
Targum (Pseudo-Jonathan)	Whosoever sacrificeth to the idols of the Gentiles shall be slain with the sword, and his goods be destroyed; for ye shall worship only the Name of the Lord.

Revised Douay-Rheims	He that sacrifices to gods, shall be put to death, save only to the Lord.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"He who sacrifices to any deity, except only to Mar-Yah, shall be utterly destroyed.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	He who sacrifices to idols shall be utterly destroyed; but to the LORD alone shall he sacrifice.
Updated Brenton (Greek)	He that sacrifices to any gods but to the Lord alone, shall be destroyed by death.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Complete destruction will come on any man who makes offerings to any other god but the Lord.
Easy English	You must kill any person who gives gifts to a false god. People must only bring gifts to the LORD.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"Whoever makes a sacrifice to a false god should be destroyed. The LORD is the only one you should make sacrifices to.
God's Word™	.
Good News Bible (TEV)	.
The Message	"Anyone who sacrifices to a god other than GOD alone must be put to death.
Names of God Bible	.
NIRV	.
New Simplified Bible	»The person who sacrifices to any god except Jehovah must be condemned and destroyed.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Death is the punishment for offering sacrifices to any god except me.
The Living Bible	"Anyone sacrificing to any other god than Jehovah shall be executed [literally, "shall be utterly destroyed."].
New Berkeley Version	.
New Life Version	"He who gives a gift in worship to any god other than the Lord alone will be destroyed.
New Living Translation	.
Unlocked Dynamic Bible	You must offer sacrifices only to Yahweh. You must kill anyone who offers a sacrifice to any other god.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'Anyone who offers sacrifices to a god other than Jehovah, must be put to death.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Sacrifice is for the Lord alone; he who offers it to other gods must be put to death.
Translation for Translators	You must <i>offer sacrifices</i> only to Yahweh. You must execute anyone who offers a sacrifice to any <i>other</i> god.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Anyone who sacrifices something to any god, will be doomed unless that sacrifice was made only to the LORD.
Ferrar-Fenton Bible	' No sacrifice shall be burnt to gods, except to the EVER-LIVING only.
God's Truth (Tyndale)	He that offers unto any gods save unto the Lord only, let him die without redemption.
HCSB	"Whoever sacrifices to any gods, except the LORD alone, is to be set apart for destruction.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible NIV, ©2011	" Whoever sacrifices to the gods--not to Yahweh, to him alone--will be destroyed.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	One who sacrifices to gods will be shunned, excepting only Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Whoever sacrifices to any god other than Yahweh shall die.
The Heritage Bible	He who sacrifices to a god, except to Jehovah only, shall be devoted <i>to destruction</i> .
New American Bible (2002)	"Whoever sacrifices to any god, except to the LORD alone, shall be doomed.
New American Bible (2011)	Whoever sacrifices to any god, except to the LORD alone, shall be put under the ban. Dt 13; 17:2–7.
New English Bible–1970	Whoever sacrifices to any god but the LORD shall be put to death under solemn ban.
New Jerusalem Bible	'Anyone who sacrifices to other gods will be put under the curse of destruction.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Anyone who sacrifices to any god other than <i>ADONAI</i> alone is to be completely destroyed.
exeGesés companion Bible	.
Hebraic Roots Bible	One sacrificing to a god shall be destroyed, unless it is only to YAHWEH.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	"He who slaughters to a mighty one, except to יהוה only, is put under the ban.
Tree of Life Version	"Anyone who sacrifices to the gods, except to <i>ADONAI</i> alone, is to be put under a ban of destruction.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	HE THAT SACRIFICES TO ANY GODS BUT TO JESUS ALONE, SHALL BE DESTROYED BY DEATH.
Awful Scroll Bible	He sacrificing to they he of mighty ones except Jehovah, was to be extirpated.
Charles Thompson OT	.
Concordant Literal Version	Anyone sacrificing to any elohim is doomed, unless it be to Yahweh, to Him alone.

Darby Translation	.
exeGesés companion Bible	He who sacrifices to any elohim, except to Yah Veh only, in being devoted, devote him.
Orthodox Jewish Bible	He that sacrificeth unto elohim (the g-ds), other than unto Hashem only, he shall be destroyed.
Rotherham's <i>Emphasized B.</i>	He that sacrificeth to the gods shall be devoted to destruction,—except he sacrificeth to Yahweh alone.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“He who sacrifices to any god, other than to the LORD alone, shall be put under a ban (designated) for destruction (execution).
The Expanded Bible	“-Destroy completely [Devote to destruction; Put under the ban] any person who makes a sacrifice to any god except the LORD.
The Geneva Bible	.
Kretzmann's Commentary	He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed. Since the government of the children of Israel was a theocracy, under the direct rule of Jehovah, the idolater forfeited his life. At the present time it would be wrong for a government to punish sorcery, idolatry, heresy, with death or in any form whatsoever, unless social damage has been done; for the state is concerned with outward matters only. But so far as the Christian congregations are concerned, they cannot tolerate offenders of this kind in their midst, for the trespasses named are deadly sins, which absolutely drive out faith.
Syndein/Thieme	{Punishment for Sacrificing to a False god} He who sacrifices unto any 'Elohim/gods, save unto Jehovah/God only, he shall be utterly destroyed.
The Voice	Anyone who <i>dares</i> to sacrifice to any god other than the Eternal must be <i>declared under the ban and</i> destroyed.

Bible Translations with Many Footnotes:

The Complete Tanach	He who slaughters [a sacrifice] to the gods shall be destroyed, except to the Lord alone.
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to the gods: Heb. מִיְהוֹאֵל, to pagan deities. If it were vowelized מִיְהוֹאֵל [the “lammed” with a “tzeirei”], it would have to specify [which deities] and [it would need to be explained and] written מִיְרֵחָא, other [gods]. Now that it says מִיְהוֹאֵל, it does not have to specify [which gods are meant] because every “lammed,” “beth,” and “hey” prefixed to a word, if it is vowelized with a “chataf” (meaning a “sheva”), such as לְמֶלֶךְ, to a king, רֵבֶדֶם, to a desert, רִיעַל, to a city, one must specify to which king, to which desert, to which city. Similarly, [with a “beth” or “lammed”] מִיְכֻלְמֶלֶךְ, to kings, and מִיְלֻגְרָל, to festivals, punctuated with a “chirik,” must be specified to which ones. If it is not specified all kings are meant. So too, מִיְהוֹאֵל means all gods, even the divine, but when it is vowelized with a “pattach,” like לְמֶלֶךְ, to the king, רֵבֶדֶם, to the desert, רִיעַל, to the city, [The “pattach” and the “kamatz” are in one category in this context. There is also another way to explain this, as is written in Dikdukei Rashi. See that source.] it is known about which king he is speaking, and so מִיְהוֹאֵל, to the gods, to those concerning which you were warned elsewhere. Similarly, “There is none like You among the gods” (Ps. 86:8). Since it is not specified, it had to be vowelized with a “pattach”.

shall be destroyed: Shall be put to death. Now why does it say “shall be destroyed” ? Is the death penalty not mentioned elsewhere: “And you shall take that man or that woman [and you shall stone them... so that they will die], etc.” (Deut. 17:5) ? Since [there the Torah] did not specify for which type of worship he is liable to death, so that you do not say that for all types of worship one is liable to death, [the Torah] came and specified to you here: “He who slaughters [a sacrifice] to the gods shall be destroyed,” to inform you that just as slaughtering is a type of worship performed inside [the Temple] to Heaven, I also include one who burns [incense or parts of an animal] or performs libations, which are types of worship performed inside [the Temple], and [people] are liable for performing them for idolatry whether or not it is customary to worship that particular deity in that manner. However, [for] other types of worship—for example, if one sweeps, sprinkles water on the sand floor before it [the idol], embraces it or kisses it—he is not liable to death, but he is warned against it [i.e., he is liable to receive lashes]. -[From Mechilta, Sanh. 60b]

Kaplan Translation

Idolatry and Oppression

Whoever sacrifices to any deity other than God alone must be condemned to death.
condemned to death

See Deuteronomy 17:7.

NET Bible®

“Whoever sacrifices to a god other than the Lord⁴⁵ alone must be utterly destroyed.⁴⁶

^{45tn} Heb “not to Yahweh.”

^{46tn} The verb כָּרַח (kharām) means “to be devoted” to God or “to be banned.” The idea is that it would be God’s to do with as he liked. What was put under the ban was for God alone, either for his service or for his judgment. But it was out of human control. Here the verb is saying that the person will be utterly destroyed.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...anyone sacrificing to the "**Elohiym** ^{Powers}", except to "**YHWH** ^{He Is}" <himself>, will be [destroyed],...

Charles Thompson OT He who sacrificeth to any god save to the Lord alone shall be destroyed by death.

C. Thompson (updated) OT .

Context Group Version .

English Standard Version

"Whoever sacrifices to any god, other than the LORD alone, shall be devoted to destruction.

Green’s Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B.

"He who sacrifices to any god [Lit *the gods*], other than to the LORD alone, shall be utterly destroyed [Lit *put under the ban*].

New European Version .

New King James Version .

Niobi Study Bible .

Owen’s Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster’s Bible Translation .

World English Bible

"He who sacrifices to any god, except to Yahweh only, shall be utterly destroyed.

Young’s Literal Translation .

Young’s Updated LT

"He who is sacrificing to a god, save to Jehovah alone, is devoted.

The gist of this passage:

In Israel, only the Revealed God could be sacrificed to. Anyone who offered a sacrifice to some other god was to be executed.

Exodus 22:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâbach (זָבַח) [pronounced <i>zaw^b-VAHKH</i>]	<i>slaughtering or sacrificing an animal [usually an animal for sacrifice]</i>	Qal active participle	Strong's #2076 BDB #256
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'êlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	plural masculine noun with the definite article	Strong's #430 BDB #43
châram (כָּרַם) [pronounced <i>khaw-RAHM</i>]	<i>to be put under the ban, be devoted to destruction; to be devoted, be forfeited; to be completely destroyed</i>	3 rd person masculine singular, Hophal imperfect	Strong's #2763 BDB #355
bil ^e tîy (יֵתֵלֵב) pronounced <i>bill^e-TEE</i>	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced <i>bahd</i>]	<i>separation, by itself, alone</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #905 BDB #94

Together, the lâmed preposition and bad (בַּד) mean *in a state of separation, by itself, alone, only; apart*.

With the 3rd person masculine singular suffix, this means, *by himself [alone], to him alone*.

Translation: [Those] sacrificing to [other] elohim [and] not to Y^ehowah alone, will be devoted [to destruction].

The people of God are to sacrifice only to God; no other worship was to be tolerated. When it says they would be devoted, this means *devoted to destruction, devoted to death*.

Like the previous laws, this was not subject to vigilantism; this was done according to the existing court system.

Exodus 22:20 [Those] sacrificing to [other] elohim [and] not to Y^ehowah alone, will be devoted [to destruction].

Utterly destroyed is an unusual word in the Hebrew; it is the Hophal imperfect of châram (כָּרַם) [pronounced *khaw-RAHM*] and it means basically two very different things: *to utterly destroy* (Num. 21:2 Joshua 2:10 8:26 Isa. 11:15 34:2) and *devoted to* (Lev. 27:28–29 Ezra 19:5 Micah 4:13); the latter usage being found in only those four verses. This seems like we have two different words, but the key here is that some things were dedicated

unto God by completely destroying them. Some animal sacrifices burnt on the altar were completely burnt up. In this way, they were both *utterly destroyed* and *devoted to God*.

Although context places this as a responsibility of the nation Israel to be applied to Hebrews, God would have the Hebrews destroy entire tribes and nations of idolatrous peoples because their idolatry was indicative of their demon involvement. **And when the Lord God delivers them before you and you will strike them, then you will completely destroy them. You will make no covenant with them and show no grace to them...you will tear down their altars and smash their pillar and take down their Asherim¹⁴, and burn their graven images with fire** (Deut. 7:2, 5b; see also Num. 21:2–3 Deut. 3:6).

Here we have a definite change from today. At this time, this nation was a Theocracy, a nation ruled directly by God. It was a client nation to God also, responsible for the preservation and dissemination of His Word internally and throughout the world. There will never be a nation in the church age which is a Theocracy therefore this commandment cannot be followed today. In fact, it is important for a free nation to preserve freedom of religion so that God's Word can be taught and people can be evangelized.

Exodus 22:20 **Those who sacrifice to any gods other than Jehovah alone will be devoted to death.**

And a stranger you will not take advantage or and you will not oppress him, for strangers you [all] were in a land of Egypt.

Exodus
22:21

You will not take advantage of the immigrant and you will not oppress him, for you [all] were immigrants in the land of Egypt.

Do not take advantage of immigrants and do not oppress them, for you were immigrants in the land of Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And a stranger you will not take advantage or and you will not oppress him, for strangers you [all] were in a land of Egypt.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And a stranger thou shalt not trouble nor oppress; for you were sojourners in the land of Mizraim.
Targum (Pseudo-Jonathan)	And the stranger you shall not vex with words, nor distress him by taking his goods: Remember, sons of Israel, My people, that you were strangers in the land of Mizraim.
Revised Douay-Rheims	You shall not molest a stranger, nor afflict him: for yourselves also were strangers in the land of Egypt.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall neither harm a stranger nor oppress him; for you were strangers in the land of Egypt.
Updated Brenton (Greek)	And ye shall not hurt a stranger, nor afflict him; for ye were strangers in the land of Egypt.

Significant differences:

¹⁴ Wooden images representing a female deity

Limited Vocabulary Translations:

Bible in Basic English	Do no wrong to a man from a strange country, and do not be hard on him; for you yourselves were living in a strange country, in the land of Egypt.
Easy English	Always be kind to a foreign person. Do not be cruel to him, because you were strangers in the country called Egypt.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	“Remember, in the past you were foreigners in the land of Egypt. So you should not cheat or hurt anyone who is a foreigner in your land.
God’s Word™	.
Good News Bible (TEV)	.
The Message	“Don’t abuse or take advantage of strangers; you, remember, were once strangers in Egypt.
Names of God Bible	.
NIRV	“Do not treat outsiders badly. Do not give them a hard time. Remember, you were outsiders in Egypt.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Do not mistreat or abuse foreigners who live among you. Remember, you were foreigners in Egypt.
The Living Bible	“You must not oppress a stranger in any way; remember, you yourselves were foreigners in the land of Egypt.
New Berkeley Version	.
New Life Version	Do not do wrong to a stranger or make it hard for him. For you were strangers in the land of Egypt.
New Living Translation	“You must not mistreat or oppress foreigners in any way. Remember, you yourselves were once foreigners in the land of Egypt.
Unlocked Dynamic Bible	You must not mistreat a foreigner who comes to live among you. Do not forget that you were previously foreigners in Egypt.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck’s American Translation	.
Common English Bible	Don’t mistreat or oppress an immigrant, because you were once immigrants in the land of Egypt.
New Advent (Knox) Bible	There must be no harrying or oppression of the aliens that dwell among you; time was when you too dwelt as aliens in the land of Egypt.
Translation for Translators	You must not mistreat a foreigner <i>who comes to live among you</i> . Do not forget that you were previously foreigners in Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Do not tyrannize or oppress a sojourner. You became sojourners in the land of Egypt.
Ferrar-Fenton Bible	‘ You shall not persecute or oppress foreigners; for] you were foreigners in the land of the Mitzeraim.

God's Truth (Tyndale) HCSB	.	Laws Protecting the Vulnerable "You must not exploit a foreign resident or oppress him, since you were foreigners in the land of Egypt.
International Standard V Jubilee Bible 2000 H. C. Leupold Lexham English Bible	.	Regulations Regarding Foreigners and the Poor "You will not mistreat an alien, and you will not oppress him, because you were aliens in the land of Egypt.
NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible Urim-Thummim Version Wikipedia Bible Project	.	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	.	And you shall not do violence to a stranger, and you shall not distress him, because you were strangers in the land of Egypt.
New American Bible (2002) New American Bible (2011)	.	You shall not oppress or afflict a resident alien, for you were once aliens residing in the land of Egypt. Ex 23:9; Lv 19:33–34; Dt 10:18–19; 24:17–18; 27:19; Zec 7:10.
New English Bible–1970	.	You shall not wrong an alien, or be hard upon him; you were yourselves aliens in Egypt.
New Jerusalem Bible New RSV	.	"You will not molest or oppress aliens, for you yourselves were once aliens in Egypt. You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt.
Revised English Bible–1989	.	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesés companion Bible	.	Neither oppress a sojourner, nor pressure him: for you were sojourners in the land of Misrayim.
Hebraic Roots Bible Israeli Authorized Version The Israel Bible (beta) JPS (Tanakh—1985) Kaplan Translation <i>The Scriptures</i> 1998	.	.
Tree of Life Version	.	"Do not tread down a sojourner or oppress him, for you were sojourners in the land of Mitsrayim. "You must not exploit or oppress an outsider, for you were outsiders in the land of Egypt.

Weird English, ©ldɛ English, Anachronistic English Translations:

Alpha & Omega Bible Awful Scroll Bible	.	AND YOU SHALL NOT HURT A STRANGER, NOR AFFLICT HIM; FOR YOU WERE STRANGERS IN THE LAND OF EGYPT. Were yous to maltreat a nonnative, even were yous to oppress him? - Yous were nonnatives on the solid grounds of Egypt.
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Charles Thompson OT Concordant Literal Version	.	As for the sojourner, you shall not tyrannize nor oppress him, for you came to be sojourners in the land of Egypt.
Darby Translation	.	
exeGesés companion Bible	.	
Orthodox Jewish Bible	.	Thou shalt neither mistreat a ger, nor oppress him; for ye were gerim in Eretz Mitzrayim.
Rotherham's <i>Emphasized B.</i>	.	And, a sojourner, shalt thou not tread down neither shalt thou drive him away,—for sojourners, ye became in the land of Egypt.
Third Millennium Bible	.	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	.	“Do not cheat [wrong; maltreat] or hurt [oppress] a foreigner [sojourner; resident alien], because you were foreigners [sojourners; resident aliens] in the land of Egypt.
The Geneva Bible Kretzmann's Commentary	.	Thou shalt neither vex a stranger nor oppress him, in no manner make life miserable for him, either by open persecution or by constant nagging; for ye were strangers in the land of Egypt, and the memory of those years of oppression was intended to foster in their hearts true kindness. The word "stranger" apparently applies to non-Canaanitish strangers only; for the Canaanites were to be extirpated.
Syndein/Thieme The Voice	.	Do not wrong or oppress any outsiders <i>living among you</i> , for there was a time when you lived as outsiders in the land of Egypt.

Bible Translations with Many Footnotes:

The Complete Tanach		And you shall not mistreat a stranger, nor shall you oppress him, for you were strangers in the land of Egypt.
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And you shall not mistreat: By taunting with words, contralier in Old French, [meaning] to vex, like “And those who taunt you (מַגִּידִים), I will feed their flesh” (Isa. 49:26). -[From Mechilta, Jonathan]

nor shall you oppress him: by robbing [him of his] money. -[From Mechilta, Jonathan]

for you were strangers in the land of Egypt: If you taunt him, he can also taunt you and say to you, “You too emanate from strangers.” Do not reproach your neighbor with a fault that is also yours (Mechilta, B.M. 59b). Every expression of a stranger (גֵר) means a person who was not born in that country but has come from another country to sojourn there.

Kaplan Translation		Do not hurt the feelings of a foreigner or oppress him, for you were foreigners in Egypt.
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foreigner

In general, anyone from another country (Rashi; MeAm Lo'ez). Specifically, a proselyte (Ralbag; Sefer HaMitzvoth, Negative Commandment 253; Chinukh 63). See Exodus 23:9, Leviticus 19:33,34, Deuteronomy 24:17,18, 27:19.

NET Bible®		“You must not wrong ⁴⁷ a foreigner ⁴⁸ nor oppress him, for you were foreigners in the land of Egypt.
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⁴⁷tn Or “oppress.”

⁴⁸tn Or “alien,” both here and in 23:9. This individual is a resident foreigner; he lives in the land but, aside from provisions such as this, might easily be without legal rights.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and you will not suppress a stranger, and you will not squeeze him, given that you existed as strangers in the land of " Mits'rayim ^{Two straits} ",...
Charles Thompson OT	.
C. Thompson (updated) OT	.
Context Group Version	And a sojourner you shall not wrong, neither shall you oppress him: for you (pl) were sojourners in the land of Egypt.
English Standard Version	.
Green's Literal Translation	You shall not be violent toward an alien. You shall not oppress him, for you were aliens in the land of Egypt.
Modern English Version	.
Modern Literal Version	And you will not wrong a traveler, neither will you oppress him, for you* were travelers in the land of Egypt.
Modern KJV	.
New American Standard B.	.
New European Version	You shall not wrong an alien, neither shall you oppress him, for you were aliens in the land of Egypt.
New King James Version	"You shall neither mistreat a stranger [<i>sojourner</i>] nor oppress him, for you were strangers in the land of Egypt.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	"You shall not wrong an alien or oppress him, for you were aliens in the land of Egypt.
<i>Young's Literal Translation</i>	.
Young's Updated LT	"And a sojourner you will not oppress, nor crush him, for sojourners you [all] have been in the land of Egypt.

The gist of this passage: There would be a number of foreigners living in Canaan with the sons of Israel. They were not to take advantage of them in any way, as they had been taken advantage of in Egypt.

Exodus 22:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gêr (גֵּר) [pronounced <i>gare</i>]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun	Strong's #1616 BDB #158
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Exodus 22:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yânâh (יָנָאָה) [pronounced yaw-NAW]	<i>to treat violently, to maltreat; to do wrong to; to take advantage of, to cheat</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #3238 BDB #413
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâchats (לָחַץ) [pronounced law-KHAHTZ]	<i>to squeeze, to press; therefore, figuratively, to oppress, to afflict</i>	2 nd person masculine plural, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #3905 BDB #537

Translation: You will not take advantage of the immigrant and you will not oppress him,...

There would be people who would come to Israel—they would be pulled there by the God of the Hebrews. The Hebrew people were not to take advantage of these immigrants or to oppress them.

Exodus 22:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
gêr (גֵּר) [pronounced gare]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine plural noun	Strong's #1616 BDB #158
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine plural, Qal perfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...for you [all] were immigrants in the land of Egypt.

God reminds the Hebrew people that they were immigrants in the land of Egypt. The people of Egypt did them wrong and took advantage of them. They were made into slaves in Egypt. God is warning Israel not to treat foreigners as they were treated.

Exodus 22:21 You will not take advantage of the immigrant and you will not oppress him, for you [all] were immigrants in the land of Egypt.

The Hebrews just came out of a land where they were oppressed, they were taken into slavery and treated cruelly. Even though God has given approval to the institution of slavery, he has not given tacit approval to cruelty and vicious treatment of those who are not in Israel. This same word describes the treatment by Egypt of the Hebrews (Ex. 3:9—the verb and the noun cognate are both found in this verse).

Exodus 22:21 Do not take advantage of immigrants and do not oppress them, for you were immigrants in the land of Egypt.

Every widow and orphan you [all] will not oppress; if oppressing you oppress them, for if crying out he cries out unto Me [and] hearing, I will hear their outcry. And has burned my nostril and I have killed you [all] in the sword and has been your women widows and your sons fatherless.

Exodus
22:22–24

You [all] will not oppress any widows and orphans, [for] if you oppress [*afflict, persecute, or intimidate*] them [severely], and he [or she] cries out [loudly] to Me, I will certainly hear their outcry. My anger will burn [against you] and I will kill you [all] with the sword, so that your women will become widows and your sons [will become] fatherless.

Because I am a just God, you are not to oppress, afflict or intimidate the widows and orphans. If you make their lives miserable and they call out to Me, then I will hear their outcry and I will do something about it. My anger will burn against you and I will kill you with the sword, and thereby, I will make your wives into widows and your children into orphans.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Every widow and orphan you [all] will not oppress; if oppressing you oppress them, for if crying out he cries out unto Me [and] hearing, I will hear their outcry. And has burned my nostril and I have killed you [all] in the sword and has been your women widows and your sons fatherless.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Afflict not the widow or the orphan: if you indeed afflict them, and they cry before Me, I will surely hearken to their cry; and My displeasure shall be strong, and will kill you with the sword; and your wives shall be widows and your children fatherless.
Targum (Pseudo-Jonathan)	You shall not impoverish the widow or the orphan. If thou impoverish her, beware; for if they rise up and cry against you in prayer before Me, I will hear the voice of their prayer, and will avenge them, and My anger will be kindled, and I will slay you with the sword, and your wives shall be widows, and your children be orphans.

Revised Douay-Rheims	You shall not hurt a widow or an orphan. If you hurt them they will cry out to me, and I will hear their cry: And my rage shall be enkindled, and I will strike you with the sword, and your wives shall be widows, and your children fatherless.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	"You shall not take advantage of any widow or fatherless child. If you take advantage of them at all, and they cry at all to me, I will surely hear their cry; and my wrath will grow hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. You shall not harm any widow or orphan. If you harm them, and they pray before me, I will surely hear their prayer; And my wrath shall kindle, and I will kill you with the sword; and your wives shall become widows and your children fatherless.
Updated Brenton (Greek)	Ye shall hurt no widow or orphan. And if ye should afflict them by ill-treatment, and they should cry aloud to me, I will surely hear their voice. And I will be very angry, and will slay you with the sword, and your wives shall be widows and your children orphans.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Do no wrong to a widow, or to a child whose father is dead. If you are cruel to them in any way, and their cry comes up to me, I will certainly give ear; And in the heat of my wrath I will put you to death with the sword, so that your wives will be widows and your children without fathers.
Easy English	Always be fair to a woman whose husband is dead. Be fair also to children whose parents are dead. If you are not fair to them, they will shout aloud to me. I will certainly hear their voices and I will be angry with you. I will kill you in a war. You will leave your wives and children without husbands and fathers.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. "You must never do anything bad to women whose husbands are dead or to orphans. If you do anything wrong to these widows or orphans, I will know it. I will hear about their suffering. And I will be very angry. I will kill you with a sword. Then your wives will become widows, and your children will become orphans.
<i>God's Word</i> TM	"Never take advantage of any widow or orphan. If you do and they cry out to me, you can be sure that I will hear their cry. I will become angry and have you killed in combat. Then your wives and children will become widows and orphans.
Good News Bible (TEV) <i>The Message</i>	. "Don't mistreat widows or orphans. If you do and they cry out to me, you can be sure I'll take them most seriously; I'll show my anger and come raging among you with the sword, and your wives will end up widows and your children orphans.
Names of God Bible NIRV	. "Do not take advantage of widows. Do not take advantage of children whose fathers have died. If you do, they might cry out to me. I will certainly hear them. And I will get angry. I will kill you with a sword. Your wives will become widows. Your children's fathers will die.
New Simplified Bible	»Do not mistreat any widow or orphan. »If you do, I, Jehovah, will answer them when they cry out to me for help, and I will become angry and kill you in war. Your wives will become widows, and your children will be fatherless.

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

Casual English Bible .

College Press Bible Study Contemporary English V.	.	Do not mistreat widows or orphans. If you do, they will beg for my help, and I will come to their rescue. In fact, I will get so angry that I will kill your men and make widows of their wives and orphans of their children.
The Living Bible		“You must not exploit widows or orphans; if you do so in any way, and they cry to me for my help, I will surely give it. And my anger shall flame out against you, and I will kill you with enemy armies, so that your wives will be widows and your children fatherless.
New Berkeley Version New Life Version	.	Do not bring trouble to any woman whose husband has died or any child whose parents have died. If you bring them trouble, and they cry out to Me, for sure I will hear their cry. My anger will burn and I will kill you with the sword. Then your wives will lose their husbands. And your children will lose their fathers.
New Living Translation		“You must not exploit a widow or an orphan. If you exploit them in any way and they cry out to me, then I will certainly hear their cry. My anger will blaze against you, and I will kill you with the sword. Then your wives will be widows and your children fatherless.
Unlocked Dynamic Bible		You must not mistreat any widow or any orphan. If you mistreat them and they ask me to help them, I will help them, and I will be angry with you; I will cause you to die in war. Your wives will become widows, and your children will no longer have fathers.
Unfolding Bible Simplified	.	

Partially literal and partially paraphrased translations:

American English Bible		‘You must not do anything to harm widows or orphans. 23 For if you treat them badly, they should call out to Me and I will hear them... 24 and that will make Me very angry. Then you will be killed with a sword, so that your woman will become a widow and your children will become orphans.
Beck’s American Translation Common English Bible	.	Don’t treat any widow or orphan badly. If you do treat them badly and they cry out to me, you can be sure that I’ll hear their cry. I’ll be furious, and I’ll kill you with the sword. Then your wives will be widows, and your children will be orphans.
New Advent (Knox) Bible		You must not wrong the widow and the orphan; wronged, they will cry out to me for redress, and their cry will be heard. My anger will blaze out against you, and I will smite you with the sword, making widows of your own wives, orphans of your own children.
Translation for Translators		You must not mistreat any widow or any orphan. If you mistreat them and they cry out to me <i>for help</i> , I will hear them. And I will be angry with you, and I will cause you to be killed in a war [MTY]. Your wives will become widows, and your children will no longer have fathers.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible Christian Standard Bible Conservapedia Translation	.	Do not humiliate any widow or orphan. If you humiliate them in any manner, and they make any outcry to Me, I will certainly hear their outcry, and My anger will grow hot, and I will kill you with the sword, and your wives will become widows, and your children orphans.
Ferrar-Fenton Bible		‘ You shall not annoy any widow or orphan. If you wrong them, so that they cry to me, I shall hear their cry, and My anger will burn, and I will slay you by the sword, and your own wives shall be widows, and your own children orphans.
God’s Truth (Tyndale)	.	

HCSB International Standard V	.	"You are not to mistreat any widow or orphan. If you do mistreat them, they'll certainly cry out to me, and I'll immediately hear their cry. And I'll be angry and will kill you with swords, [i.e. using invasions by foreign armies] and your wives will become widows and your children orphans.
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	.	" You will not afflict any widow or orphan. If you indeed afflict him, yes, if he cries out at all to me, I will certainly hear his cry of distress. And {I will become angry}, and I will kill you with the sword, and your wives will be widows and your children orphans.
NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible Urim-Thummim Version	.	You will not afflict any widow or orphan child. If you afflict them in any way and they cry at all to me, I will certainly hear their cry; Then My nostrils will flare and I will kill you with the sword and your women will be widows, and your children will be fatherless.
Wikipedia Bible Project	.	Every widow and fatherless child, you will not torment. If you torment them with any torments, if that he will shout a shout to me, I will hear it, hear his shout. And my lips will snarl, and I will kill you by the sword, and your wives will be widows, and your sons fatherless.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	.	You shall not look down on any widow or bereaved person with harshness. If you, looking down with harshness, look down on them with harshness, and if they, crying, cry to me, I, attentively hearing, will attentively hear their cry; And my nostrils shall burn, and I will fatally strike you with the sword; and your wives shall be widows, and your children fatherless.
New American Bible (2002) New American Bible (2011)	.	You shall not wrong any widow or orphan. If ever you wrong them and they cry out to me, I will surely listen to their cry. My wrath will flare up, and I will kill you with the sword; then your own wives will be widows, and your children orphans.
New English Bible—1970	.	You shall not ill-treat any widow or fatherless child. If you do, be sure that I will listen if they appeal to me; my anger will be roused and I will kill you with the sword; your own wives shall become widows and your children fatherless.
New Jerusalem Bible New RSV Revised English Bible—1989	.	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	"You are not to abuse any widow or orphan. If you do abuse them in any way, and they cry to me, I will certainly heed their cry. My anger will burn, and I will kill you with the sword — your own wives will be widows and your own children fatherless.
exeGesés companion Bible Hebraic Roots Bible	.	You shall not afflict an orphan or a widow. If you afflict him, if he at all cries to Me, hearing I will hear his cry, and My anger shall glow, and I will kill you with the sword; and your wives shall become widows, and your sons orphans.
Israeli Authorized Version	.	Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot,

and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

The Israel Bible (beta)
JPS (Tanakh—1985)
Kaplan Translation
The Scriptures 1998
Tree of Life Version

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"You must not mistreat any widow or orphan. If you mistreat them in any way, and they cry out to Me, I will surely hear their cry. My wrath will burn hot, and I will kill you with the sword. So your wives will become widows and your children will become orphans.

Weird English, ©ldɛ English, Anachronistic English Translations:

Alpha & Omega Bible

YOU SHALL HURT NO WIDOW OR ORPHAN. AND IF YOU SHOULD AFFLICT THEM BY ILL-TREATMENT, AND THEY SHOULD CRY ALOUD TO ME, I WILL SURELY HEAR THEIR VOICE. AND I WILL BE VERY ANGRY, AND WILL SLAY YOU WITH THE SWORD, AND YOUR WIVES SHALL BE WIDOWS AND YOUR CHILDREN ORPHANS.

Awful Scroll Bible

Were yous to look down on a widow or he left alone? - If you was to look down on them a looking down, even were they to cry out a crying out, I was to hear the hearing of their outcry. I am to have been blusteringly furious, even am I to have killed you with a sword, and your wife is to be a widow, and your sons are to be left alone.

Charles Thompson OT
Concordant Literal Version

.
Any widow or orphan you shall not humiliate. If you humiliate, yea humiliate him, in case he should cry, yea cry to Me, I shall hear, yea hear his cry, and My anger will grow hot, and I will kill you with the sword, and your wives will become widows and your sons orphans.

Darby Translation
exeGesés companion Bible

.
Humble not any widow or orphan:
if in humbling, you humble them
and in crying, they cry to me,
in hearing, I hear their cry;
and I kindle my wrath
and slaughter you with the sword;
that your women become widows
and your sons orphans.

Orthodox Jewish Bible

Ye shall not cause pain to any almanah, or atom.
If thou cause them pain in any way, and they cry at all unto Me, I will surely hear their cry;
And My wrath shall be kindled, and I will kill you with the cherev; and your nashim shall be almanot, and your banim shall be yetomim.

Rotherham's *Emphasized B.*

Neither widow nor fatherless, shalt thou humiliate: if thou, do humiliate, him, when he in anywise crieth out unto me, I will, surely hear, his outcry: so shall kindle mine anger, and I will slay you with the sword,—and your wives, shall become widows, and your, sons fatherless.

Third Millennium Bible

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Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

.
"Do not ·cheat [abuse; ^L afflict] a widow or an orphan. If you ·do [cheat; abuse; ^L afflict], and they cry out to me for help, I certainly will ·hear [or act on] their cry. And

The Geneva Bible
Kretzmann's Commentary

I will be very angry and kill you in war [^L with the sword]. Then your wives will become widows, and your children will become orphans.

Syndein/Thieme
The Voice

Ye shall not afflict any widow or fatherless child. To humble widows and orphans by acts of unkindness is to challenge the Lord, who is the special Protector of the desolate. If thou afflict them in any wise, and they cry at all unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows and your children fatherless. In the wars which the Lord would bring upon them as an act of retaliation and revenge, their own loved ones, by their death, would be left as helpless as those whom the Israelites oppressed and humbled in the first place.

You must not take advantage of any widow or orphan. If you do oppress them and they cry out to Me, I will certainly hear them, and My wrath will be kindled. I will make sure you are slaughtered by *your enemy's* sword, and your own wives and children will become widows and orphans.

Bible Translations with Many Footnotes:

The Complete Tanach

You shall not oppress any widow or orphan.

You shall not oppress any widow or orphan: The same applies to all people, but the Scripture speaks of the usual situation, since they [widows and orphans] are weak and [they] are frequently oppressed. -[From Mechilta]

If you oppress him, [beware,] for if he cries out to Me, I will surely hear his cry.

If you oppress him: This is an elliptical verse. It threatens [punishment], but does not delineate his punishment. [This is] similar to "Therefore, whoever kills Cain...!" (Gen. 4:15). It threatens, but does not delineate his punishment. Here too, "If you oppress him" is an expression of a threat: If you oppress him [the orphan], you will ultimately receive what is coming to you. Why? "For if he cries out to Me, etc."

My wrath will be kindled, and I will slay you with the sword, and your wives will be widows and your children orphans.

and your wives will be widows: From the implication of what is said-"and I will slay you" -do I not know that your wives will be widows and your children orphans? Rather, this is another curse, namely that the wives will be bound in living widowhood -there will be no witnesses to their husbands' deaths, and [thus] they will be forbidden to remarry. The children will be orphans because the court will not allow them to have their fathers' property, since they do not know whether they died or were captured. -[From Mechilta, B.M. 38b]

Kaplan Translation

Do not mistreat a widow or an orphan. If you mistreat *them*, and they cry out to Me, I will hear their cry. I will [then] display My anger and kill you by the sword, so that your wives will be widows, and your children, orphans.

them

Literally, 'him.'

NET Bible®

"You must not afflict⁴⁹ any widow or orphan. If you afflict *them*⁵⁰ in any way⁵¹ and they cry to me, I will surely hear⁵² their cry, and my anger will burn and I will kill you with the sword, and your wives will be widows and your children will be fatherless.⁵³

^{49tn} The verb "afflict" is a Piel imperfect from אָנַח ('anah); it has a wide range of meanings: "afflict, oppress, humiliate, rape." These victims are at the mercy of the judges, businessmen, or villains. The righteous king and the righteous people will not mistreat them (see Isa 1:17; Job 31:16, 17, 21).

^{50tn} The accusative here is the masculine singular pronoun, which leads S. R. Driver to conclude that this line is out of place, even though the masculine singular can be used in places like this (Exodus, 232). U. Cassuto says its use is to refer to certain classes (Exodus, 292).

^{51tn} Here again and with “cry” the infinitive absolute functions with a diminished emphasis (GKC 342-43 §113.o).

^{52tn} Here is the normal use of the infinitive absolute with the imperfect tense to emphasize the verb: “I will surely hear,” implying, “I will surely respond.”

^{53sn} The punishment will follow the form of talionic justice, an eye for an eye, in which the punishment matches the crime. God will use invading armies (“sword” is a metonymy of adjunct here) to destroy them, making their wives widows and their children orphans.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...you must not afflict (any) widow (or) orphan, if you :greatly: afflict him <instead>, he will :greatly: cry out to me, I will :surely: hear his cry, and my nose will flare up , and I will kill you (with) the sword, and your women will exist as widows, and your sons as orphans,...

Charles Thompson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. You shall not afflict any widow or orphan. If you afflict him at all, and if he does cry out to Me, I will surely hear his cry; and My anger will be kindled, and I will kill you with the sword, and your wives shall become widows and your children fatherless.

New European Version You shall not take advantage of any widow or fatherless child. If you take advantage of them at all, and they cry at all to Me, I will surely hear their cry; and My wrath will grow hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

New King James Version .

Niobi Study Bible .

Owen’s Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 You + will not afflict any widow, or fatherless child. If you afflict him at all, and he cries at all to me, I will surely hear his cry; and my wrath will wax hot, and I will kill you + with the sword; and your + wives will be widows, and your + sons fatherless.

A Voice in the Wilderness .

Webster’s Bible Translation .

World English Bible .

Young’s Literal Translation .

Young’s Updated LT “Any widow or orphan you [all] do not afflict; if you will really afflict him, surely if he at all cry unto Me, I certainly hear his cry; and Mine anger has burned, and I have slain you by the sword, and your wives have been widows, and your sons orphans.

The gist of this passage: The people were not to take advantage of or ignore the needs of widows and orphans. If Israel oppresses them, God will hear and bring the sword against them.

22-24

Exodus 22:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong’s #3605 BDB #481

Exodus 22:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾalēmânâh (אַלְמַנָּה) [pronounced al ^e -maw- NAW]	widow; desolate house, desolate place	feminine singular noun	Strong's #490 BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
yâthôwm (יָתוּם) [pronounced yaw- THOM]	orphan; fatherless [child]	masculine singular noun	Strong's #3490 BDB #450
lô' (לֹא or לוֹל) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿânâh (עָנָה) [pronounced ġaw-NAWH]	to oppress, to depress, to afflict; to persecute; to intimidate; to humble; to deal harshly [with someone]; to harangue [harass, provoke, hassle]	2 nd person masculine plural, Piel imperfect	Strong's #6031 BDB #776

Translation: You [all] will not oppress any widows and orphans,...

The 2nd person, masculine plural, Piel imperfect of ʿânâh (עָנָה) [pronounced ġaw-NAWH] means *to debase, afflict, browbeat, humble, mishandle*; I tend to like the rendering *mishandle* here (and elsewhere where we have the Piel of ʿânâh) because it is applicable here. The verb *oppress* may also be translated *afflict, persecute, or intimidate*.

This is not as much an active afflicting but more of a passive one in this case. This is one of the rare times when we have the 2nd person plural and not the 2nd person singular. The reason for this is God is directing the nation Israel as to how to treat the helpless as opposed to explaining to individuals what is right and what is wrong.

It is a fascinating study of human psychology that so many people persecute or take advantage of the helpless. Those with the least to offer, those with the least to take from, are often those who are taken advantage of. Perhaps it is because they are seen as both helpless and vulnerable.

Application: On any level, you are not to take advantage of a women who is without a husband (particularly, a woman with children who lacks a husband); or of a child who has no parent to guide him (or no father to guide him). This does not mean that you cannot interact with such; only that your interaction should be above-board and honorable.

Application: So that there is no misunderstanding, you can take advantage of someone in other ways besides financial.

Exodus 22:22 You [all] will not oppress any widows and orphans,...

These are the helpless people; the ones without a voice, without someone to fight for them, the weak and the poor. They do not have to be directly abused by the Hebrews; they need only be neglected or uncared for; left to go hungry or left to go homeless.

Exodus 22:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
ʿânâh (אָנָה) [pronounced gaw-NAWH]	<i>to oppress, to depress, to afflict; to persecute; to intimidate; to humble; to deal harshly [with someone]; to harangue [harass, provoke, hassle]</i>	Piel infinitive absolute	Strong's #6031 BDB #776
ʿânâh (אָנָה) [pronounced gaw-NAWH]	<i>to oppress, to depress, to afflict; to persecute; to intimidate; to humble; to deal harshly [with someone]; to harangue [harass, provoke, hassle]</i>	2 nd person masculine singular, Piel imperfect	Strong's #6031 BDB #776
ʾêth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: ...[for] if you oppress [afflict, persecute, or intimidate] them [severely],...

God watches over His widows and His orphans. He will see if you are taking advantage of them.

Application: It should go without saying that you should not take advantage of an unmarried woman with a child or with children.

Exodus 22:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
tsâʿaq (צָעַק) [pronounced tsaw-ṢAHK]	<i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i>	Qal infinitive absolute	Strong's #6817 BDB #858
tsâʿaq (צָעַק) [pronounced tsaw-ṢAHK]	<i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i>	3 rd person masculine singular, Qal imperfect	Strong's #6817 BDB #858

Exodus 22:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: ...and he [or she] cries out [loudly] to Me,...

Although the Hebrew uses the 3rd person masculine singular here, this could refer to the woman crying out; and it could refer to the child crying out (or to both of them). The masculine gender can refer specifically to a male or it can be used in the generic sense, as we have here (referring to male or female).

Exodus 22:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma ^c (שמע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive absolute	Strong's #8085 BDB #1033
shâma ^c (שמע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person singular, Qal imperfect	Strong's #8085 BDB #1033
ts ^e âqâh (צחק) [pronounced tz ^e -gaw-KAW]	<i>outcry, cry, a crying out</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6818 BDB #858

Translation: ...I will certainly hear their outcry.

God tells the people of His choosing that He will hear the cries of the widows and orphans. When you cheat or otherwise take advantage of them, God will be watching.

Exodus 22:23 ...[for] if you oppress [afflict, persecute, or intimidate] them [severely], and he cries out [loudly] to Me, I will certainly hear their outcry.

Call out and *voice* are cognates of one another. The KJV usually translates them both *cry*; which is a very good one-word, consistent translation, albeit dated. We are back to the 2nd person singular; God will hear the helpless who call out to Him when they are afflicted by those who are stronger. There are men who actively prey upon older people. Some mug them because they are not strong enough to fight back; some steal away their lifetime savings through various schemes and cons. God hears them when they call to Him. Although this is a part of the Law, it is also a promise to any helpless person who calls upon Him.

Exodus 22:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chârâh (חָרַח) [pronounced <i>khaw-RAWH</i>]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	3 rd person masculine singular, Qal perfect	Strong's #2734 BDB #354
'aph (אָפַח) [pronounced <i>ahf</i>]	<i>nose, nostril, but is also translated face, brow, anger, wrath</i>	masculine singular noun	Strong's #639 BDB #60
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hârag (גָּרַח) [pronounced <i>haw-RAHG</i>]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	1 st person singular, Qal perfect	Strong's #2026 BDB #246
'êth (אֵת) [pronounced <i>ayth</i>]	<i>you, you [all]; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chereb (בָּרַח) [pronounced <i>khe-RE^{BV}</i>]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the definite article; pausal form	Strong's #2719 BDB #352

Translation: My anger will burn [against you] and I will kill you [all] with the sword,...

God's anger will burn against you; and a person who does such things could even be subject to the sin unto death. The *sin unto death* is not a particular sin, but a sin which reveals so much negative volition, that God finally removes you from this life.

Exodus 22:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224

Exodus 22:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nāshîym (נָשִׁים) [pronounced naw-SHEEM]	women, wives	feminine plural noun; irregular plural of Strong's #802; with the 2 nd person masculine plural suffix	Strong's #802 BDB #61
ʾal ^e mânâh (הַנְּמֹלָא) [pronounced al ^e -maw-NAW]	widow; desolate house, desolate place	feminine plural noun	Strong's #490 BDB #48
w ^e (or v ^e) (וּ, וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1121 BDB #119
yâthôwm (יָתוּם) [pronounced yaw-THOM]	orphan; fatherless [child]	masculine singular noun	Strong's #3490 BDB #450

Translation: ...so that your women will become widows and your sons [will become] fatherless.

There is poetic justice proposed here by God. You take advantage of widows and orphans and God will turn your wife and children into a widow with fatherless children.

Exodus 22:24 My anger will burn [against you] and I will kill you [all] with the sword, so that your women will become widows and your sons [will become] fatherless.

This is a promise made directly to Israel; if they chose to mistreat the helpless, then God would kill their strong. This is a promise made directly to Israel, but the principle is the same for all time—if the helpless are maltreated, they are to call on God and He will avenge them. However, when you take a matter to the supreme court, you must leave it there in God's hands.

Exodus 22:22–24 Because I am a just God, you are not to oppress, afflict or intimidate the widows and orphans. If you make their lives miserable and they call out to Me, then I will hear their outcry and I will do something about it. My anger will burn against you and I will kill you with the sword, and thereby, I will make your wives into widows and your children into orphans.

If silver you will lend My people, the poor with you, you will not be to him as a creditor. You will not place upon him interest. If binding you will bind an outer garment of your neighbor, until a coming of the sun, you will return him to him; for she [is] his covering for him alone. She [is] his garment for his skin. In how does he lie down? And he is, for he will cry out unto Me and I have heard, for gracious I [am].

Exodus
22:25–27

If you lend My people silver—the poor [who are] with you, you will not be to him as a creditor [or, a *moneylender, commercial lender*]. You will not put interest on him. If you take a pledge of an outer garment of your neighbor until the coming in of the sun, you will return it to him, for it [is] his only covering; it is the garment for his body, so how does he lay down? And it is, when he cries out to Me, I will hear [him], for I [am] gracious [and merciful].

If you lend My people silver—the poor who are with you, you may not act as a commercial lender to them. And if you take some sort of a pledge, like their overcoat, then you will return it to him as the sun goes down, as it is his only covering. He requires his coat for warmth at night, so how can he lay down without it? And, be assured, that if he calls out to Me, I will hear him, for I am gracious and merciful.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

If silver you will lend My people, the poor with you, you will not be to him as a creditor. You will not place upon him interest. If binding you will bind an outer garment of your neighbor, until a coming of the sun, you will return him to him; for she [is] his covering for him alone. She [is] his garment for his skin. In how does he lie down? And he is, for he will cry out unto Me and I have heard, for gracious I [am].

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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.
If thou lend money to My people, to the poor who is with thee, thou shalt not be to him as an usurer,^[3] neither shalt thou inflict an injury upon him. If, (as) a pledge, thou take thy neighbour's garment, at the going away of the sun thou shalt return it unto him. For it may be his only covering; for (then) it is the clothing for his skin: wherein shall he sleep? And it shall be that when he crieth before Me I will hearken; for I am merciful.

Targum (Pseudo-Jonathan)

If thou lend money to (one of) My people, to (one of) the humble of My people, thou shalt not be to him as an usurer, neither lay it upon him that there shall be witnesses against him, or that he give pledges, or equivalentents, or usury. [JERUSALEM. 24. If thou lend money to My people, to the poor of your people, you shall not be to him an oppressive creditor, or lay upon him either equivalentents or usury.] If thou take (at all) for a pledge the garment of thy neighbour, thou shalt restore it to him before sunset; for it may be his taleth which alone covereth him; (or) it is his only garment in which he rests, which falleth upon his skin; and if thou take the coverlet of the bed whereon he lies, and he be heard before Me, I will hearken to his prayer; for I am Eloah the Merciful.

Revised Douay-Rheims

If you lend money to any of my people that is poor, that dwells with you, you shall not be hard upon them as an extortioner, nor oppress them with usuries. If you take of your neighbour a garment in pledge, you shall give it him again before sunset. For that same is the only thing wherewith he is covered, the clothing of his body, neither has he any other to sleep in: if he cry to me, I will hear him, because I am compassionate.

Douay-Rheims 1899 (Amer.)

Aramaic ESV of Peshitta

"If you lend money to any of my people with you who is poor, you shall not be to him as a creditor; neither shall you charge him interest. If you take your neighbour's

garment as collateral, you shall restore it to him before the sun goes down, for that is his only covering, it is his garment for his skin. What would he sleep in? It will happen, when he cries to me, that I will hear, for I am gracious.

V. Alexander's Aramaic T.
Plain English Aramaic Bible
Lamsa's Peshitta (Syriac)

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.
If you lend money to any of my people who are the poor among you, you shall not be to him as an usurer, neither shall you take any usury from him. If you at all take your neighbors clothes as a pledge, you must give them back to him by sunset; For they are his only covering, it is his raiment for his body; with what shall he sleep? And if he prays before me, I will hear him; for I am compassionate.

Updated Brenton (Greek)

And if thou shouldst lend money to thy poor brother who is by thee, thou shalt not be hard upon him thou shalt not exact usury of him. And if thou take thy neighbour's garment for a pledge, thou shalt restore it to him before sunset. For this is his clothing, this is the only covering of his nakedness; wherein shall he sleep? If then he shall cry to me, I will hearken to him, for I am merciful.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

If you let any of the poor among my people have the use of your money, do not be a hard creditor to him, and do not take interest. If ever you take your neighbour's clothing in exchange for the use of your money, let him have it back before the sun goes down: For it is the only thing he has for covering his skin; what is he to go to sleep in? and when his cry comes up to me, I will give ear, for my mercy is great.

Easy English

You may lend money to one of my people who needs help. But do not be like the people in other countries. They cause poor people to pay extra money for the help. If you take your neighbour's coat as a pledge, you must return it to him by sunset. He needs his coat, to keep him warm at night. It is the only warm thing that he has. When he shouts aloud to me, I will hear him. I am a kind God and I love men and women.

Easy-to-Read Version—2001

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Easy-to-Read Version—2006

“If you loan money to any of my people, that is, the poor among you, don't be like a moneylender and charge them interest. You might take their cloak to make sure they pay the money back, but you must give that cloak back to them before sunset. That cloak might be their only protection against the cold when they lie down to sleep. If they call to me for help, I will listen because I am kind.

God's Word™

.

Good News Bible (TEV)

“If you lend money to any of my people who are poor, do not act like a moneylender and require him to pay interest. If you take someone's cloak as a pledge that he will pay you, you must give it back to him before the sun sets, because it is the only covering he has to keep him warm. What else can he sleep in? When he cries out to me for help, I will answer him because I am merciful.

The Message

“If you lend money to my people, to any of the down-and-out among you, don't come down hard on them and gouge them with interest.
“If you take your neighbor's coat as security, give it back before nightfall; it may be your neighbor's only covering—what else does the person have to sleep in? And if I hear the neighbor crying out from the cold, I'll step in—I'm compassionate.

Names of God Bible
NIRV

.

“Suppose you lend money to one of my people among you who is in need. Then do not treat it like a business deal. Do not charge any interest at all. Suppose your neighbor owes you money and gives you a coat as a promise to pay it back. Then return it by sunset. That coat is the only thing your neighbor owns to wear or sleep in. When they cry out to me, I will listen, because I am loving and kind.

New Simplified Bible .

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

Don't charge interest when you lend money to any of my people who are in need. Before sunset you must return any coat taken as security for a loan, because that is the only cover the poor have when they sleep at night. I am a merciful God, and when they call out to me, I will come to help them.

The Living Bible

"If you lend money to a needy fellow Hebrew, you are not to handle the transaction in an ordinary way, with interest. If you take his clothing as a pledge of his repayment, you must let him have it back at night. For it is probably his only warmth; how can he sleep without it? If you don't return it, and he cries to me for help, I will hear and be very gracious to him at your expense, [*at your expense, implied.*] for I am very compassionate.

New Berkeley Version .

New Life Version

"If you let any of the poor among My people use your money, do not act toward him like one who is owed money. And do not make him pay you for the use of it. If you ever take your neighbor's coat to keep while he owes you money, return it to him before the sun goes down. For that is his only covering. It is his clothing for his body. What else will he sleep in? When he cries out to Me, I will hear him. For I have loving-pity.

New Living Translation

"If you lend money to any of my people who are in need, do not charge interest as a money lender would. If you take your neighbor's cloak as security for a loan, you must return it before sunset. This coat may be the only blanket your neighbor has. How can a person sleep without it? If you do not return it and your neighbor cries out to me for help, then I will hear, for I am merciful.

Unlocked Dynamic Bible

If you lend money to any of my people who are poor, do not act like a moneylender and require him to pay interest on the money. If he gives you his cloak to guarantee that he will pay the money back, you must give the cloak back to him before the sun goes down because he needs it to keep him warm during the night. That is the only covering that poor people have when they sleep at night. If you do not act mercifully toward him by giving back his cloak, when he cries out to me asking for my help, I will help him because I always act mercifully.

Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible

If you lend money to one of your poor brothers who lives nearby; you shouldn't be hard on him and you shouldn't charge him interest. And if you take your neighbor's robe as security, you must make sure that he gets it back before sunset. Since it is all that covers his nakedness, how could he then go to bed? And if he calls out to Me, I will listen, because I am merciful.

Beck's American Translation .

Common English Bible

If you lend money to my people who are poor among you, don't be a creditor and charge them interest. If you take a piece of clothing from someone as a security deposit, you should return it before the sun goes down. His clothing may well be his only blanket to cover himself. What else will that person have to sleep in? And if he cries out to me, I'll listen, because I'm compassionate.

New Advent (Knox) Bible

If thou dost lend money to some poorer neighbour among my people, thou shalt not drive him hard as extortioners do, or burden him with usury. If thou takest thy neighbour's garment for a pledge, thou shalt give it back to him by set of sun; it is

all he has to cover himself with, his body's protection, all he has to sleep under. He has but to cry for redress, and I, the ever merciful, will listen to him.

Translation for Translators

If you lend money to any of my people who are poor, do not act like a moneylender and require him to pay interest on the money. If he gives you his cloak to guarantee *that he will pay the money back*, you must give the cloak back to him before the sun goes down, because he needs it to keep him warm *during the night*. ◀That is the only covering that poor people have when they sleep at night./What else will he cover himself with during the night?▶ [RHQ] *If you do not act mercifully toward him by returning his cloak*, when he cries out to me asking for my help, I will help him, because I *always act mercifully*.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation

If you lend any money to any of My people who has become poor [For "poor" the Hebrew reads "humble."] by you, you will not act the creditor with him, nor charge him any interest. If you take any of your neighbor's clothes as any kind of pledge, you must restore it to him before the sun sets. That is his only covering; it is a garment for his skin. What else would he sleep in? It shall happen that if he cries out to me, I will hear, because I am Gracious.

Ferrar-Fenton Bible

' If you lend money to My People, My poor among you; you shall not be to them like a usurer. You shall not put upon them usury. If your neighbour deposits with you as a pledge a garment, at the setting of the sun you shall return it to him; for it is his only covering with which he clothes his body, in which he lies down; and it may be he will cry to Me, when I will hear, for I am merciful.

HCSB

International Standard V

“If you loan money to my people, to the poor among you, don't be like a creditor to them and don't impose interest on them. If you take your neighbor's coat as collateral, you are to return it to him by sunset, for it's his only covering; it's his outer garment, [Lit. *his coat for his skin*] for what else can he sleep in? And when he cries out to me, I'll hear him, for I am gracious.

Jubilee Bible 2000 .

H. C. Leupold .

Lexham English Bible .

NIV, ©2011 .

Peter Pett's translation .

Unfolding Bible Literal Text .

Unlocked Literal Bible .

Urim-Thummim Version

If you lend money to my poor people you should not behave as other creditors treat them, and you will not require interest from these loans. If you take another person's clothing in a pledge you will return it to him before sunset. For that is his only covering, the mantle for his skin so how will he sleep? So when he cries to Me I will hear because I am gracious.

Wikipedia Bible Project

If you will loan money to my people, of the poor within you, you will not treat him as a creditor does, you shalt not put interest upon him. If clothing you will wreck, you will pay your fellow, until the coming of the sun tend it to him. Because it is his only covering, it is a dress for his skin. What will he lie down in? And were he to shout to me, and I will hear, because I am merciful.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

If you lend money to any of my people who are poor, do not act like a moneylender and do not charge him interest. If ever you take a person's cloak as a pledge, you

The Heritage Bible	must give it back to him by sunset, for it is all the covering he has for his body. In what else will he sleep? And when he cries to me I will hear him, for I am full of pity. If you obligate my people who are poor by you with silver, you shall not be to him as one who loans on interest; you shall not put upon him interest. If you, binding him in pledge, bind your neighbor's clothing in pledge, you shall return it to him by the going <i>down</i> of the sun, Because that is his sole covering; it <i>is</i> his covering for his skin. In what shall he lie down! And it shall be, when he cries to me, that I will attentively hear, because I <i>am</i> gracious.
New American Bible (2002)	"If you lend money to one of your poor neighbors among my people, you shall not act like an extortioner toward him by demanding interest from him. If you take your neighbor's cloak as a pledge, you shall return it to him before sunset; for this cloak of his is the only covering he has for his body. What else has he to sleep in? If he cries out to me, I will hear him; for I am compassionate.
New American Bible (2011)	<p>^g If you lend money to my people, the poor among you, you must not be like a money lender; you must not demand interest from them. If you take your neighbor's cloak as a pledge, you shall return it to him before sunset; for this is his only covering; it is the cloak for his body. What will he sleep in? If he cries out to me, I will listen; for I am compassionate.^h</p> <p>g. [22:24] Lv 25:35–38; Dt 23:19–20; 24:10–13; Ez 18:7–8, 17–18.</p> <p>h. [22:25–26] Dt 24:10–13; Jb 22:6; Prv 20:16; 27:13; Am 2:8.</p>
New English Bible–1970	<p>If you advance money to any poor man amongst my people, you shall not act like a money-lender: you must not exact interest in advance from him.</p> <p>If you take your neighbour's cloak in pawn, you shall return it to him by sunset, because it is his only covering. It is the cloak in which he wraps his body; in what else can he sleep? If he appeals to me, I will listen, for I am full of compassion.</p>
New Jerusalem Bible	'If you lend money to any of my people, to anyone poor among you, you will not play the usurer with him: you will not demand interest from him. 'If you take someone's cloak in pledge, you will return it to him at sunset. It is all the covering he has; it is the cloak he wraps his body in; what else will he sleep in? If he appeals to me, I shall listen. At least with me he will find compassion!.
New RSV	.
Revised English Bible–1989	.
Jewish/Hebrew Names Bibles:	
Complete Jewish Bible	.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	"If you do lend silver to any of My people, the poor among you, you are not to be like one that lends on interest to him. Do not lay interest on him. "If you take your neighbour's garment as a pledge at all, you are to return it to him before the sun goes down. "For that is his only covering, it is his garment for his skin. What does he sleep in? And it shall be that when he cries to Me, I shall hear, for I show favour.
Tree of Life Version	"If you lend money to any of My people, to the poor among you, you are not to act like a debt collector with him, and you are not to charge him interest. If you ever take your neighbor's cloak as a pledge, you are to return it to him before the sun goes down, for that is his only covering, his cloak for his skin. What will he sleep in? When he cries out to Me I will hear, because I am gracious.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND IF YOU SHOULD LEND MONEY TO YOUR POOR BROTHER WHO IS BY YOU, YOU SHALL NOT BE HARD UPON HIM YOU SHALL NOT EXACT USURY OF HIM. AND IF YOU TAKE YOUR NEIGHBOR'S GARMENT FOR A PLEDGE, YOU SHALL RESTORE IT TO HIM BEFORE SUNSET. FOR THIS IS HIS CLOTHING, THIS IS THE ONLY COVERING OF HIS NAKEDNESS; WHEREIN SHALL HE SLEEP? IF THEN HE SHALL CRY TO ME, I WILL HEARKEN TO HIM, FOR I AM MERCIFUL.
Awful Scroll Bible	Were yous to lend money to my people, they lowly - were yous to be a creditor to place on him usury? Were yous to pledge, a pledge of your fellow's garment? - You was to bring it back by the time the sun is to go into; for the garment is the covering for his skin. He was to lie down - was he to cry out? - Even am I to have heard and am to be considerate to him.
Charles Thompson OT Concordant Literal Version	. If you obligate My people, the humble with you, with silver, you shall not be as a moneylender to him; you shall not impose interest on him. If you take in pledge, yea in pledge the raiment of your associate, previous to sunset you shall restore it to him, for it is his only covering. It is his garment for his skin: wherein shall he lie? When it comes to be that he is crying to Me, then I will hear, for I am gracious.
Darby Translation exeGesés companion Bible	. If you lend silver to any of my people who are humbled with you, neither be to him as a lender, nor set on him usury. If in pledging, you pledge the clothes of your friend, return it to him until the sun goes down: for that is his only covering; it is his clothes for his skin: Wherein lies he down? And so be it, when he cries to me, I hearken; for I am charismatic.
God's Truth (Tyndale)	If you lend money to any of my people that is poor by you, you shall not be as an usurer unto him, neither shall oppress him with usury. If you take your neighbors raiment to pledge, see that you deliver it unto him again by that the sonne go down. For that is his coverlet only: even the raiment for his skin wherein he sleeps: or else he will cry unto me and I will hear him, for I am merciful.
Orthodox Jewish Bible	If thou lend kesef to any of My people that is poor among thee, thou shalt not be to him as a nosheh (a usurer), neither shalt thou lay upon him neshekh (usury, interest). If thou at all take the cloak of thy re'a as security, thou shalt return it unto him by bo hashemesh (sunset); For that is his covering only, it is his cloak for his skin; wherein shall he sleep? And it shall come to pass, when he crieth unto Me, that I will hear; for I am channun (compassionate).
Rotherham's <i>Emphasized B.</i> Third Millennium Bible	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"If you lend money to any one of My people with you who is poor, you shall not act as a creditor (professional moneylender) to him; you shall not charge him interest. If you ever take your [poor] neighbor's robe in pledge, you must return it to him before sunset, for that is his only covering; it is his clothing for his body. In what
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shall he sleep? And when he cries to Me [for help], I will hear him, for I am compassionate *and* gracious.

The Expanded Bible

“If you lend money to one of my people who is poor, do not treat him as a ·moneylender [creditor] would. ·Charge him nothing for using your money [^LTake no interest; Lev. 25:36–37; Deut. 23:19; Ps. 15:5]. If your neighbor gives you his coat as ·a promise for the money he owes you [collateral], you must give it back to him by sunset, because his coat is the only cover to keep his body warm. He has nothing else to sleep in. If he cries out to me for help, I will ·hear [or act], because I am ·merciful [gracious; compassionate].

The Geneva Bible

Kretzmann’s Commentary

If thou lend money to any of My people that is poor by thee, to any members of the Jewish nation that were in such need as to be compelled to borrow for the necessaries of life, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury, take interest in such a case. If thou at all take thy neighbor's raiment to pledge, take his garment as security, thou shalt deliver it unto him by that the sun goeth down; for that is his covering only, it is his raiment for his skin, it serves to cover and protect his body against the inclemencies of the weather; wherein shall he sleep? The upper garment of the Oriental served him as a cover in which he wrapped himself at night. And it shall come to pass, when he crieth unto Me, that I will hear; for I am gracious, His divine favor rests upon such as are in need. We Christians also know that it pleases the Lord if we have compassion upon the widow and the fatherless, and that any oppression of the poor and needy will bring upon us His punishment.

Syndein/Thieme

If you lend money to any of My people who is poor near you, you shall not be to him as an usurer, neither shall you lay upon him usury. {means to not charge him an exorbitant amount of interest on a loan} If you at all take your neighbor's clothes/raiment to pledge {to guarantee the loan}, you shall deliver it unto him by that the sun goes down. For that is his covering only, it is his raiment for his skin. In what else shall he sleep? And it shall come to pass, when he cries unto Me, that I will hear; for I am gracious.

The Voice

If you loan money to any of the poor among My people, do not *treat them as borrowers and* act as their creditors by charging interest. If your neighbor gives his coat to you as collateral, then be sure to give it back before night falls—even if he has not repaid you in full. You see that coat covers his body and may be his only protection *against the cold*. What do you think he would sleep in? When he calls out for Me, I will hear his cry. I am *kind and compassionate as you should be when a fellow Israelite is in need*.

Bible Translations with Many Footnotes:

The Complete Tanach

When you lend money to My people, to the poor person [who is] with you, you shall not behave toward him as a lender; you shall not impose interest upon him.

When you lend money to My people: Rabbi Ishmael says: Every $\kappa\rho$ in the Torah is optional except three, and this is one of them. -[From Mechilta. $\kappa\rho$ usually means “if,” which refers to something optional, denoting an incident that may or may not occur. Rashi on Exod. 20:22 explains that in this case, lending money to the needy is obligatory, as in Deut. 15:8. Therefore, in this verse, $\kappa\rho$ means “when.”]

to My people: [If a member of] My people [i.e., an Israelite,] and a gentile [apply for a loan], [the member of] My people takes preference; [if] a poor person and a rich person [apply for a loan], the poor person takes preference; [if] the poor of your city and the poor of another city [apply for a loan], the poor of your city take preference (Mechilta, B.M. 71a), and this is its meaning: “When you lend money,” lend it to “My people” and not to a gentile, and to which of My people? “To the poor person.” And to which poor person? To the one who is “with you.” [i.e., if you have enough money to lend to only one person, lend it to a Jew rather than to a non-Jew. Even if the gentile will pay interest, and you are not allowed to take interest from the Jew, you must lend the money to the Jew (B.M. 71a).] Another meaning: to My people: That you shall not behave toward him [the borrower] in a demeaning manner when you lend to him, for he is [a member of] My people. -[From Tanchuma 15]

to the poor person [who is] with you: Look at yourself as if you were a poor person.) -[From Tanchuma 15]

you shall not behave toward him as a lender: You shall not demand it of him forcibly (Tanchuma 9, Exod. Rabbah 31:6). If you know that he does not have [the money to repay you], do not appear to him as if you have lent to him, but as if you have not lent to him; i.e., do not embarrass him. -[From B.M. 75b]

interest: Heb. שָׁנָה, lit., biting. Interest, which is like the biting of a snake, which bites by making a small wound in a person’s foot, and he [the person] does not feel [the wound], and suddenly, it spreads and swells up as far as his crown. So it is with interest. He does not feel it, and it is not noticeable until the interest accumulates and it costs him a considerable sum of money. -[From Tanchuma 9, Exod. Rabbah 31:6]

If you take your neighbor's garment as security, until sunset you shall return it to him,...

If you take... as security: Heb. לְבַחֲתָךְ לְבָחָהּ. No expression of לְבָחָהּ means security given at the time of the loan, but [that which] is exacted from the debtor when the debt becomes due and he [the debtor] does not pay (B.M. 114). (לְבָחָהּ לְבַחֲתָךְ the Torah repeats the taking of the security [implying that one may take security] even many times. The Holy One, blessed is He, said: “How much you owe Me! Yet your soul ascends to Me every night, gives an account, is found guilty before Me, and I return it to you. You too, take and return, take and return.”) -[Tanchuma 16.]

until sunset you shall return it to him: [For] the entire day you shall return it to him until the sun sets, and when the sun sets you may again take it until the next morning arrives. This verse speaks of a garment worn by day, which he does not need at night. -[From Mechilta, B.M. 114b]

...for it is his only covering; it is his garment for his skin. With what shall he lie? And it shall be [that] if he cries out to Me, I will hear because I am gracious.

for it is his only covering: This is a cloak. -[From Mechilta]

his garment: This is a shirt. -[From Mechilta]

With what shall he lie?: [This comes] to include a spread. -[From Mechilta]

Kaplan Translation

Lending Money

When you lend money to My people, to the poor man among you, do not press him for repayment. [Also] do not take interest from him. If you take your neighbor's garment as security [for a loan], you must return it to him before sunset. This alone is his covering, the garment for his skin. With what shall he sleep? Therefore, if he cries out to Me, I will listen, for I am compassionate.

do not press him...

(Bava Metzia 75b; Yad, Malveh 1:3). Literally, 'do not behave like a creditor toward him' (Rashi; Ramban). Or, 'do not act as if you have power over him' (Targum); or, 'do not demand special consideration from him' (Ibn Ezra).

interest

The word neshekh used here specifically denotes prepaid interest (Bava Metzia 60b; Ralbag). See Leviticus 25:35-38, Deuteronomy 15:7-11, 23:19,20.

before sunset

(Targum Yonathan; see Deuteronomy 24:13). Or, 'at sunset' (Saadia). In the Talmud, this opinion is cited, as well as another which would translate the verse, 'you must return it [and allow him to wear it] until sunset' (Bava Metzia 114b).

NET Bible®

"If you lend money to any of⁵⁴ my people who are needy among you, do not be like a moneylender⁵⁵ to him; do not charge⁵⁶ him interest.⁵⁷ If you do take⁵⁸ the garment of your neighbor in pledge, you must return it to him by the time the sun goes down,⁵⁹ for it is his only covering – it is his garment for his body.⁶⁰ What else can he sleep in?⁶¹ And⁶² when he cries out to me, I will hear, for I am gracious.

^{54tn} "any of" has been supplied.

^{55sn} The moneylender will be demanding and exacting. In Ps 109:11 and 2 Kgs 4:1 the word is rendered as "extortioner."

^{56tn} Heb "set."

^{57sn} In ancient times money was lent primarily for poverty and not for commercial ventures (H. Gamoran, "The Biblical Law against Loans on Interest," JNES 30 [1971]: 127-34). The lending to the poor was essentially a charity, and so not to be an opportunity to make money from another person's misfortune. The word נֶשֶׁךְ (neshekh) may be derived from a verb that means "to bite," and so the idea of usury or interest was that of putting out one's money with a bite in it (See S. Stein, "The Laws on Interest in the Old Testament," JTS 4 [1953]: 161-70; and E. Neufeld, "The Prohibition against Loans at Interest in the Old Testament," HUCA 26 [1955]: 355-412).

^{58tn} The construction again uses the infinitive absolute with the verb in the conditional clause to stress the condition.

^{59tn} The clause uses the preposition, the infinitive construct, and the noun that is the subjective genitive – "at the going in of the sun."

^{60tn} Heb "his skin."

^{61tn} Literally the text reads, "In what can he lie down?" The cloak would be used for a covering at night to use when sleeping. The garment, then, was the property that could not be taken and not given back – it was the last possession. The modern idiom of "the shirt off his back" gets at the point being made here.

^{62tn} Heb "and it will be."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...if you [loan] silver to my people, the ones afflicted within you, you will not exist to him (as) a deceiver, you must not place a usury upon him, if you insist to: take the outer garment of your companion as a pledge, you will [return] him to him (by) the coming of the sun, given that she is his <only> raiment, she is his apparel (for) his skin, <how> will he lay down? and (it) will (come to pass) that he will cry out to me and I will hear him given that I am gracious,...

Charles Thompson OT

C. Thompson (updated) OT

If you lend money to your brother, who is near you and in want; you will not be rigorous with him, nor charge him interest. And if you have taken the mantle of your neighbour as a pledge, you will restore it to him before the setting of the sun; for it is his covering. This mantle is the only covering of his nakedness. In what can he sleep? If therefore he cry to me, I will hear him; for I am merciful.

Context Group Version

English Standard Version

Green's Literal Translation

Modern English Version

If you lend money to any of My people who is poor among you, do not be a creditor to him, and do not charge him interest. If you take your neighbor's garment as a

pledge, you shall return it to him before the sun goes down, for that is his only covering; it is his garment for his body. In what else will he sleep? And when he cries out to Me, I will hear, for I am gracious.

Modern Literal Version

If you lend money to any of my people with you who is poor, you will not be to him as a creditor, neither will you* lay upon him interest.

If you at all take your neighbor's garment to pledge, you will restore it to him before the sun goes down, for that is his only covering. It is his garment for his skin. How will he sleep? And it will happen, when he cries to me, that I will hear, for I am gracious.

Modern KJV

New American Standard B.

New European Version

New King James Version

Niobi Study Bible

Owen's Translation

Restored Holy Bible 6.0

Updated Bible Version 2.17

A Voice in the Wilderness

If you lend money to My people who are poor among you, you shall not be like a moneylender to him; you shall not lay interest on him. If you indeed take your neighbor's garment as a pledge, you shall return it to him by the going down of the sun. For that is his only covering, it is his garment for his skin. What will he sleep in? And it will be that when he cries out to Me, I will give heed, for I am gracious.

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

"If you will lend My poor people with you money, you are not to him as a usurer; you will not lay on him usury; if you will at all take in pledge the garment of your neighbour, during the going in of the sun you will return it to him: for it alone is his covering, it is his garment for his skin; wherein does he lie down? and it has come to pass, when he does cry unto Me, that I have heard, for I am gracious.

The gist of this passage:

There were to be different rules when it comes to lending to the poor. High interest (or interest at all) could not be charged; and when collateral that was necessary for the comfort of the poor person, it needed to be returned.

25-27

Exodus 22:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
keṣeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
lâvâh (לָוָה) [pronounced law-VAW]	<i>to cause to borrow, to lend to</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #3867 BDB #530

Exodus 22:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿam (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 1 st person singular suffix	Strong's #5971 BDB #766
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿânîy (עֲנִי) [pronounced <i>gaw-NEE</i>]	<i>poor, afflicted; humble, grace-oriented; those in circumstances of humiliation and poverty</i>	masculine singular adjective (functions here as a noun); with the definite article	Strong's #6041 BDB #776
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity with the 2 nd person masculine singular suffix; pausal form	Strong's #5973 BDB #767

Translation: *If you lend My people silver—the poor [who are] with you,...*

This particular law is quite interesting. It has to do with a person acting as a creditor. The supposed situation is where a person who is reasonably well-off lends money to someone who is poor. The specific person is called God's people, suggesting simply that the person is a Hebrew.

For those who do not realize this, all lending is *not* from a rich person to a poor person.

Exodus 22:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Exodus 22:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
nāshâh (נִשְׂאָה) [pronounced naw-SHAW]	<i>a creditor, a lender, usurer</i>	Qal active participle	Strong's #5383 BDB #674

The NET Bible: *The moneylender will be demanding and exacting. In Ps 109:11 and 2 Kgs 4:1 the word is rendered as "extortioner."*¹⁵

Translation: ...you will not be to him as a creditor [or, a moneylender, commercial lender].

The person loaning the money is not to act as a creditor. God is requiring that the lender take into consideration the circumstances of the person he is lending money to.

I don't believe that this means that he cannot charge interest, but that might be argued either way.

Exodus 22:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
sîym (שִׂים) [pronounced seem]; also spelled sūwm (שׂוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine plural, Qal imperfect	Strong's #7760 BDB #962
'al (עַל) [pronounced gah/]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
neshek ^e (נֶשֶׁךְ) [pronounced nay-shayk ^e]	<i>something bitten off; interest, usury</i>	masculine singular noun	Strong's #5392 BDB #675

Translation: You will not put interest on him.

Do we understand this that no interest can be charged or that the lender cannot charge high interest? I would suggest the latter.

What seems to be the case is, when dealing with the poor, the concept was more that this was a charity sort of lending. This does not mean that a man with money could not lend it out and make interest from it; but he could

¹⁵ From <https://bible.org/netbible/index.htm?exo22.htm> (footnote); accessed July 14, 2019.

not do that to the poor. For instance, I have been a person that some have invested in; and I have, on occasion, invested myself. This is all about lending out money at a rate commensurate with the risk and return.

Application: Many doctors or lawyers will do pro bono (free for the poor) work. They charge normal rates for most customers; but for those who are unable to pay, they often do work at reduced rates or for free.

Application: What God does here works for an economy. If you try to interpret this as, *you may not lend out money to any fellow Hebrew and charge them interest*, then the Israel economy would freeze in its tracks. There are always people who have money to lend—but really do not get themselves involved in specific business ventures; and there are always people who have ideas and schemes (I mean that in a neutral way), but they may lack the capital to move forward with their ideas. When you put the two together, an economy begins to thrive.

The NIRV has an excellent translation at this point: “Suppose you lend money to one of my people among you who is in need. Then do not treat it like a business deal. Do not charge any interest at all.

Exodus 22:25 *If you lend My people silver—the poor [who are] with you, you will not be to him as a creditor. You will not put interest on him.*

This is interesting—fellow Hebrews who were poor and in need were not to be lent money as a high yield monetary investment. Those who lent money were to not charge exorbitant interest rates to the poor. They all belonged to the same God. Under times of financial stress and vicious persecution, we see that the Christians in Jerusalem banded together and shared all the material things that they had with one another (Acts 4:32–37). Israel under God was to be compassionate toward their poor. Money was to be lent without interest and the helpless were not to be mistreated.

It is possible to see this verse as prohibiting the charge of any interest to the poor, but I do not think that is the gist. See **the Doctrine of Interest—not finished yet!!** The Doctrine of Money ([Marantha Church](#)) ([Charlie Clough](#)).

Exodus 22:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
châ ^b val (חַבַּל) [pronounced kha ^b -VAHL]	<i>to tighten a cord, to twist; to bind; to bind [someone] to a pledge; to take a pledge from someone</i>	Qal infinitive absolute	Strong's #2254 BDB #286
châ ^b val (חַבַּל) [pronounced kha ^b -VAHL]	<i>to tighten a cord, to twist; to bind; to bind [someone] to a pledge; to take a pledge from someone</i>	2 nd person masculine singular, Qal imperfect	Strong's #2254 BDB #286
sal ^e mâh (שַׁלְמָה) [pronounced sahl ^e -MAW]	<i>mantle, outer garment; in the plural (as it is found here), it means [nice] clothes, raiment</i>	feminine singular construct	Strong's #8008 BDB #971

Exodus 22:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rêa' (עָר) [pronounced RAY-ahg']	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7453 BDB #945

Translation: [If you take a pledge of an outer garment of your neighbor...](#)

Those who lend often require some sort of collateral. In this case, it is an outer garment. I believe what is being suggested is, the lender be considerate of the person he has lent money to.

Exodus 22:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ad (דַּעַ) [pronounced gahd]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
shemesh (שֶׁמֶשׁ) [pronounced SHEH-mesh]	<i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i>	masculine or feminine singular noun with the definite article	Strong's #8121 BDB #1039
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	2 nd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #7725 BDB #996
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: [...until the coming in of the sun, you will return it to him,...](#)

When the sun comes in, which I interpret to mean that the sun appears to go into the earth (that is, it goes down), God is telling the lender to temporarily return the pledge of the coat to the borrower.

Exodus 22:26 [If you take a pledge of an outer garment of your neighbor until the coming in of the sun, you will return it to him,...](#)

What has happened here is that you have taken as a pledge a cloak or a garment from a neighbor (which, in all of these laws, is a fellow Jew), then it must be returned to him before that night, before he needs it. The NIV points out that only the poorest of the poor had only their coat to offer as collateral.

Exodus 22:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hîy' (היא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
k ^e çûwth (תוקח) [pronounced kehs-OOTH]	<i>covering, a cover; concealment; clothing, a garment</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3682 BDB #492
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בד) mean <i>in a state of separation, by itself, alone, only; apart</i> .			
With the 3 rd person masculine singular suffix, this means, <i>by himself [alone], for him alone</i> .			

Translation: ...for it [is] his only covering;...

Consider that this coat may be the only covering that this person has.

One may also want to consider that, if you do something which harms your borrower, that you might lose the payback because of that.

Exodus 22:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hîy' (היא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
sal ^e mâh (שלת) [pronounced sahl ^e -MAW]	<i>mantle, outer garment; in the plural (as it is found here), it means [nice] clothes, rainment</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8008 BDB #971
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 22:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gôwr (גֹּוֹר) [pronounced gohr]	skin, skins, hide; poetically used of the body, life	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5785 BDB #736

Translation: ...it is the garment for his body,...

This outer garment may be necessary for this person's body. To clothe them when it is cold. This may be their only protection from the elements.

Exodus 22:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
mâh (מַה) [pronounced maw]	what, how, why	interrogative; exclamatory particle (with the definite article)	Strong's #4100 BDB #552
Bammâh (מַה־בַּ) [pronounced bahm-MAW] means <i>wherein, wherewith, by what means</i> . This combination of particles is often used for indirect questions and can be rendered <i>in what?, in what thing?, on what account?, why?, how?, in what way?, by what means?</i>			
shâkab (שָׁכַב) [pronounced shaw-KAH ^{BV}]	to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011

Translation: ...so how does he lay down?

I was just talking to my mother the other day about our trips to the ocean, and how we enjoyed it so much, except for those very, very cold nights in the tent in an old fashion sleeping bag. They were extremely cold nights and it was very hard to sleep.

The borrower might be in the same situation, where he is unable to sleep due to the weather being so cold and he lacks his coat.

In general, this law is telling the lender to be considerate of those borrowing from him and to take into consideration their lives and circumstances.

Exodus 22:27d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
tsâ'aq (צָעַק) [pronounced <i>tsaw-GAHK</i>]	<i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i>	3 rd person masculine singular, Qal imperfect	Strong's #6817 BDB #858
'el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: [And it is, when he cries out to Me,...](#)

It will come to pass that, if a person calls out to God—a person who is suffering because they lack this coat that you have taken in a pledge—that will not be a good thing for the lender.

Exodus 22:27e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâma' (שָׁמַעַ) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person singular, Qal perfect	Strong's #8085 BDB #1033
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
channûwn (חַנּוּן) (וְחַנּוּן) [pronounced <i>khahn-NOON</i>]	<i>gracious, merciful</i>	masculine singular adjective	Strong's #2587 BDB #337
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58

Translation: [...I will hear \[him\], for I \[am\] gracious \[and merciful\].](#)

God warns the lender there that He will be listening; He will hear such complaints directly (the implication being that He will do something about it).

Exodus 22:27 ...for it [is] his only covering; it is the garment for his body, so how does he lay down? And it is, when he cries out to Me, I will hear [him], for I [am] gracious [and merciful].

A cloak or a mantle was a necessity for those who lived in the cold weather. In the country, it was thick wool which was wrapped around the body with a seam at the shoulders and arm holes. This is the kind we are speaking of here. There was also the more formal cloak, which was similar to a loose drssing gown with wide sleeve and designed for warmer weather. It was a luxury item when made out of silk.

When I was much younger and knew nothing about the Bible, I was given the impression that the God of the Old Testament was much different from the God of the New Testament; that the Old Testament God was vengeful and exacting. However, as you can see in these laws, a part of God's purpose is to protect the weak from being preyed upon by the strong. God in the Old Testament as well as the New is a compassionate God Who hears us when we call on Him.

Exodus 22:25–27 If you lend My people silver—the poor who are with you, you may not act as a commercial lender to them. And if you take some sort of a pledge, like their overcoat, then you will return it to him as the sun goes down, as it is his only covering. He requires his coat for warmth at night, so how can he lay down without it? And, be assured, that if he calls out to Me, I will hear him, for I am gracious and merciful.

Application: Now, how do you apply this as a believer in Jesus Christ? You may, in your life, come across people with little means. Perhaps you have a business which can serve them; perhaps you are able to help them out; perhaps you can provide them with reduced rent if you are a landlord.

Application: There is nothing wrong with being wise and shrewd with your money and using it to make money; but, if God places people in your path who are indigent or simply poor; then you need to take that into consideration when dealing with them.

Application: This does not mean that you fall for every scheme that is out there. I have had a tenant get behind on rent, and then she claimed to have cancer when she did not.¹⁶

Elohim you will not revile and a ruler in My people you will not curse.	Exodus 22:28	You will not revile Elohim [or, judges]; you will not curse the ruler of My people.
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You will not revile God [or, judges]; nor will you curse the ruler of My people.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Elohim you will not revile and a ruler in My people you will not curse.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Thou shalt not revile the judges, nor curse the ruler of My people.
Targum (Pseudo-Jonathan)	Sons of Israel My people, ye shall not revile your judges, nor curse the rabbans who are appointed rulers among thy people.

¹⁶ On the other hand, I have had tenants with cancer, and I made them understand that they did not need to worry about where they were going to live.

Revised Douay-Rheims	You shall not speak ill of the gods, and the prince of your people you shall not curse.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not revile the judge nor curse the ruler of your people.
Updated Brenton (Greek)	Thou shalt not revile the gods, nor speak ill of the ruler of thy people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You may not say evil of the judges, or put a curse on the ruler of your people.
Easy English	Do not use my name in a bad way and do not curse your ruler.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
<i>God's Word</i> TM	.
Good News Bible (TEV)	.
<i>The Message</i>	“Don't curse God; and don't damn your leaders.
Names of God Bible	“Never show disrespect for <i>Elohim</i> or curse a leader of your people.
NIRV	“Do not speak evil things against God. Do not curse the ruler of your people.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Don't speak evil of me or of the ruler of your people.
The Living Bible	“You shall not blaspheme God, nor curse government officials—your judges and your rulers.
New Berkeley Version	.
New Life Version	.
New Living Translation	“You must not dishonor God or curse any of your rulers.
Unlocked Dynamic Bible	Do not insult God, and do not call on God to do harmful things to any ruler of your people.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'You should never speak badly of your mighty ones (gr. <i>Theous</i> – gods plural) or say bad things about the rulers of your people.
Beck's American Translation	.
Common English Bible	Don't say a curse against God, and don't curse your people's chief.
New Advent (Knox) Bible	Thou shalt not revile the powers above thee, or speak ill of him who rules thy people. 'The powers above thee'; literally, 'the gods', but it seems clear from the second half of the sentence that earthly rulers are here referred to. Cf. Ac. 23.5.
Translation for Translators	Do not ◀revile/speak evil about▶ me, and do not ◀curse/ask me to do harmful things to▶ any ruler of your people.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
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Christian Standard Bible Conservapedia Translation	.	Do not show contempt of court, nor speak ill of the prince of your people. "Elohim" means either God or a court.
Ferrar-Fenton Bible	.	The Laws of Reberence Towards God. ' You shall not blaspheme GOD, and shall not curse the princes of your nation. You shall not rail upon the gods, neither curse the ruler of your people.
God's Truth (Tyndale) HCSB	.	
International Standard V Jubilee Bible 2000	.	Thou shalt not revile the judges nor curse the prince of thy people.
H. C. Leupold	.	
Lexham English Bible	.	Regulations Regarding Tribute and Holiness "You will not curse God, and you will not curse a leader among your people. "Do not blaspheme God [Or <i>Do not revile the judges</i>] or curse the ruler of your people.
NIV, ©2011	.	
Peter Pett's translation	.	
Unfolding Bible Literal Text	.	
Unlocked Literal Bible	.	
Urim-Thummim Version	.	
Wikipedia Bible Project	.	For your goods and your wine-pressings do not be late, your eldest son offer to me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	.	You shall not make light of ²⁸ God, and you shall not curse the princes of your people. <small>²⁸ 22:28 make light of. The word is qalal, to make light of, to count as of no worth. The command not to curse the princes is arar, to pronounce cursed by God, brought under irreversible judgment as the snake, Gen 3:14.</small>
New American Bible (2002)	.	"You shall not revile God, nor curse a prince of your people. God: or perhaps "the gods," in the sense of "the judges," as the parallel with a prince of your people suggests.
New American Bible (2011)	.	You shall not despise God,* nor curse a leader of your people. Acts 23:5 * [22:27] Despise God: a turning away from God's authority and so failing to honor God (cf. 1 Sm 2:30).
New English Bible—1970	.	You shall not revile God, nor curse a chief of your own people.
New Jerusalem Bible	.	'You will not revile God, nor curse your people's leader.
New RSV	.	
Revised English Bible—1989	.	

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	(iv) "You are not to curse God, and you are not to curse a leader of your people.
exeGesés companion Bible	.	
Hebraic Roots Bible	.	
Israeli Authorized Version	.	
The Israel Bible (beta)	.	
JPS (Tanakh—1985)	.	
Kaplan Translation	.	
<i>The Scriptures</i> 1998	.	
Tree of Life Version	.	"Do not despise God, or curse a ruler of your people.

Weird English, Ⓢ English, Anachronistic English Translations:

Alpha & Omega Bible	.	YOU SHALL NOT REVILE THE LEADERS/MASTERS, NOR SPEAK ILL OF THE RULER OF YOUR PEOPLE.
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Awful Scroll Bible	Were you to make light of he of mighty ones of you all's? Were you to curse the lifted up ones of my people?
Charles Thompson OT Concordant Literal Version	.
Darby Translation	.
exeGeses companion Bible	Neither abase Elohim nor curse the hierarch of your people.
Orthodox Jewish Bible	Thou shalt not revile Elohim, nor curse the nasi of thy people.
Rotherham's <i>Emphasized B.</i>	God, shalt thou not revile,—and a prince among thy people, shalt thou not curse.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"You shall not curse God, nor curse the ruler of your people [since he administers God's law].
The Expanded Bible	"You must not speak against [revile; trifle with; disrespect] God or curse a leader of your people.
The Geneva Bible	.
Kretzmann's Commentary	Thou shalt not revile the gods, that is, Elohim, the one true God, they shall not blaspheme, nor curse the ruler of thy people, who is a representative of the Lord on earth.
Syndein/Thieme	You shall not keep on making despicable the gods/Elohim, nor curse the ruler of your people. {Note: It is not your business what other people do. You do not critique their 'god'. And, the doctrine of respect for authority says you are not to disrespect those in authority - police men, judges, mayors, Governors, Presidents, etc.}
The Voice	Do not curse <i>the one True God</i> or any rulers of your people. Acts 23:5 God demands respect from His people and expects His people to honor those He puts in charge.

Bible Translations with Many Footnotes:

The Complete Tanach	You shall not curse a judge, neither shall you curse a prince among your people. You shall not curse a judge: Heb. מִיְהִלָּא. This is a warning against cursing God and a warning against cursing a judge. -[From Sanh. 66a]
Kaplan Translation	<i>Accepting Authority</i> Do not curse the judges. Do not curse a leader of your people. the judges (Targum). Elohim in Hebrew. Or, 'God' (Septuagint). See note on Exodus 21:6. Some sources cite both interpretations (Mekhilta; Sanhedrin 66a; Rashi; Sefer HaMitzvoth, Negative Commandment 60). curse The first 'curse' in this verse is kalal, while the second is arar. Kalal is a curse that someone should lose his status, while arar is one that he should dry up and not have any blessing. Kalal is motivated by defiance, while arar is motivated by envy (Hirsch; Chothem Takhnith, p. 125). Some say that arar is a curse that one should be cast down (yarah) or shut out from divine light (or). (Yerioth Sh'lomo, Volume 1,3:13, p.88c).
NET Bible®	"You must not blaspheme ⁶³ God ⁶⁴ or curse the ruler of your people. ⁶³ tn The two verbs in this verse are synonyms: לָלַץ (qalal) means "to treat lightly, curse," and אָרַר ('arar) means "to curse." ⁶⁴ tn The word מִיְהִלָּא ('elohim) is "gods" or "God." If taken as the simple plural, it could refer to the human judges, as it has in the section of laws; this would match the parallelism in the

verse. If it was taken to refer to God, then the idea of cursing God would be more along the line of blasphemy. B. Jacob says that the word refers to functioning judges, and that would indirectly mean God, for they represented the religious authority, and the prince the civil authority (Exodus, 708).

Literal, almost word-for-word, renderings:

- Brenner’s Mechanical Trans. ...you will not belittle "**Elohiym** ^{Powers}" , and you will not spit upon the captains (among) your people,...
- Charles Thompson OT .
- C. Thompson (updated) OT .
- Context Group Version You shall not revile the gods {or judges, rulers}, nor curse a ruler of your people.
- English Standard Version "You shall not revile God, nor curse a ruler of your people.
- Green’s Literal Translation .
- Modern English Version .
- Modern Literal Version .
- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen’s Translation .
- Restored Holy Bible 6.0 .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster’s Bible Translation .
- World English Bible “You shall not blaspheme God, nor curse a ruler of your people.
- Young’s Literal Translation .
- Young’s Updated LT “God you will not revile, and a prince among your people you will not curse.

The gist of this passage: The people are not to curse their judges or their leaders.

Exodus 22:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qâlal (לָלַל) [pronounced <i>kaw-LAL</i>]	<i>to curse, to revile, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself; to revile</i>	2 nd person masculine singular, Piel imperfect	Strong's #7043 BDB #886

Translation: You will not revile Elohim [or, judges];...

The Hebrew people are not to revile or curse God. Sadly, many of their actions will be, essentially, a curse of God.

The other interpretation of this phrase—and I believe it to be the more correct one—that *Elohim* again stands for judges who represent God; or who judge in His stead. We have already used *Elohim* in that way in this chapter. Furthermore, this is more in concert with the phrase that follows.

Because the judges represent God in their decisions, perhaps we could understand that, by cursing the judges we are cursing God.

Throughout Scripture, we are encouraged to have respect for our leaders.

Exodus 22:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâsîy' (אִישׁוֹן) [pronounced <i>naw-SEE</i>]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'am (אָמ) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 1 st person singular suffix	Strong's #5971 BDB #766
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'ârar (אָרַר) [pronounced <i>aw-RAHR</i>]	<i>to curse, to bitterly curse; put under a curse</i>	2 nd person masculine singular, Qal imperfect	Strong's #779 BDB #76

Translation: ...you will not curse the ruler of My people.

Those who are placed over God's people are not to be cursed either. No one reigns over God's people without His say-so.

Exodus 22:28 You will not revile Elohim [or, judges]; you will not curse the ruler of My people.

Most translations tell us that we will not *revile* God. This is the negative plus the Piel imperfect of qâlal (קָלַל) [pronounced *kaw-LAL*] and this is a word which means very different things, depending upon its stem. In the Qal stem it means *abate, were swift, to lightly esteem*; in the Niphal stem, it means that something is trivial or unimportant; in the Piel, it means *to curse*. See the **Doctrine of Qâlal—not finished yet!!** This means *to curse someone because they are trivial and unimportant*.

Those who use profanity are guilty of this. They treat the Lord Who bought them, the God Who created them as a nothing more than something to pepper their speech with. And when they are under pain and pressure, then they curse the God who made them. The second word for curse is somewhat different: 'ârar (אָרַר) [pronounced *aw-RAHR*] See the **Doctrine of 'ârar—not finished yet!!** In the first instance, God is being cursed because He is viewed as insignificant, unimportant. In the second case, the ruler is being cursed in terms of wishing

unpleasant things for him, such as *I hope you die, I hope you rot in hell*, etc. A good one word translation is execrate (or, even, imprecate). Even Paul when provoked recognized the truth of this law (Acts 23:4–5).

Authority-orientation is a firm precept in the Bible. The followers of Jesus are depicted as long-haired revolutionaries by those who do not have a clue. The Bible clearly teaches respect toward God and respect toward the rulers that He has placed over them in both testaments (see Rom. 13). A parent who teaches his children any differently is doing them a great disservice. In the time that I write, because parents have been cavalier about their substance abuse prior to and during pregnancy, their children are born with a lot more problems than we have seen in the past.

Because of a confused manner of raising children—parents do not discipline them or see disciplining as some archaic notion—by the time these children are six or seven, they are out of control and they are medicated rather than disciplined with medications such as Ritalin. The parents have not imposed any true discipline upon the children so they have no self-discipline; consequently they are chemically assaulted with drugs that should be illegal.

Our legal system has gotten out of control and we have people going to court who have no reason to be there. Our system of justice has become distorted, confused and unwieldy, serving the lawyers more than serving the people (I speak as one who has been included in a number of frivolous class-action suits against my will and desire). These suits did nothing more than line the pockets of a few dozen lawyers, which, in the long run, cost me a great deal of money.

However, even though we live in a system where most of our representatives are thoroughly corrupt—congressmen pass laws to which they will not even subject themselves; they line their pockets with millions of dollars in retirement funds while we cannot keep up with our ever increasing debt—we are still to afford those who rule over us respect and honor. A nation gets the rulers it deserves. We in America have become greedy, materialistic, giving much more thought to the television that we will watch than to the God Who made us. Those in power that we have elected are nothing more than a reflection of ourselves who plunder the treasury because had we the same opportunity, we would do the same. Regardless of the state of affairs, we are to have respect for the office of those in authority.

Exodus 22:28 **You will not revile God [or, judges]; nor will you curse the ruler of My people.**

Romans 13 speaks about respecting and obeying those in governmental authority.

Translators varied when it came to dealing with these two verses. Many placed them together as related thoughts; a number of others presented them as separate paragraphs. The NLT presented the following as 3 separate paragraphs.

With regards to these being related thoughts, see the [Heritage Bible note](#) at the end of this section.

Your harvest and your overflow [of your wine presses] you will not delay; [The] firstborn of your sons you will give to Me; for you will do to your oxen and your flock. Seven days he is with his mother; in the day the eighth you will give him to Me.

Exodus
22:29–30

You will not delay [with] your harvest and the overflow [of your wine presses]. The firstborn of your sons, you will give to Me; so you will do with your oxen and your flocks. [For] seven days, it will remain with its mother; [but] on the eighth day, you will give it to Me.

You have responsibilities to Me regarding your harvest and the overflow of your wine presses. You will not delay with what I require. You will give the firstborn of your sons to Me; and you will do so with your oxen and flocks as well. For seven day, the firstborn will remain with his mother; but on the eighth day, you will give it to Me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Your harvest and your overflow [of your wine presses] you will not delay; [The] firstborn of your sons you will give to Me; for you will do to your oxen and your flock. Seven days he is with his mother; in the day the eighth you will give him to Me.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Thy firstfruits and thy tithes thou shalt not delay (to offer:) the firstborn of thy children thou shalt separate before Me; so shalt thou do with thy oxen and with thy sheep. Seven days shall (the firstling) be with its mother; on the eighth day thou shalt separate it before Me.
Targum (Pseudo-Jonathan)	The firsts of thy fruits, and the firsts of thy wine press, thou shalt not delay to bring up in their time to the place of My habitation. The firstlings of thy males thou shalt separate before Me. So shalt thou do with the firstlings of thy oxen and sheep; seven days it shall be suckled by its mother, and on the eighth day thou shalt separate it before Me.
Revised Douay-Rheims	You shall not delay to pay your tithes and your firstfruits: you shall give the firstborn of your sons to me. You shall do the same with the firstborn of your oxen also and sheep: seven days let it be with its dam, the eighth day you shall give it to me.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall not delay to offer from your harvest and from the outflow of your presses. "You shall give the firstborn of your sons to me. You shall do likewise with your cattle and with your sheep. Seven days it shall be with its mother, and then on the eighth day you shall give it to me.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not delay to offer the first fruits of the harvest of your threshing floor, and of your wine press; the first-born of your sons you shall give to me. Likewise you shall do with your oxen and with your sheep: seven days it shall be with its dam; on the eighth day you shall give it to me.
Updated Brenton (Greek)	Thou shalt not keep back the first-fruits of thy threshing floor and press. The first-born of thy sons thou shalt give to me. So shalt thou do with thy calf and thy sheep and thine ass; seven days shall it be under the mother, and the eighth day thou shalt give it to me.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Do not keep back your offerings from the wealth of your grain and your vines. The first of your sons you are to give to me. In the same way with your oxen and your sheep: for seven days let the young one be with its mother; on the eighth day give it to me.
Easy English	Do not refuse to offer grain or oil from olives to me. You must give your firstborn sons to me. Do the same thing with your cows and your sheep. Let them stay with their mothers for 7 days. But on the eighth day, you must give them to me.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"At harvest time you should give me the first grain and the first juice from your fruit. Don't wait until late in the year.

	“Give me your firstborn sons. Also, give me your firstborn cattle and sheep. Let the firstborn stay with its mother for seven days. Then on the eighth day, give him to me.
God’s Word™	“Never withhold your best wine [Hebrew meaning of “your best wine” uncertain] from me. “You must give me your firstborn son. You must do the same with your cattle and your sheep. They will stay with their mothers seven days, but on the eighth day you must give them to me.
Good News Bible (TEV)	“Give me the offerings from your grain, your wine, and your olive oil when they are due. “Give me your first-born sons. Give me the first-born of your cattle and your sheep. Let the first-born male stay with its mother for seven days, and on the eighth day offer it to me.
The Message	“Don’t be stingy as your wine vats fill up. “Dedicate your firstborn sons to me. The same with your cattle and sheep—they are to stay for seven days with their mother, then give them to me.
Names of God Bible NIRV	. “Do not keep for yourself your grain offerings or wine offerings. “You must give me the oldest of your sons. Do the same with your cattle and sheep. Let them stay with their mothers for seven days. But give them to me on the eighth day.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Don't fail to give me the offerings of grain and wine that belong to me. Dedicate to me your first-born sons and the first-born of your cattle and sheep. Let the animals stay with their mothers for seven days, then on the eighth day give them to me, your God.
The Living Bible	“You must be prompt in giving me the tithe of your crops and your wine, and the redemption payment for your oldest son. “As to the firstborn of the oxen and the sheep, give it to me on the eighth day, after leaving it with its mother for seven days.
New Berkeley Version	.
New Life Version	.
New Living Translation	“You must not hold anything back when you give me offerings from your crops and your wine. “You must give me your firstborn sons. “You must also give me the firstborn of your cattle, sheep, and goats. But leave the newborn animal with its mother for seven days; then give it to me on the eighth day.
Unlocked Dynamic Bible	Do not withhold from me the best parts of the grain that you harvest, or of the olive oil or the wine that you produce. You will give your firstborn sons to me. Similarly, your firstborn male cattle and sheep belong to me. After those animals are born, allow them to stay with their mothers for seven days. On the eighth day you will give them to me.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	‘You must never hold back the first fruitage of your threshing floor [or of your olive or wine] press.
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'You must give your first-born sons to Me, as well as those of your calves, sheep, and burros. They may stay under their mothers for seven days, but on the eighth day, you must offer them to Me.

Beck's American Translation .

Common English Bible .

New Advent (Knox) Bible

There must be no delay in paying tithes and first-fruits. Thou shalt make me an offering of the first son that is born to thee, and with thy oxen and sheep thou shalt do the like; for seven days the dam may keep her first-born, after that it must be offered to me.

Translation for Translators

◀Do not withhold from/Give▶ me the best parts of the grain that you harvest and of the olive oil and the wine that you produce.

You must dedicate your firstborn sons to me. Similarly, your firstborn *male* cattle and sheep belong to me. After those animals are born, allow them to stay with their mothers for seven days. On the eighth day, offer them to me *as a sacrifice*.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation

Do not delay in offering the first of your ripe fruits, and fruit juices. You will dedicate the firstborn of your sons to Me. You will do the same with your oxen, and your sheep. The firstborn will stay seven days with its mother, and on the eighth you will give it to Me.

Ferrar-Fenton Bible

' You shall not delay to give to Me the first produce of your farm, and vineyard. You shall do the same with your cow, and your sheep. It shall be seven days with its mother, and on the seventh day you shall be an oath to the LORD between the I give it to Me.

God's Truth (Tyndale)

Thy fruits (whether they be dry or moist) see you keep not back. your first born son you shall give me: likewise shall you do of your oxen and of your sheep. Seven days it shall be with the dame, and the eighth day you shall give it me.

HCSB

"You must not hold back offerings from your harvest or your vats. Give Me the firstborn of your sons. Do the same with your cattle and your flock. Let them stay with their mothers for seven days, but on the eighth day you are to give them to Me.

International Standard V

"You are not to hold back the fullness of your harvest [Lit. *your fullness*] and the outflow of your wine presses. [Lit. *your outflow*] You are to give to me the firstborn of your sons. You are to do the same with your oxen and your sheep. They shall be with their mother for seven days and then on the eighth day you are to give them to me.

Jubilee Bible 2000 .

H. C. Leupold .

Lexham English Bible .

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"Do not hold back offerings from your granaries or your vats. [The meaning of the Hebrew for this phrase is uncertain]

"You must give me the firstborn of your sons. Do the same with your cattle and your sheep. Let them stay with their mothers for seven days, but give them to me on the eighth day.

Peter Pett's translation .

Unfolding Bible Literal Text .

Unlocked Literal Bible .

Urim-Thummim Version

You will not delay the offerings of the first of your ripe fruit juices [that make vintage wine]. The firstborn of your sons you will give to me. Likewise will you do with your oxen and sheep, but for 7 days it will be with its mother, and on the 8th day you will give it to me.

Wikipedia Bible Project For your goods and your wine-pressings do not be late, your eldest son offer to me. Thus you will do for your oxen and your sheep: seven days it will be with its mother, on the eighth day, give to me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Do not delay in giving me my share of your wheat and your wine. You shall give to me the firstborn of your sons. It shall be the same for your cattle and sheep. The firstborn shall stay with its mother for seven days; on the eighth day you shall give it to me.

The Heritage Bible You shall not delay the fullness of your harvests and your liquids; you shall give to me the firstborn of your sons.²⁹ Likewise you shall do with your oxen, and with your flock animals; it shall be with his mother seven days; you shall give it to me on the eighth day.

²⁹ 22:29 Most commentators make the first part of the verse mean that God commanded Israel not to delay to offer the firstfruit of the grains and the liquids, making it correspond to offering the firstborn of man in the second clause; but firstfruit is nowhere mentioned in the first clause. It seems to me that God is saying, do not delay your receiving full harvests by not giving to God the firstborn of your children. Either way you interpret this particular verse, both truths are taught in the Bible: That the firstfruit of the harvest belongs to God, and that unless they give their firstborn to God, their harvests will fail.

New American Bible (2002) .

New American Bible (2011) You shall not delay the offering of your harvest and your press. You shall give me the firstborn of your sons. You must do the same with your oxen and your sheep; for seven days the firstling may stay with its mother, but on the eighth day you must give it to me. Ex 13:2; 34:19; Lv 22:27; Dt 15:19.

New English Bible—1970 You shall not hold back the first of your harvest, whether corn or wine. You shall give me your first-born sons. You shall do the same with your oxen and your sheep. They shall stay with the mother for seven days, on the eighth day you shall give them to me.

New Jerusalem Bible 'Do not be slow about making offerings from your abundance and your surplus. You will give me the first-born of your children; you will do the same with your flocks and herds. For the first seven days the first-born will stay with its mother; on the eighth day you will give it to me.

New RSV .

Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible "The firstborn of your sons you are to give to me. You are to do the same with your oxen and your sheep — it is to stay with its mother seven days, and on the eighth day you are to give it to me.

exeGesés companion Bible .

Hebraic Roots Bible .

Israeli Authorized Version .

The Israel Bible (beta) .

JPS (Tanakh—1985) .

Kaplan Translation .

The Scriptures 1998

"Do not delay *giving* your harvest and your vintage. Give Me the first-born of your sons.

"Likewise you are to do with your oxen, with your sheep. It is to be with its mother seven days. On the eighth day you give it to Me.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	YOU SHALL NOT KEEP BACK THE FIRST-FRUITS OF YOUR THRESHING FLOOR AND PRESS. THE FIRST-BORN OF YOUR SONS YOU SHALL GIVE TO ME. SO SHALL YOU DO WITH YOUR CALF AND YOUR SHEEP AND YOUR ASS; SEVEN DAYS SHALL IT BE UNDER THE MOM, AND THE EIGHTH DAY YOU SHALL GIVE IT TO ME.
Awful Scroll Bible	Were yous to be hesitant, of that of your fullness and juices? You all's first born sons yous were to give to me. Thus were yous to effect, to you all's plowing beasts and small cattle: seven days it is with its mother, on the eighth day were yous to give it to me.
Charles Thompson OT Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	Delay not the fulness of your juices. Give me the firstbirth of your sons. Work thus with your oxen and with your flocks: seven days it is with his mother; on the eighth day you give it me.
Orthodox Jewish Bible	Thou shalt not delay to offer thy fullness offering (i.e., bikkurim) or thy kohen's heave offering (i.e. terumah); the bechor of thy banim shalt thou present unto Me. Likewise shalt thou do with thine oxen, and with thy tzon; shivat yamim it shall be with its em; on the yom hashemi'ni thou shalt give it Me.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"You shall not delay <i>the offering from</i> your harvest and your vintage. You shall give (consecrate, dedicate) to Me the firstborn of your sons. You shall do the same with your oxen and with your sheep. It shall be with its mother for seven days; on the eighth day you shall give it [as an offering] to Me.
The Expanded Bible	.
The Geneva Bible	.
Kretzmann's Commentary	Thou shalt not delay to offer the first of thy ripe fruits and of thy liquors, literally, "of thy fullness or plenty and of thy drop [of oil and wine] thou shalt not delay"; for. the Lord wanted the first-fruits of the field, of the vineyard, and of the olive-orchard. The first-born of thy sons shalt thou give unto Me. Cf Exodus 13:2-12. Likewise shalt thou do with thine oxen and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it Me as a sacrifice.
Syndein/Thieme	.
The Voice	You must not <i>hold back or</i> delay your offering from <i>the bounty of</i> your harvest or the juice of your vineyard. [Meaning of the Hebrew is uncertain.] Dedicate every one of your firstborn sons to Me. But dedicate your livestock—your ox and sheep—to Me <i>in sacrifice</i> . The firstborn of your livestock may stay with its mother for the first seven days. When the eighth day arrives, give the firstborn to Me.

Bible Translations with Many Footnotes:

The Complete Tanach	Your fullness offering and your heave offering you shall not delay; the firstborn of your sons you shall give Me.
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Your fullness offering: The obligation that is incumbent upon you when your produce becomes fully ripe. This reference is to the first fruits (מִיְרֻכָב). -[From Onkelos, Mechilta, Temurah 4a]

and your heave offering: Heb. תְּרומָה. [This is] the terumah [the first offering from the produce, which is given to the kohen] (Mechilta, Temurah 4a), but I do not know the etymology of תְּרומָה [which is the noun root of תְּרומָה].

you shall not delay: You shall not alter the sequence of their separation by delaying what should come first and advancing what should come later, namely that one may not advance terumah before bikkurim or tithes before terumah. -[From Mechilta]

the firstborn of your sons you shall give Me: to redeem him from the kohen with five selas. Now did He not give the command concerning this elsewhere (Num. 18:16) ? But [it is written here] to juxtapose to it “So shall you do with your cattle and with your sheep,” [implying that] just as the firstborn of man is redeemed after thirty days, as it is said: “And his redemption, from a month old you shall redeem [him]” (Num. 18:16), so too with the firstborn of small cattle; one must care for it for thirty days and afterwards give it to the kohen. -[From Bech. 26b]

So shall you do with your cattle and with your sheep: seven days it shall be with its mother, on the eighth day you may give it to Me.

seven days it shall be with its mother: This is a warning to the kohen, that if he wants to bring his sacrifice early, he may not bring it before eight [days] because it lacks the minimum time requirement.

on the eighth day you may give it to Me: We may think that is obligatory for that day, [and if so, we would render: On the eighth day you shall give it to Me. That is not so, however, because] it says here, “eighth,” and it says further (Lev. 22:27), “and from the eighth day on it will be accepted.” Just as “the eighth day” mentioned further means to make [it] fit from the eighth day on, so does the eighth day mentioned here mean to make [it] fit from the eighth day on, and this is its meaning: on the eighth day you are permitted to give it to Me. -[From Mechilta]

Kaplan Translation

Do not delay your offerings of newly ripened produce and your agricultural offerings. Give me the first-born of your sons.

You must also do likewise with your ox and sheep. It must remain with its mother for seven days, but on the eighth day, you must give it to Me.

delay

More specifically 'transpose' (Terumah 3:6; Sefer HaMitzvoth, Negative Commandment 154; Yad, Terumah 3:23). One may not give these offerings in the wrong order.

offerings of newly ripened produce

(Rashi, Terumah 4a; Bertenoro, Terumah 3:6). Denoting the first fruits or bikkurim (Targum; Mekhilta; Terumah 4a). See Exodus 23:19. Some say that it is called mele'ah from the root malea meaning full or ripe, since it must be given as soon as the fruit ripens (Rashi; Radak, Sherashim). Others say that fruit that is 'full' because no tithes or offerings have as yet been removed from it (Rabbenu Gershom, Terumah 4a). Cf. Numbers 18:27, Deuteronomy 22:9.

The Septuagint translates this as 'the first fruits of your alonos', where the Greek alonos can denote threshing floor, garden, vineyard, or orchard. Saadia likewise translates it 'the first fruits of your wine and grain.'

According to others, mele'ah is that which is gathered in at harvest (Ramban). Still others take it as a word for wine (Ibn Ezra). It can also mean rain (Rashbam).

agricultural offerings

This is the agricultural offering that is given to the cohen-priest, later known as terumah (Mekhilta; Terumah 4a; Rashi; cf. Numbers 15:19, 18:8,24). The word dema used here is unique, but it is seen as a synonym for terumah (Mekhilta; Rambam on Damai 1:3; Oholoth 16:4, Tahoroth 2:3, Rambam, Rash ad loc.).

Significantly, in ancient Egyptian, the word dema denotes something upon which a special title has been bestowed, or something with a special status. It may be that this was the word used for terumah before Aaron's sons were chosen as the priests. Many see the word dema as being related to dim'ah, the word for tears. Hence, it denotes juices squeezed from the fruit, particularly wine and olive oil (Radak, Sherashim; Ramban; Abarbanel). Others see it specifically denoting olive oil (Saadia; Ibn Janach; Rashbam; cf. Pliny 11:6) or wine (Targum Yonathan). Others also include winnowed grain, since it is removed from the husk like a tear from the eye (Malbim). The Septuagint translates it as lynou, a vat, and specifically a wine vat.

Some see this as also being a connotation for terumah since terumah is separated primarily after the work on the crops is completed, and thus, after the grapes and olives are pressed (Ralbag; cf. Deuteronomy 18:4; Tosefta, Terumah 3:10,11,12; Yad, Terumoth 5:5,6). Others say that it is because, unlike the first fruits, terumah must also be brought from liquids such as wine and oil (Tosafoth, Terumah 4a, s.v. mele'athekha; cf. Terumah 1:8).

According to other authorities, the primary connotation of dema is that of a mixture (Raavad, Tum'ath Meth 9:9; cf. Orlah 2:4; Gittin 52b). According to this, as soon as the obligation to separate terumah falls on produce, it is considered to be mixed (damah) with the terumah. Terumah is therefore called dema because it is separated from a mixture (Rabbenu Gershom, Terumah 4a; Rashi ibid.). Significantly, in ancient Egyptian, dema also denotes a mixture.

first-born...sons

See Exodus 13:2,13.

do likewise...

See Exodus 13:12.

seven days

See Leviticus 22:27.

NET Bible®

“Do not hold back offerings from your granaries or your vats.⁶⁵ You must give me the firstborn of your sons. You must also do this for your oxen and for your sheep; seven days they may remain with their mothers, but give them to me on the eighth day.

⁶⁵in The expressions are unusual. U. Cassuto renders them: “from the fullness of your harvest and from the outflow of your presses” (Exodus, 294). He adds the Hittite parallel material to show that the people were to bring the offerings on time and not let them overlap, because the firstfruits had to be eaten first by the priest.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...you will not delay your ripe fruit and your juice, you will give to me your firstborn sons, (thus) you will do to your ox, to your flocks, he will exist with his mother for seven days, in the eighth day you will give him to me,...

Charles Thompson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Modern English Version

You must not delay to offer the first of your harvest and of your vats.

You must give to Me the firstborn of your sons. Likewise you must do the same with your oxen and with your sheep. Seven days it shall remain with its mother, but on the eighth day you must give it to Me.

Modern Literal Version .

Modern KJV .

New American Standard B. .

New European Version	You shall not delay to offer from your harvest and from the outflow of your presses. You shall give the firstborn of your sons to Me. You shall do likewise with your cattle and with your sheep. Seven days it shall be with its mother, then on the eighth day you shall give it to Me.
New King James Version	“You shall not delay to offer the first of your ripe produce and your juices. The firstborn of your sons you shall give to Me. Likewise you shall do with your oxen and your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	“Your fulness and your liquids you will not delay; the first-born of your sons you will give to Me; so you will to your ox, to your sheep; seven days it is with its dam, on the eighth day you will give it to Me.

The gist of this passage: God tells the people not to hold back from giving to Him their Firstfruits. For the firstborn of the ox or sheep, it is with its mother for 7 days and then sacrificed to God.

29-30

Exodus 22:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melê'âh (מֵלֵאָה) [pronounced mel-ay-AW]	<i>abundance, fulness, abundance of crop, full produce</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #4395 BDB #571
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
dema' (דֵּמָא) [pronounced DEH-mahj]	<i>weeping, trickling; juice, wine; outflow of your presses</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1831 BDB #199
This is the only occurrence of this word in the Old Testament, and therefore, its meaning is difficult to ascertain.			
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âchar (אָחַר) [pronounced aw-KHAHR]	<i>to retard, to delay anyone; to be delayed, to stay behind, to remain behind; to wait; to remain doing something for a long time</i>	2 nd person masculine singular, Piel imperfect	Strong's #309 BDB #29

Translation: You will not delay [with] your harvest and the overflow [of your wine presses].

The sons of Israel will have very specific and necessary responsibilities to God; and they must attend to those responsibilities without delay. The farmer does not ignore his harvest or put it off; when the wine press begins to overflow, the winemaker does not say, “Yeah, I will get to that when I get to that.”

Application: In the Church Age, we are given Bible doctrine and we are given gifts from God to exercise. Even though we do not have God audibly telling us, “Go, go, go!” we need to be responsible to Him for what He has given us.

While studying this passage, I posted this in a facebook group:

Message to the Pastor of a Small Congregation

Through a post here, it has become apparent that some doctrinal churches are losing members.

If you have the gift of pastor-teacher, then you should be teaching a congregation, even if your congregation is 5 people who meet in a free public access building (I have been to a doctrinal church like that). If God gives you the means, ability and the gift to teach, then that is what you should be doing...even if you have a small congregation.

Nearly all of us know about Berachah Church during its heyday, and we would all like to catch fire in a bottle like that again--but that might not happen in this generation.

If you have the gift, then you need to be faithful to your gift in a classroom, face-to-face setting. If God has given you the gift and a congregation of 3 or more people, then be faithful to what God has given you, even if you have to sweep up and empty the trash out yourself after each meeting (I am speaking literally, not metaphorically).

We know that we live in the greatest nation on earth and that God has given us time and great blessing, despite the fact that we are clearly on the precipice.

There is nothing more important than teaching the Word of God. Be faithful to your calling; the future of this nation depends upon it! It should be clear to those who can recognize historical trends that we are right now in an all-hands-on-deck situation.

Just as there are specific responsibilities given to each and every Israelite regarding his relationship to God, we as believers in the Church Age are given similar responsibilities. If you are a pastor-teacher and you have just a small congregation and you are forced to make tents in order to make ends meet, then that is what you do.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 22:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e kôwr (בְּכוֹר) [pronounced b ^e KOHR]	<i>firstborn</i> ; metaphorically used for <i>anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1121 BDB #119

Exodus 22:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: The firstborn of your sons, you will give to Me;...

The firstborn of every family belongs to God. Now, all that this entails will be discussed elsewhere; the principle is stated here.

Just so there is no confusion, the firstborn son is not sacrificed to God; but he is purchased through the sacrifice of an animal.

Exodus 22:29 You will not delay [with] your harvest and the overflow [of your wine presses]. The firstborn of your sons, you will give to Me;...

In this verse, we have the Piel imperfect of 'âchar (אָחַר) [pronounced aw-KHAHR] and it is often translated by that absolutely horrible KJV word *tarry*, a word which personally makes my skin crawl. In reference to people, it means *to hinder, to delay* (Gen. 24:56 32:4 2Sam. 20:5 Isa. 46:13); in reference to things, it means *to hold back*. (Judges 5:28 Hab. 2:3).

Fulness refers to the abundance of that which God has provided them; however, the other word is found only here in Scripture and similar words nearby mean *weep*. It is guessed that this means the *overflow* (or, *the outflow*) of the wine and olive presses. The issue though is clear; God prospers them and God expects them to not withhold their prosperity from Him nor to allow their prosperity to stand in the way of their worship of God. Giving of the firstborn to God is not some heathen sacrifice but rather a dedication of the firstborn to service to God. The principle of giving is the same today—we give of our prosperity and overflow; we dedicate our all to God.

Exodus 22:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shôwr (שׁוֹר) [pronounced shohr]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7794 BDB #1004

Exodus 22:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tsô'n (צאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the 2 nd person masculine singular suffix	Strong's #6629 BDB #838

Translation: ...so you will do with your oxen and your flocks.

The firstborn of every man's cattle and flocks belong to God. Again, what this means and how it is to be done is not discussed here. God simply lays claim on them.

All of this is based upon God bringing the children of Israel out of Egypt and taking them to the land which He gave to their fathers.

Exodus 22:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shib ^e âh (שִׁבְעָה) [pronounced shi ^b v ^e -GAW]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
'îm (עִם) [pronounced géem]	<i>with, at, by, near</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
'êm (אִם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51

Translation: [For] seven days, it will remain with its mother;...

God is speaking of those which are livestock. They would remain with their mother for seven days.

Exodus 22:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e mîynîy (שְׁמִינִי) [pronounced sh ^e -mee-NEE]	<i>eight, eighth, eight key; 8th octave</i>	masculine singular adjective numeral; with the definite article	Strong's #8066 & #8067 BDB #1033
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: ...[but] on the eighth day, you will give it to Me.

On the eighth day, the firstborn are given to God. What this means exactly will be discussed later.

When Moses speaks these words to the congregation, no doubt, many of them are thinking to themselves, "Now, just what exactly does he mean here?"

Exodus 22:30 ...so you will do with your oxen and your flocks. [For] seven days, it will remain with its mother; [but] on the eighth day, you will give it to Me.

Several translations say that the oxen and sheep will be with the *dam* for seven days. The word is 'êṣ (אֵם) [pronounced aim] and it means *mother*. The analogy is that God the Father will allow Jesus Christ to walk upon this earth and after so many days, give Him to die for us. It is not clear in this verse whether the animal will be dedicated, given to the Levitical priesthood (not setup yet) or simply sacrificed (which seems the most likely).

Exodus 22:29–30 You have responsibilities to Me regarding your harvest and the overflow of your wine presses. You will not delay with what I require. You will give the firstborn of your sons to Me; and you will do so with your oxen and flocks as well. For seven days, the firstborn will remain with his mother; but on the eighth day, you will give it to Me.

The Heritage Bible: *Most commentators make the first part of the verse mean that God commanded Israel not to delay to offer the firstfruit of the grains and the liquids, making it correspond to offering the firstborn of man in the second clause; but firstfruit is nowhere mentioned in the first clause. It seems to me that God is saying, do not delay your receiving full harvests by not giving to God the firstborn of your children. Either way you interpret this particular verse, both truths are taught in the Bible: That the firstfruit of the harvest belongs to God, and that unless they give their firstborn to God, their harvests will fail.*¹⁷

¹⁷ From http://kukis.org/Uploads/Heritage_Bible/02Exodus.pdf (Exodus 22:29); accessed July 15, 2019.

And men of consecration will you [all] be to Me; and flesh in the field torn [by beasts] you [all] will not eat; to the dog you will cast him.

Exodus
22:31

You [all] will be men of consecration to Me. Therefore, you [all] will not eat flesh torn [by beasts] [laying] in a field. You will cast it before the dog [for it to eat].

You are a people set apart to Me. Therefore, you will not eat flesh torn laying in a field apart by beasts. You will throw it out for the dogs to eat instead.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And men of consecration will you [all] be to Me; and flesh in the field torn [by beasts] you [all] will not eat; to the dog you will cast him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And ye shall be holy men before Me; and the flesh torn from a living animal you may not eat; you shall cast it to the dogs.
Targum (Pseudo-Jonathan)	And holy men, tasting unconsecrated things innocently, shall you be before Me; but flesh torn by wild beasts alive you may not eat, but throw it to the dog as his portion.
Revised Douay-Rheims	You shall be holy men to me: the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall be holy men to me, therefore you shall not eat any flesh that is torn by animals in the field. You shall cast it to the dogs.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall be holy men to me; neither shall you eat any flesh that has been torn by beasts in the field; you shall throw it to the dogs.
Updated Brenton (Greek)	And ye shall be holy men to me; and ye shall not eat flesh taken of beasts, ye shall cast it to the dog.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You are to be holy men to me: the flesh of no animal whose death has been caused by the beasts of the field may be used for your food; it is to be given to the dogs.
Easy English	You will be my special people. So do not eat any meat that wild animals have killed. Instead, you must throw it to the dogs. They can eat it.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"You are my special people. So don't eat the meat from something that was killed by wild animals. Let the dogs eat that dead animal.
God's Word™	"You must be my holy people. Never eat the meat of an animal that has been killed by wild animals out in the countryside. Throw it to the dogs."
Good News Bible (TEV)	"You are my people, so you must not eat the meat of any animal that has been killed by wild animals; instead, give it to the dogs.
The Message	"Be holy for my sake. "Don't eat mutilated flesh you find in the fields; throw it to the dogs."
Names of God Bible	.

NIRV	“I want you to be my holy people. So do not eat the meat of any animal that has been torn by wild animals. Throw it to the dogs.
New Simplified Bible	»You are to be my holy people. Do not eat any flesh torn to bits in the field. Throw it to the dogs.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	You are my chosen people, so don't eat the meat of any of your livestock that was killed by a wild animal. Instead, feed the meat to dogs.
The Living Bible	“And since you yourselves are holy—my special people—do not eat any animal that has been attacked and killed by a wild animal. Leave its carcass for the dogs to eat.
New Berkeley Version	.
New Life Version	.
New Living Translation	“You must be my holy people. Therefore, do not eat any animal that has been torn up and killed by wild animals. Throw it to the dogs.
Unlocked Dynamic Bible	You are people who are set apart to me. I detest the meat of any animal that has been killed by wild animals. Therefore do not eat such meat. Instead, throw it where the dogs can eat it.”.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	‘You must be a holy [people] to Me; therefore, you may not eat the flesh of wild animals... you should throw it to the dogs.’
Beck’s American Translation	.
Common English Bible	.
New Advent (Knox) Bible	You are to be men marked out for my service. Meat that has once been tasted by wild beasts shall not be used for food; it must be thrown to the dogs.
Translation for Translators	You are people who are «completely dedicated to/set apart for» me. <i>And I detest</i> the meat of any animal that has been killed by wild animals. Therefore you should not eat such meat. Instead, throw it where the dogs <i>can eat it.</i> ”

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	You will be a people set apart to Me. Nor shall you eat any flesh that was torn to pieces in the field; instead you will throw such flesh to the dogs.
Ferrar-Fenton Bible	As you shall be holy men to Me, you shall not eat of tom flesh, that has been torn in the field. You must throw it to the dogs.
God’s Truth (Tyndale)	You shall be holy people unto me, and therefore shall you eat no flesh that is torn of beasts in the field. But shall cast it to dogs.
HCSB	“Be My holy people. You must not eat the meat of a mauled animal found in the field; throw it to the dogs.
International Standard V	“You are to be people set apart [Lit. <i>holy</i>] for me. You are not to eat flesh torn apart in the field; you are to throw it to the dogs.”
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And you will be men of holiness for me; and you will not eat meat [from] a carcass mangled in the field; you will throw it to the dog.
NIV, ©2011	“You are to be my holy people. So do not eat the meat of an animal torn by wild beasts; throw it to the dogs.

Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And a holy people thou shalt be to me, and predated carcasses in the field you will not eat, you shalt throw it to the dogs.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You are to be men consecrated to my service. Do not eat flesh that has been torn by wild animals; let it be given to the dogs.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	You shall be a people sacred to me. Flesh torn to pieces in the field you shall not eat; you must throw it to the dogs. Lv 7:24; 17:15; 22:8.
New English Bible—1970	.
New Jerusalem Bible	'You must be people consecrated to me. You will not eat the meat of anything in the countryside savaged by wild animals; you will throw it to the dogs.'
New RSV	You shall be people consecrated to me; therefore you shall not eat any meat that is mangled by beasts in the field; you shall throw it to the dogs.
Revised English Bible—1989	You must be holy to me: you are not to eat the flesh of anything killed by beasts in the open country; you are to throw it to the dogs.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"You are to be my specially separated people. Therefore you are not to eat any flesh torn by wild animals in the countryside; rather, throw it out for the dogs.
exeGesés companion Bible	And you, become holy men to me. Eat no flesh that is torn in the field; cast it to the dogs.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	"And you are set-apart men to Me, and you do not eat any meat which is torn to pieces in the field, you throw it to the dogs.
Tree of Life Version	.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL BE HOLY MEN TO ME; AND YOU SHALL NOT EAT FLESH TAKEN OF BEASTS, YOU SHALL CAST IT TO THE DOG.
Awful Scroll Bible	Yous are to be set apart men. Were yous to eat flesh being torn in the field? - Even yous were to throw it to the sheep dogs.
Charles Thompson OT	.
Concordant Literal Version	You shall come to be holy men for Me; so you shall not eat flesh torn to pieces in the field; you shall fling it to the dog.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And ye shall be anshei kodesh unto Me; neither shall ye eat any basar that is terefah (torn of beasts) in the sadeh; ye shall cast it to the kelev (dog).
Rotherham's <i>Emphasized B.</i>	Holy men, therefore shall ye truly become to me,—and flesh in the field torn to pieces, shall ye not eat, to the dogs, shall ye cast it.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible

“You shall be [a]holy men to Me; therefore you shall not eat meat [from any animal] that has been torn to pieces [by predators] in the field; you shall throw it to the dogs.

a. Exodus 22:31 The commandments given to Israel by the Lord were designed in part to separate them from the world and identify them as His chosen people.

The Expanded Bible

“You are to be my ·holy [consecrated; sanctified; set-apart] people. You must not eat the meat of any animal that has been ·killed [torn up] by wild animals. Instead, ·give [^lthrow] it to the dogs.

The Geneva Bible

Kretzmann’s Commentary

And ye shall be holy men unto Me, set apart as a peculiar nation; neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs. As a people that was consecrated to the Lord in the first-born they should abstain from the eating of unclean meat, to which that belonged which had been tom by beasts of prey. Christians will also abstain from all practices which will defile the heart and the mind and be glad to offer to the Lord of their income from all sources.

Syndein/Thieme

The Voice

You must be holy before Me. Do not eat any animal that has been torn to pieces by wild beasts in the field. Toss its remains to the dogs.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall be holy people to Me, and flesh torn in the field you shall not eat; you shall throw it to the dog[s].

And you shall be holy people to Me: If you are holy and abstain from the loathsomeness of [eating] carrion and mortally injured animals, you are Mine, but if not, you are not Mine. -[From Mechilta]

and flesh torn in the field: [If the flesh was torn] in the house the law is the same, but the Scripture speaks of the usual occurrence, [i.e.,] the location where animals are usually torn. Similarly, “For he found her in the field” (Deut. 22:27), [i.e., the law is the same for any place where no one is around to rescue a betrothed woman who is violated; it is assumed that she cried out for help to no avail]. Similarly, “who will be unclean as a result of a nocturnal emission” (Deut. 23:11). The same applies to an emission that occurs during the day [that the person becomes unclean], but the Scripture speaks of the usual occurrence [Mechilta]. [Onkelos renders:] שִׁלְתָּרְ הַשֶּׁבִי אִיִּים אֹיִים וְנִי, [i.e., you cannot eat] flesh that was torn off through the tearing of a wolf or a lion from a kosher beast or from a kosher domestic animal while it was alive.

you shall throw it to the dog[s]: He [the gentile] is also similar to a dog [in this context, namely that the treifah can be given or sold to him], or perhaps a dog is meant literally [that the treifah can be given only to a dog]? Therefore, the Torah states regarding carrion (הַלֵּבָנִי [an animal that died without ritual slaughter]): “or sell [it] to a gentile” (Deut. 14:21). From this, we derive by a kal vachomer that from a treifah we are permitted to gain any type of benefit [except eating, of course]. If so, why does the Torah say “to the dogs” ? Because the Holy One, blessed is He, does not withhold the reward of any creature, as it is said: “But to all the children of Israel, not one dog will whet its tongue” (Exod. 11:7). Said the Holy One, blessed is He, “Give it its reward.” -[From Mechilta]

Kaplan Translation

Be holy people to Me. Do not eat flesh torn off in the field by a predator. Cast it to the dogs.

flesh torn off...

This, specifically forbids flesh from a living animal (Targum; Chullin 73b; Yerushalmi, Nazir 6:1; Sefer HaMitzvoth, Negative Commandment 182). See

Genesis 9:4. Or, 'the flesh of an animal attacked by a predator in the field' (Chullin 102b; Mekhilta; Rashi). See Leviticus 22:8. It includes any animal that has a lesion or wound that will eventually kill it (Chullin 3:1). See Ezekiel 4:14, 44:31.

NET Bible®

“You will be holy⁶⁶ people to me; you must not eat any meat torn by animals in the field.⁶⁷ You must throw it to the dogs.

^{66sn} The use of this word here has to do with the laws of the sanctuary and not some advanced view of holiness. The ritual holiness at the sanctuary would prohibit eating anything torn to pieces.

^{67tn} Or “by wild animals.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and you must exist as men of specialness (for) me, and you will not eat torn flesh in the field, you must throw it to the dog,...
Charles Thompson OT	.
C. Thompson (updated) OT	.
Context Group Version	And you (pl) shall be special men to me: therefore you (pl) shall not eat any flesh that is torn of beasts in the field; you (pl) shall cast it to the scavengers {lit. dogs; on the same order as rats in the ancient Middle East}.
English Standard Version	"You shall be consecrated to me. Therefore you shall not eat any flesh that is torn by beasts in the field; you shall throw it to the dogs.
Green’s Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	“You shall be holy men to Me, therefore you shall not eat any flesh torn to pieces in the field; you shall throw it to the dogs.
New European Version	You shall be holy men to Me, therefore you shall not eat any flesh that is torn by animals in the field. You shall cast it to the dogs.
New King James Version	.
Niobi Study Bible	.
Owen’s Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
Young’s Literal Translation	.
Young’s Updated LT	“And you [all] are holy men to Me, and flesh torn in the field you [all] do not eat, to a dog you [all] do cast it.

The gist of this passage:

Exodus 22:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; ʾîyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers; some of the men</i>	masculine plural construct	Strong’s #376 BDB #35

Exodus 22:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: You [all] will be men of consecration to Me.

The people of Israel are set apart from all other people; they are consecrated, or set apart, to God. Therefore, they must behave as a people set apart.

Exodus 22:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961
ṭ ^e rêphâh (טֶרֶף) [pronounced tehr-ay-FAW]	<i>torn flesh, torn by an animal, that which is torn</i>	feminine singular noun	Strong's #2966 BDB #383
lô' (אֵל אוֹ אַל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 nd person masculine plural, Qal imperfect; pausal form	Strong's #398 BDB #37

Translation: Therefore, you [all] will not eat flesh torn [by beasts] [laying] in a field.

One of the things that separates the people from Israel from others is, if one of their animals has been attacked by a beast and torn apart, they will not eat the flesh of that animal, but they will throw it out for dogs to eat instead.

The people of Israel are not simply animals; they are made in the image of God. Therefore, they do not eat carrion.

Exodus 22:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
keleb (כֶּלֶב) [pronounced <i>KEH-le^bv</i>]	<i>dog</i>	masculine singular noun with the definite article	Strong's #3611 BDB #476
shâlak ^e (שָׁלַךְ) [pronounced <i>shaw-LAHK^e</i>]	<i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7993 BDB #1020
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: You will cast it before the dog [for it to eat].

Flesh of an attacked animal would be thrown out for the dogs to eat.

Exodus 22:31 You [all] will be men of consecration to Me. Therefore, you [all] will not eat flesh torn [by beasts] [laying] in a field. You will cast it before the dog [for it to eat].

Throughout all of v. 31, the 2nd person is plural, referring to the Hebrews as a group. As a people, they are set apart unto God, not as individuals. They are not to eat the scraps and the leftovers of animals but they are to operate as royalty, as God's people.

Exodus 22:31 You are a people set apart to Me. Therefore, you will not eat flesh torn laying in a field apart by beasts. You will throw it out for the dogs to eat instead.

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A Set of Summary Doctrines and Commentary

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

Why Exodus 22 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 22

1. T
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 22

[Chapter Outline](#)

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Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 22

The Book of the Covenant

- **22:1-15: Restitution Law (Compensation)**
- Even though the Ten Commandments tell the Israelites not to steal, they have laws just in case someone does it.
- Notice how agricultural these laws are. We're done talking big-time revolution/freedom story, and we're on to drab legal jargon about how many oxen Bob should get for his stolen one.
- These animal laws certainly make us think twice about whether this is a different text from a different time. It's like moving from a Ben Stein lecture to a Michael Bay movie, Bible style.
- **22:16-31: Sorcery, Betrayal & Child Sacrifice**
- Just when you thought things couldn't possibly get any more boring, suddenly we get this crazy set of laws.
- Verses 16-18 deal with women's issues, which, needless to say, were a lot more messed up back in the day. We get prohibitions against female sorcery ("You shall not permit a female sorcerer to live") and a determination that a man who sleeps with a virgin shall "pay an amount equal to the bride-price for virgins" in case her father doesn't want to sell her. Yowza.
- Then, we get prohibitions against bestiality ("Whoever lies with an animal shall be put to death"), sacrificing to other gods, and an important paragraph on reciprocal justice.
- What is reciprocal justice? Have a look-see: "You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt. You shall not abuse any widow or orphan. If you do abuse them, when

Shmoop Summary of Exodus 22

they cry out to me, I will surely heed their cry; my wrath will burn, and I will kill you with the sword, and your wives shall become widows and your children orphans."

- Basically, the idea is that your experiences should dictate both your actions and their consequences. We're not quite at the Golden Rule (Matthew 7:12), but you can see the idea emerging in these kinds of passages.
- As if all that weren't enough, we then move on to banking interest law, pawn law, rotten meat law, offering law, and a law against cursing your leader. Rapid fire, boom, boom, boom.
- Finally, we get something big in 22:29-30. Child sacrifice law. Child sacrifice was common in the ancient world, but the Israelites wanted to replace it with circumcision. You can feel the tension between those two in this passage: "The firstborn of your sons you shall give to me. You shall do the same with your oxen and with your sheep: seven days it shall remain with its mother; on the eighth day you shall give it to me."
- Ever wondered why Jewish male babies are circumcised eight days after they're born? Sounds like a way better deal for the firstborn than death.

From <https://www.shmoop.com/exodus/chapter-20-verse-22-chapter-23-summary.html> accessed June 13, 2019.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 22

CHAPTER 11

Civil & Social Ordinances Of Israel As The People Of God - Their Religious Ordinances In Their National Aspect - The "Covenant Made By Sacrifice" And The Sacrificial Meal Of Acceptance
Exodus 20:18-24:12

Property is dealt with under various aspects. First, we have the theft of cattle - most important to guard against among an agricultural people - a different kind of protection being wisely allowed to owners by day and by night (22:1-4). Then, damage to fields or their produce is considered (vers. 5, 6). After that, loss or damage of what had been entrusted for safe keeping (vers. 7-15), and along with it loss of honor (vers. 16, 17) are dealt with.

The statutes which follow (vers. 18-30) are quite different in character from those which had preceded. This appears even from the omission of the "if," by which all the previous ordinances had been introduced. In truth, they do not contemplate, as the others, any possible case, but they state and ordain what must never be allowed to take place. They are beyond the province of ordinary civil legislation, and concern Israel as being specially the people of Gad. As such they express what Jehovah expects from His own people, bound to Him by covenant. And this, perhaps, is the most wonderful part of the legislation, regulating and ordering what no civil rule has ever sought to influence. As before, the series of statutes begins by interdicting what is contrary to the God-consecrated character of the nation. Thus, at the outset all magic is exterminated (ver. 18), and with it all unnatural crimes (ver. 19), and idolatrous practices (ver. 20). In short, as before in worship, so now in life, heathenism, its powers, its vileness, and its corruptions are swept aside. On the other hand, in opposition to all national exclusiveness, the stranger (though not the strange god) is to be kindly welcomed (ver. 21); widows and the fatherless are not to be "humiliated" * (vers. 22-24); those in temporary need not to be vexed by usury (vers. 25-27); God as the supreme Lawgiver is not to be reviled, nor yet are those appointed to rule under Him to be cursed (ver. 28); the tribute due to the Lord as King is to be cheerfully given (vers. 29, 30); and the holy dignity of His people not to be profaned even in their daily habits (ver. 31).

Edersheim Summarizes Exodus 22

* This, not "afflicted," as in the Authorized Version, is the right translation, the command extending beyond oppression to all unkind treatment.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-11.html accessed June 13, 2019.

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Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 5.

HOW MOSES ASCENDED UP TO MOUNT SINAI, AND RECEIVED LAWS FROM GOD, AND DELIVERED THEM TO THE HEBREWS. ⁽¹⁶⁾

6. Now when the multitude had heard God himself giving those precepts which Moses had discoursed of, they rejoiced at what was said; and the congregation was dissolved: but on the following days they came to his tent, and desired him to bring them, besides, other laws from God. Accordingly he appointed such laws, and afterwards informed them in what manner they should act in all cases; which laws I shall make mention of in their proper time; but I shall reserve most of those laws for another work, ⁽¹¹⁾ and make there a distinct explication of them.

7. When matters were brought to this state, Moses went up again to Mount Sinai, of which he had told them beforehand. He made his ascent in their sight; and while he staid there so long a time, (for he was absent from them forty days,) fear seized upon the Hebrews, lest Moses should have come to any harm; nor was there any thing else so sad, and that so much troubled them, as this supposal that Moses was perished. Now there was a variety in their sentiments about it; some saying that he was fallen among wild beasts; and those that were of this opinion were chiefly such as were ill-disposed to him; but others said that he was departed, and gone to God; but the wiser sort were led by their reason to embrace neither of those opinions with any satisfaction, thinking, that as it was a thing that sometimes happens to men to fall among wild beasts and perish that way, so it was probable enough that he might depart and go to God, on account of his virtue; they therefore were quiet, and expected the event: yet were they exceeding sorry upon the supposal that they were deprived of a governor and a protector, such a one indeed as they could never recover again; nor would this suspicion give them leave to expect any comfortable event about this man, nor could they prevent their trouble and melancholy upon this occasion. However, the camp durst not remove all this while, because Moses had bidden them afore to stay there.

Josephus' History of this Time Period

8. But when the forty days, and as many nights, were over, Moses came down, having tasted nothing of food usually appointed for the nourishment of men. His appearance filled the army with gladness, and he declared to them what care God had of them, and by what manner of conduct of their lives they might live happily; telling them, that during these days of his absence he had suggested to him also that he would have a tabernacle built for him, into which he would descend when he came to them, and how we should carry it about with us when we remove from this place; and that there would be no longer any occasion for going up to Mount Sinai, but that he would himself come and pitch his tabernacle amongst us, and be present at our prayers; as also, that the tabernacle should be of such measures and construction as he had shown him, and that you are to fall to the work, and prosecute it diligently. When he had said this, he showed them the two tables, with the ten commandments engraven upon them, five upon each table; and the writing was by the hand of God.

⁽¹¹⁾ This other work of Josephus, here referred to, seems to be that which does not appear to have been ever published, which yet he intended to publish, about the reasons of many of the laws of Moses; of which see the note on the Preface, sect. 4.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed June 13, 2019. Josephus *Antiquities of the Jews*; Book 2, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 22

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Thievery and property liability

“When a man steals an ox or a sheep, and he [either] kills it or sells it, he will restore with five oxen for the ox and four sheep for the sheep.

“If a man has stolen an ox or a sheep, he will restore to the owner five oxen for the ox he stole, or four sheep for the sheep that he stole.

If a thief is discovered during a burglary and he is beaten and he dies, [there is] no bloodguilt [imputed] to him [the homeowner]. If [beaten thief] rises up [with] the sun upon him, [then there is] bloodguilt [imputed] to him [the thief]. He will certainly restore [what he stole]. If he has nothing, then he will be sold as a slave for his theft. If the stolen item(s) is found in his possession, whether a sheep or an ox [and it is still] alive, he will restore [what he has taken] twofold.

If a thief is discovered while in the midst of a burglary, and he is beaten and he dies, the homeowner will not be held guilty. If he rises up with the sun, there will be guilt imputed to the thief. He will certainly restore what he stole. If he has nothing in his possession, then the thief may be sold as a slave in order for the owner to recoup his losses. If the stolen item is found with the thief, whether an ox or a sheep, as long as the animal is alive, the thief will restore twofold.

When a man causes [his animals] to graze [in] a field or a vineyard, and he has sent his animals [onto that land] and they have fed in another [man's] field—[enjoying] the best of his field and the best of his vineyard—[then] he will [restore the owner for his use].

If a man allows his animals to graze in another man's fields and vineyards—enjoying the best of his fields and vineyards—he must make restitution for using his land in this way.

When a fire breaks out and has found thorns [as kindling] and is consuming heaps of grain or the grain standing in the field or [the rest of] the field. He will certainly restore [the landowner for the damage caused] by the burning [and] the fire.

If a fire breaks out and is kindled by the thorns; and then begins to consume grains gathered into heaps and grain standing in the field, as well as the rest of the field, the one who caused the fire will definitely restore the field owner for the damage done by the burning and the fire.

A Complete Translation of Exodus 22

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>If [lit., <i>for, when</i>] a man gives silver or [other] valuables to guard, and it is stolen from the man's house, [and] if the thief is found, [the lost items] will be restored doubly [to the owner]. If the thief is not found, the homeowner will be brought near to Elohim [or, <i>to judges</i>], [to see] whether or not he has put his hand to [the fruit of] his neighbor's works.</p>	<p>If a man gives silver or other valuables to a neighbor for safekeeping, but they are stolen from that man's house, there are several possible steps to take. First, a search for the thief will be launched, and, if successful, then the owner of these things will have them restored to him times two. However, if the thief is not caught, then all parties will come before the judges to determine whether or not the keeper of the valuables is liable for the loss.</p>
<p>In every matter of trespass—over an ox, over a donkey, over a lamb, over an outer garment, over any lost thing—he will say that it [is] here, even to the Elohim [or to the judges] will come the testimony of both of them, which Elohim [(the) judges] declare guilty, [and] he will repay double to his associate.</p>	<p>In every place where he has been accused—whether it be with regards to an animal or a garment—testimony will be taken before the judges. If he is declared liable, then he will pay his neighbor twice the value of which were stolen.</p>
<p>When a man gives to his associate a donkey or an ox or a lamb (or any animal) to keep, and it dies or suffers a serious injury [lit., <i>was broken</i>] or was taken, [yet] no one saw [anything], a solemn oath of Y^ehowah is taken between the two of them, that he had not put his hand against the property [lit., <i>work, labor</i>] of his associate and take [from] his associate, and he will not be held liable [lit., <i>he will not make good, he will not restore</i>]. But if [the animal] is definitely stolen [while] with him, he will make restitution to the owner. If the flesh of the animal was torn, he will take the witness of the torn flesh and he will not be held liable [lit., <i>he will not restore</i>].</p>	<p>If someone entrusts his associate with his property—say a donkey, lamb or ox—any kind of animal—and it dies or suffers some serious injury or is taken, yet no one saw what happened, then the two men will take an oath of Jehovah between one another. The one overseeing the property must swear that he has not put his hand up against the owner's property; and he will not be held liable for the loss. However, if the animal is stolen when in his care, he will make restitution to the owner. If somehow the flesh was torn, he will take proof of the torn flesh to the owner and he will not be held liable.</p>
<p>When a man from with him asks [possibly, <i>borrowed from</i>] his associate, [an animal to be employed] and it is injured or it died, the owner not being with it, he will make full restitution. If the owner was with him, [then] he will not restore [its value], if it was hired, [as] it came with its hiring fee [or, <i>wages, remuneration, hire</i>].</p>	<p>If a man borrows an animal from his associate, and that thing dies or is injured—if the owner is not there with it, the borrower will make a full restitution for the loss. However, if the owner was with him, then he will not restore the value of the borrowed animal, as its value was a part of the cost.</p>
<p>Various and sundry laws</p>	
<p>When a man seduces a virgin who is not promised in marriage and he has lain with her, he will certainly give a marriage dowry for her to wife, on his [own] behalf. If the father adamantly refuses to give her to him, [then] he will weigh out silver as a dowry price for virgins.</p>	<p>If a man seduces a virgin, a woman who is not promised in marriage, and he lies with her, then he will certain offer a marriage dowry for her to wife, for himself. If the father adamantly refuses to give her to him, then he will still pay the appropriate amount of silver as a dowry price given for a virgin.</p>
<p>You will not allow a sorceress to live.</p>	<p>You will execute witches and sorceresses.</p>
<p>All [those] who lie with an animal will surely be executed.</p>	<p>Anyone who has carnal relations with an animal will surely be executed.</p>

A Complete Translation of Exodus 22	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[Those] sacrificing to [other] elohim [and] not to Y ^e howah alone, will be devoted [to destruction].	Those who sacrifice to any gods other than Jehovah alone will be devoted to death.
You will not take advantage of the immigrant and you will not oppress him, for you [all] were immigrants in the land of Egypt.	Do not take advantage of immigrants and do not oppress them, for you were immigrants in the land of Egypt.
You [all] will not oppress any widows and orphans, [for] if you oppress [<i>afflict, persecute, or intimidate</i>] them [severely], and he [or she] cries out [loudly] to Me, I will certainly hear their outcry. My anger will burn [against you] and I will kill you [all] with the sword, so that your women will become widows and your sons [will become] fatherless.	Because I am a just God, you are not to oppress, afflict or intimidate the widows and orphans. If you make their lives miserable and they call out to Me, then I will hear their outcry and I will do something about it. My anger will burn against you and I will kill you with the sword, and thereby, I will make your wives into widows and your children into orphans.
If you lend My people silver—the poor [who are] with you, you will not be to him as a creditor [or, a <i>moneylender, commercial lender</i>]. You will not put interest on him.	If you lend My people silver—the poor who are with you, you may not act as a commercial lender to them.
If you take a pledge of an outer garment of your neighbor until the coming in of the sun, you will return it to him, for it [is] his only covering; it is the garment for his body, so how does he lay down? And it is, when he cries out to Me, I will hear [him], for I [am] gracious [and merciful].	And if you take some sort of a pledge, like their overcoat, then you will return it to him as the sun goes down, as it is his only covering. He requires his coat for warmth at night, so how can he lay down without it? And, be assured, that if he calls out to Me, I will hear him, for I am gracious and merciful.
You will not revile Elohim [or, <i>judges</i>]; you will not curse the ruler of My people.	You will not revile God [or, <i>judges</i>]; nor will you curse the ruler of My people.
You will not delay [with] your harvest and the overflow [of your wine presses].	You have responsibilities to Me regarding your harvest and the overflow of your wine presses.
The firstborn of your sons, you will give to Me; so you will do with your oxen and your flocks. [For] seven days, it will remain with its mother; [but] on the eighth day, you will give it to Me. You [all] will be men of consecration to Me. Therefore, you [all] will not eat flesh torn [by beasts] [laying] in a field. You will cast it before the dog [for it to eat].	You will not delay with what I require. You will give the firstborn of your sons to Me; and you will do so with your oxen and flocks as well. For seven day, the firstborn will remain with his mother; but on the eighth day, you will give it to Me. You are a people set apart to Me. Therefore, you will not eat flesh torn laying in a field apart by beasts. You will throw it out for the dogs to eat instead.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. touched on Exodus 22:1 in lesson #264 of the 1972 David series (631).

