

EXODUS 23

Written and compiled by Gary Kukis

Exodus 23:1–33 Laws of Justice, the Sabbath, and the Feasts/The Angel of God

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

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

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Exodus 23:1](#)

[Exodus 23:2–3](#)

[Exodus 23:4–5](#)

[Exodus 23:6–8](#)

[Exodus 23:9](#)

[Exodus 23:10–11](#)

[Exodus 23:12](#)

[Exodus 23:13](#)

[Exodus 23:14–17](#)

[Exodus 23:18–19](#)

[Exodus 23:20–22](#)

[Exodus 23:23–24](#)

[Exodus 23:25–26](#)

[Exodus 23:27–30](#)

[Exodus 23:31–33](#)

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: God continues speaking to Moses, focusing first on laws of justice—not giving a false witness, not favoring or disfavoring someone due to their economic status. We are even to treat our enemies in grace, looking out for their possessions in fact. Anyone involved in a matter of justice is not to be swayed by a bribe; no one is to take advantage of a foreigner. God also spoke of the Sabbath year, the Sabbath day and He institutes 3 annual feasts of gathering that Israel is to observe.

This chapter closes out with God promising to send His Angel to guide Israel into their new land and that Israel was to defeat those currently living in that land.

The Bible Summary of Exodus 23 (in 140 characters or less): *You shall not pervert justice. Each year you shall hold feasts. My angel will lead you and I will drive your enemies from the land.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 23, 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 23:

Introduction

vv. 1–9	Just Interactions with Others
vv. 10–13	The Sabbath Year, the Sabbath Day, Other Gods
vv. 14–19	The Three Feasts of Assembly
vv. 20–33	Israel in the Land of Canaan
vv. 20–23	The Angel of God Will Go Before Israel
vv. 24–26	Serving Y^ehowah and Attendant Blessings
vv. 27–30	Israel Incrementally Takes Control of the Land
vv. 31–33	The Borders of Israel; Warning Against Idolatry

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	Titles and/or Brief Descriptions of Exodus 23 (by various commentators)
Introduction	Brief, but insightful observations of Exodus 23 (various commentators)
Introduction	Fundamental Questions About Exodus 23

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

- v.
- v.
- v.
- v.
- v.
- v.
- v. 31 [The Borders of Israel from Exodus 23](#) (a map)
- v.
- v.

- Summary [A Set of Summary Doctrines and Commentary](#)
- Summary [Why Exodus 23 is in the Word of God](#)
- Summary [What We Learn from Exodus 23](#)
- Summary [Jesus Christ in Exodus 23](#)
- Summary [Shmoop Summary of Exodus 23](#)
- Summary [Edersheim Summarizes Exodus 23](#)
- Summary

- Addendum [Josephus' History of this Time Period](#)
- Addendum [A Complete Translation of Exodus 23](#)
- Addendum [Word Cloud from a Reasonably Literal Paraphrase of Exodus 23](#)
- Addendum [Word Cloud from Exegesis of Exodus 23](#)

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](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Exodus 23

Introduction: Exodus 23 continues with the laws for which there are no expressed judgements. The first set of ordinances deal with one's correct behavior in the legal system; the second with the Sabbath year and the Sabbath day; the third set of ordinances were about three of Israel's feasts. The last portion of Exodus 23 is God's promises and His expectations concerning the conquest of the land.

From Exodus 20:21 through the to the end of this chapter, we have a series of laws given by God directly to Moses. First God gave the Ten Commandments so that all Israel could hear them. The people of Israel shirked in fear and asked that only Moses hear God, and that he speak to them. This is how this was set up, starting at the end of Exodus 20:

Exodus 20:18–19 Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, lest we die."

Exodus 20:20 Moses said to the people, "Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin."

Exodus 20:21 The people stood far off, while Moses drew near to the thick darkness where God was.

Exodus 20:22 And the LORD said to Moses, "Thus you shall say to the people of Israel: 'You have seen for yourselves that I have talked with you from heaven. (ESV; capitalized)

From Exodus 20:22 all the way to the end of chapter 23, God is speaking to Moses, giving him these laws. With Exodus 24:1, we return to narrative, where God appears to send Moses back down to fetch Aaron and some of the other men to come up to worship Him. So, what appears to be the case is, Moses is separated from the people, and God speaks these laws to him over a period of, perhaps, a few hours (perhaps just an hour?).

Our study, for the past few chapters, has simply been on the laws which God gave Moses, immediately after giving all the people the Ten Commandments.

Some have suggested that many of the laws given in this section of Exodus can be matched up with the Ten Commandments, giving specific instances to look out for. The first 8 verses here appear to be related to, *You will not bear false witness*.

Previously, I had wondered about God’s organization, and why sometimes the topics of law could be so disparate. However, in my own study, I have very much preferred not having one entire chapter on this or that subset of related laws. It is much easier to get bogged down in something like that; even to the point of losing one’s concentration because the subject matter is so similar throughout.

In this chapter, God really mixes up the material covered, so that we can more easily be attentive. Besides, if someone wants to cover all the aspects of a particular topic (like the Feast of Ingathering), then all of those passages can be examined and compared.

Titles and/or Brief Descriptions of Exodus 23 (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 23 (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 23

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Exodus 23

Exodus 23 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 23

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Exodus 23

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Duration; size

Item	Duration; size

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Timeline for Exodus 23

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical 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.				Ahmose reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			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)

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
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).
					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.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 23:

A Synopsis of Exodus 23

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 23 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

A Synopsis of Exodus 23 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 23.

[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](#)

[Charts, Graphics and Short Doctrines](#)

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 23

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Paragraph Divisions of Modern Translations for Exodus 23

NASB

NKJV

NRSV

TEV

NJB (FOLLOWS MT)

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Exodus 23): 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.

Beginning with v. 14, I returned to using the Complete Apostles' Bible for the Greek translation (it is an updated version of Brenton's translation made by Paul W. Esposito).

As has been my tradition, since all of this chapter is God speaking, I will begin and end the chapter with quotation marks. I will not engage in proper English and begin each new paragraph with quotation marks.

Like all of these laws, these are written with the idea that the people would obey these laws after entering into Canaan and settling there (after taking it).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We continue with this verse to list a series of ordinances without specific judgements. That is, there is no recommended penalty. This does not mean that a breach of these ordinances carries with it no judicial or civil penalty, but that the judge was given the latitude to penalize as he saw fit. Most of the next nine verse are applications of the ninth commandment.

Just Interactions with Others

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:

“You will not lift up a report of falsehood; you will not put your hand with an unrighteous [man] to be a witness of violence [wrong, oppression].

Exodus
23:1

Kukis moderately literal:

“You will not raise up a false report; you will not place your hand with the unrighteous man to be an unrighteous witness.

Kukis not-so-literal paraphrase:

“You will not initiate a false report; you will not join forces with an unrighteous man to give false testimony for personal gain.

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.

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).

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

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)	"You will not lift up a report of falsehood; you will not put your hand with an unrighteous [man] to be a witness of violence [<i>wrong, oppression</i>].
Dead Sea Scrolls	.
Targum (Onkelos)	Thou shalt not take up a false report, nor set thine hand with the wicked to be a false witness for him. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	Sons of Israel My people, take not up lying words from a man who accuseth his neighbour before thee, nor put thine hand with the wicked to become a false witness.
Jerusalem targum	.

Revised Douay-Rheims ³	You shall not receive the voice of a lie: neither shall you join your hand to bear false witness for a wicked person.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. "You shall not spread a false report. Do not join your hand with the wicked to be a malicious witness.
Lamsa's Peshitta (Syriac)	YOU shall not confirm a false report: do not stretch out your hand taking oaths with the guilty to become a false witness for him.
Updated Brenton (Greek) ⁴	Thou shalt not receive a vain report: thou shalt not agree with the unjust man to become an unjust witness.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	Do not let a false statement go further; do not make an agreement with evil-doers to be a false witness.
Easy English	God's laws for what is fair and kind Do not make false reports. Do not say false words to give help to a bad man.
Easy-to-Read Version—2006	"Don't tell lies against other people. If you are a witness in court, don't agree to help a bad person tell lies.
God's Word™	.
Good News Bible (TEV)	.
The Message	"Don't pass on malicious gossip. "Don't link up with a wicked person and give corrupt testimony.
Names of God Bible NIRV	. Laws About Mercy and Fairness "Do not spread reports that are false. Do not help a guilty person by telling lies in court.
New Simplified Bible	»Do not spread false rumors. Do not help a guilty person by offering false testimony.

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

Contemporary English V. The Living Bible	Don't spread harmful rumors or help a criminal by giving false evidence. "Do not pass along untrue reports. Do not cooperate with an evil man by affirming on the witness stand something you know is false.
New Berkeley Version	.
New Life Version	Different Laws "Do not tell a lie about someone else. Do not join with the sinful to say something that will hurt someone.
New Living Translation	A Call for Justice "You must not pass along false rumors. You must not cooperate with evil people by lying on the witness stand.
Unlocked Dynamic Bible	"Do not lie about other people. Do not help someone who is guilty by lying about what happened.
Unfolding Bible (simplified) ⁶	.

Partially literal and partially paraphrased translations:

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.

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

American English Bible	'You should not accept false testimony, nor should you allow anyone who is crooked to provide false testimony.
Beck's American Translation	.
Common English Bible	Don't spread false rumors. Don't plot with evil people to act as a lying witness.
New Advent (Knox) Bible	Never must thou take up a false cry, or join hands with the guilty by giving false witness in their favour.
Translation for Translators	"Do not tell to others ◀false rumors/untrue reports▶ about other people. Do not help someone who is guilty by ◀testifying falsely/lying▶ about what happened.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	Do not carry a false report; do not set your hand with the wicked one, to become a lying witness. Literally, "report of futility."
Ferrar-Fenton Bible	You shall not make a false oath. You shall not set your hand to commit fraud.
God's Truth (Tyndale)	You shall not accept a vain tale, neither shall put your hand with the wicked to be an unrighteous witness.
HCSB	Laws about Honesty and Justice "You must not spread a false report. Do not join [Lit <i>join hands with</i>] the wicked to be a malicious witness.
International Standard V	Laws about Truthful Testimony "You are not to spread a false report, nor are you to join forces with the wicked to be a malicious witness.
Jubilee Bible 2000	Thou shalt not admit a false rumour; put not thine hand with the wicked to be a false witness.
Lexham English Bible	Regulations Regarding Justice "You will not {spread} a false report. Do not lift your hand with [the] wicked to be a malicious witness.
NIV, ©2011	Laws of Justice and Mercy "Do not spread false reports. Do not help a guilty person by being a malicious witness.
Tree of Life Version	.
Unfolding Bible Literal Text ⁷	.
Unlocked Literal Bible	.
Urim-Thummim Version	You will not raise a false report, do not lay your hand with the wicked to be an erroneous witness.
Wikipedia Bible Project	You will not bring spurious testimony. Do not extend your hand with the wicked, to be an aid to violence.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Do not make false statements. And do not join hands with the wicked by being a malicious witness.
The Heritage Bible	You shall not lift a ruinous report; do not place your hand with the wicked to be an unrighteous witness.
New American Bible (2002) ⁸	"You shall not repeat a false report. Do not join the wicked in putting your hand, as an unjust witness, upon anyone.
New American Bible (2011) ⁹	You shall not repeat a false report. Do not join your hand with the wicked to be a witness supporting violence. Dt 19:16–21.
New English Bible–1970	Justice and fairness.

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>

	You shall not spread a baseless rumour. You shall not make common cause with a wicked man by giving malicious evidence.
New Jerusalem Bible	'You will not spread false rumours. You will not lend support to the wicked by giving untrue evidence.
New RSV	.
Revised English Bible—1989	You must not spread a baseless rumour, nor make common cause with a wicked man by giving malicious evidence.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“You are not to repeat false rumors; do not join hands with the wicked by offering perjured testimony.
exeGesés companion Bible	JUDGMENT AND MERCY Neither bear a vain report: nor put your hand with the wicked to become a witness of violence.
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	“Do not bring a false report. Do not put your hand with the wrong to be a malicious witness.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	YOU SHALL NOT RECEIVE A VAIN REPORT: YOU SHALL NOT AGREE WITH THE UNJUST MAN TO BECOME AN UNJUST WITNESS.
Awful Scroll Bible	Were yous to take up a calumnious report? - were yous to set you all's hand with they wicked, to be a malignant witness? -
Charles Thompson OT Concordant Literal Version	.
	You shall not carry a futile report; do not set your hand with the wicked to become a malicious witness.
Darby Translation (1889)	.
exeGesés companion Bible	.
Orthodox Jewish Bible	Thou shalt not spread a false report; put not thine hand with the rashah to be an ed chamas (malicious witness).
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Various Laws “You shall not give a false report; you shall not join hands with the wicked to be a malicious witness [promoting wrong and violence].
The Expanded Bible	Laws About Fairness “You must not ·tell lies [·give a false report]. If you are a witness in court, ·don't help [· you shall not set hands with] a wicked person ·by telling lies [with a false/violent/malicious witness].
Kretzmann's Commentary	Verses 1-9 Further Ordinances Regarding Social Relations Thou shalt not raise a false report, undertake to testify of a promise or agreement which was not heard with your own ears. Put not thine hand with the wicked to be

Syndein/Thieme	<p>an unrighteous witness, to charge your neighbor with any form of wickedness, to involve him in quarrels before court. Testimony should never be given in favor of some criminal act.</p> <p>{Prohibition Against Trouble Makers}</p> <p>You shall not raise a false report. Put not your hand with the wicked to be an unrighteous witness.</p>
The Voice	<p>Eternal One: Do not pass along a false report. Do not plot with evil people to give a false witness.</p>

Bible Translations with Many Footnotes:

The Complete Tanach ¹⁰	You shall not accept a false report; do not place your hand with a wicked person to be a false witness.
-----------------------------------	---

You shall not accept a false report: Heb. לֹא תִשָּׂא, as the Targum [Onkelos renders]: You shall not accept a false report. [This is] a prohibition against accepting slander (Mechilta, Pes. 118a, Mak. 23a), and for a judge [it dictates] that he should not hear the plea of one litigant until his opponent arrives (Mechilta, Sanh. 7b).

do not place your hand with a wicked person: who files a false claim against his neighbor, for whom he had promised to be a false witness.

The Geneva Bible
Kaplan Translation

Justice

Do not accept a false report.

Do not join forces with a wicked person to be a corrupt witness.

accept

(Targum; Rashi; cf. Pesachim 118a; Sanhedrin 7a). Or, 'do not spread false rumors' (Ibn Ezra).

false report

(Targum; Rashi). Or, 'an illegal report' (see Exodus 20:7). This prohibits the courts from accepting illegal testimony, specifically when the defendant or opposing party is not present (Sanhedrin 7a; Yad, Sanhedrin 21:7; Sefer HaMitzvoth, Negative Commandment 281). Or, 'a trivial report.' This is seen as a commandment against listening to malicious gossip (lashon ha-ra) when not necessary, even if it is true (Pesachim 118a).

to be a corrupt witness

Since two witnesses are always needed (Numbers 35:30, Deuteronomy 17:6, 19:15), and a wicked person is not a valid witness, it is forbidden to join with him to make a pair (Mekhilta; Saadia; Yad, Eduth 10:1; Ibn Ezra; Sforno). Or 'Do not join forces with a wicked person to be a false witness' (Targum; Rashi).

NET Bible®

Justice

¹“You must not give² a false report.³ Do not make common cause⁴ with the wicked⁵ to be a malicious⁶ witness.

^{1sn} People who claim to worship and serve the righteous judge of the universe must preserve equity and justice in their dealings with others. These verses teach that God’s people must be honest witnesses (1-3); God’s people must be righteous even with enemies (4-5); and God’s people must be fair in dispensing justice (6-9).

^{2tn} Heb “take up, lift, carry” (נָסָא, nasa’). This verb was also used in the prohibition against taking “the name of Yahweh in vain.” Sometimes the object of this verb is physical, as in Jonah 1:12 and 15. Used in this prohibition involving speech, it covers both originating and repeating a lie.

^{3tn} Or “a groundless report” (see Exod 20:7 for the word שָׁוְיָ, shav’).

^{4tn} Heb “do not put your hand” (cf. KJV, ASV); NASB “join your hand.”

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](#).

^{5th} The word “wicked” (רָשָׁע, rasha’) refers to the guilty criminal, the person who is doing something wrong. In the religious setting it describes the person who is not a member of the covenant and may be involved in all kinds of sin, even though there is the appearance of moral and spiritual stability.

^{6th} The word חָמָס (khamas) often means “violence” in the sense of social injustices done to other people, usually the poor and needy. A “malicious” witness would do great harm to others. See J. W. McKay, “Exodus 23:1-43, 6-8: A Decalogue for Administration of Justice in the City Gate,” VT 21 (1971): 311-25.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...you will not lift up a report of falseness, you will not set your hand down with the lost to (be) a witness of violence,...
C. Thompson LXX (updated)	You will not countenance an idle report, nor conspire with the unrighteous to be a false witness.
Context Group Version	You shall not take up a false report: don't put your hand with the wicked to be a decadent {or condemned, unreliable} witness.
English Standard Version	.
Green’s Literal Translation	You shall not utter a false report; You shall not put your hand with the wicked, to become a violent witness.
Modern English Version	.
Modern Literal Version	Laws of Justice and Mercy You must not give a false report. Do not join your hand with the wicked to be a malicious witness.
NASB	Sundry Laws “You shall not bear a false report; do not join your hand with a wicked man to be a malicious witness.
New European Version	Principles of Judgment You shall not spread a false report. Don't join your hand with the wicked to be a malicious witness.
New King James Version	Justice for All “You shall not circulate a false report. Do not put your hand with the wicked to be an unrighteous witness.
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	Thou dost not lift up a vain report; thou dost not put thy hand with a wicked man to be a violent witness.

The gist of this passage: You are not to suborn perjury, particularly when it is in conjunction with a guilty man.

Exodus 23:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
לֹא (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518

Exodus 23:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâ' (נָשָׂא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	2 nd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
shêma' (שָׁמַע) [pronounced SHAY-mahg']	<i>a report; a hearing; speech; fame; singing, music; a sound; news, tidings</i>	masculine singular construct	Strong's #8088 BDB #1034
This word is derived from shâma' (שָׁמַע) [pronounced shaw-MAHG'], which means <i>to listen, to hear; to listen and obey; to give heed to; to pay attention to</i> . Strong's #8085 BDB #1033. Gesenius lists this as one word, but with several meanings; BDB separates this into two words.			
shâv' (שָׁו) [pronounced shawv']	<i>wickedness, iniquity; destruction, calamity; falsehood, a lie, false report; vanity, emptiness, unsubstantial, worthlessness</i>	masculine singular noun with the definite article	Strong's #7723 BDB #996

It is that which furnishes no support, that which cannot uphold or sustain, and will give away when any trust is placed in it.

Translation: "You will not raise up a false report;..."

The first portion of Ex. 23 deals with correct legal behavior. Although lying is wrong 99% of the time, this verse relates particularly to one's testimony as a witness. This verse begins with the negative plus the 2nd masculine singular, Qal imperfect of nâsâ' (נָשָׂא) [pronounced naw-SAW], which is translated 46 different ways in the KJV version, Qal stem alone. Although we see it translated by such words as *bring forth, burn, fetch, forgive, marry, pardon, receive, respect, set, spare, yield*, it means *lift up, carry*. The point is that there is more to this in context than just a simple lie. If that were the case, then the verb would have been a verb denoting simple speech. However, this is something that you are picking up and carrying around with you and presenting it to others. It is more than a simple, white lie spoken one time (this does not excuse the so-called white lie; however, that is not what is in view here).

Report is masculine singular construct of shêma' (שָׁמַע) [pronounced SHAY-mahg'] and this is not just a saying or a few words, but it is *an organized and/or formal report* (Deut. 2:25 Isa. 23:5). It is something which should be heard or listened to, which is why it is often translated *hearing*. It is the information reported about someone who is famous (Num. 14:15 1Kings 10:1 2Chron. 9:1 Job 28:22) and in that context is translated *fame*. Even Young, who prides himself on a consistent literal translation, translates this word, which only occurs 19 times in the Bible, at least four different ways. Shêma's root means *to hear*. It has a active and a passive meaning: it is *that which is spoken so that several people will hear it or that which is heard by several people*. *Report* is a good one-word, almost all-purpose rendering; *proclamation* being too formal for some contexts. One person's take on rendering one language into another was that human experience is all the same and for every word in one language, there will be a corresponding word in another language. As we have gone through these verses, I hope it is obvious to you that notion is crock.

Report is modified by the word shâv' (שָׁו) [pronounced shawv'] which we saw in the third commandment where we were not to use our Lord's name in vanity and emptiness. Here it means *empty, worthless, vain, false, meaningless*. The report is *empty, meaningless, and worthless* because it is false. This word deals with the quality of the report because of its content rather than directly with the content of the report. A report or a testimony which is *false* is, accordingly, *empty, meaningless and worthless*.

I believe that the idea here is to initiate a false report.

This statement appears to be connected to the commandment that, *You will not bear false witness.*

Exodus 23:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לוּל or לֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shîyth (שִׁיחַ) [pronounced <i>sheeth</i>]	<i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>	2 nd person masculine singular, Qal imperfect	Strong's #7896 BDB #1011
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
'îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
râshâ' (רָשָׁע) [pronounced <i>raw-SHAWG</i>]	<i>unrighteous; malevolent, lawless, corrupt, wicked (hostile to God); criminal; guilty [of sin] [against God or man]; having an unrighteous cause</i>	masculine singular adjective; can act like a substantive	Strong's #7563 BDB #957
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
'êd (עֵד) [pronounced <i>gayde</i>]	<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 construct	Strong's #5707 BDB #729
châmâç (חַמָּץ) [pronounced <i>khaw-MAWC</i>]	<i>violence, wrong, cruelty, oppression; injustice; unrighteousness; that which is gained by violence and wrongdoing</i>	masculine singular noun	Strong's #2555 BDB #329

Translation: ...you will not place your hand with the unrighteous man to be an unrighteous witness.

The word usually translated *wicked* (an unfortunately out-of-date term) is *râshâ'* (רָשָׁע) [pronounced *raw-SHAWG*] and it often means *criminal* (Ex. 2:13 Num. 35:31 Deut. 25:2 2Sam. 4:11 Psalm 109:7 119:53, 61). It is in contrast with the *righteous* (Gen. 18:25 Deut. 25:1 Mal. 3:18) and with the *just* (Psalm 37:12) and is occasionally translated *ungodly* (2Chron. 19:2 Job 34:18 Psalm 1:1, 4, 6). This is clearly unregenerate man (Psalm 101:8 119:55); however it is more than that. This is the man who is criminal and condemned, if not by man's laws, then by God's. An outstanding, modern, one-word rendering would be *malevolent* [pronounced *ma-LEV-a-lenf*] for

those whose vocabulary exceeds 1000 words. Other good renderings would be *maleficent, reprehensible (worthy of blame), corrupt, reprobate*; and reasonable but less satisfying would be the translations *ungodly, corrupt, unredeemable, unregenerate, iniquitous, wicked*. If you have been raised under the KJV, *wicked*, with an annotated use *criminal* would cover the meaning here. In this verse, the adjective acts as a substantive, so the renderings *criminal, malefactor, reprobate*. would be apropos.

When we give a worthless report, joining hands with a criminal, our witness is *châmâç* (חָמָאֵץ) [pronounced *khaw-MAWC*], a word usually translated *violence* (Gen. 6:11, 13 49:5 2Sam. 22:3, 49); however, there are a number of instances where *violence* would be totally inappropriate (Gen. 16:5 Deut. 19:16). Therefore, a more suitable translation should be sought. The behavior described by *châmâç* is consistently wrong, often involving violence and/or criminal activity. It is a noun which here is used to modify the word *witness*. I personally lean towards the words *malicious, cruelty, corrupt or corruption*, because such terms can imply criminality and/or violence in the right context. Several of our laws place a person who lies in a legal proceeding in the same category as the criminal. He becomes an accomplice to his criminal activity, as his testimony or witness is false, thus misleading those who are after the truth and, eventually, after justice. This concept is based upon the solid Biblical principles found here. A gang member or a friend may give false testimony (or lie) when questioned by police officers in order to protect a criminal; that person by his testimony is a witness of *corruption, maliciousness, and cruelty*.

The first half of this verse presents someone who appears to be working alone; in this situation, someone asks you to work with them, apparently to defraud another. The testimony given is related to gaining something through violence or wrongdoing.

On the other hand, many translators saw these as related statements, where the false statement being made is to help out a guilty man.

Exodus 23:1 “You will not raise up a false report; you will not place your hand with the unrighteous man to be an unrighteous witness.

Lev. 19:16 carries a similar prohibition: You will not go about as a slanderer among your people and you are not to take a stand against the life of your neighbor; I am Y^ehowah. Deut. 22:13–19 deals with a specific act of perjury involving marriage. If a man turns against his wife and falsely accuses her of not being a virgin at marriage in order to get out of the marriage, he would be fined and he must remain in the marriage. In 1Kings 21, we have an example of Ahab who indirectly kills a man by false testimony against him, and gains possession of his land. Under these circumstances, God intervened and punished Ahab. God continues to intervene.

We become discouraged at times because we live in an unjust world and people commit crimes for which they are not punished. We do not have to worry. If all legal action has been pursued for naught or if the criminals have never been apprehended, God will see to justice being done. We may not be able observe God's justice, but He will leave no criminal unpunished, no wronged saint un-avenged. I have had personal situations where I could have taken various individuals to the civil courts where I have instead left the matter in God's hands and God saw to it that I was repaid and they were punished. I've had to put innumerable matters into God's hands and I was not always allowed to see the results—but I know that God took care of the matter. This does not mean that we do not avail ourselves of the legal system nor do we disregard the civil court system; however, if we are to a point where we are trying to obtain legal revenge, God can avenge us much better than any court system can. No one gets away with anything on this earth, including you and including me.

If you ever sue someone (or are the cause of someone being sued¹¹), then you have better check, re-check, and triple check your motivations.

I knew of two Christians, one of whom sued the other over the repair of a vehicle. The one who sued got money; was vindicated in court; but he also lost many of his friendships at the church.

¹¹ In the case of residents who complain to a neighborhood association.

Exodus 23:1 “You will not initiate a false report; you will not join forces with an unrighteous man to give false testimony for personal gain.

You will not be after a multitude for evil and you will not testify upon a suit to turn aside after a multitude to turn away. And a helpless you will not show partiality toward in a suit.

Exodus
23:2–3

You will not follow after a group [of men] for evil [*injury or iniquity*] and you will not testify about a lawsuit to veer off after a multitude to turn away [from justice]. And you will not show partiality towards the poor [man] in a lawsuit.

You will not allow yourself to be turned away from justice by following a group of men for evil. You will not show partiality towards the poor and helpless in a lawsuit.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not be after a multitude for evil and you will not testify upon a suit to turn aside after a multitude to turn away. And a helpless you will not show partiality toward in a suit.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Thou shalt not follow the many to wickedness, neither shalt thou fail to teach that which in thine eyes is judgment; [Other copies, “what thou hast sought out concerning judgment.”] after the many (majority?) thou shalt fulfil judgment. And upon the poor thou shalt not be pitiful in judging him.
Targum (Pseudo-Jonathan)	Sons of Israel My people, you shall not go after the many to do evil, but to do good; and no one among you shall restrain himself from affirming justly concerning his neighbour in the judgment, by saying, Behold, the judgment sides with the many. [JERUSALEM. Sons of Israel My people, you shall not go after the multitude to do evil, but to do good; and no one of you shall restrain himself from setting forth the just cause of his neighbour in the judgment, nor say in your heart, The judgment sides with the many.] And to the poor man who is guilty in his cause, thou shalt not be partial in having compassion upon him; for there must not be respect of persons in judgment.
Revised Douay-Rheims	You shall not follow the multitude to do evil: neither shall you yield in judgment, to the opinion of the most part, to stray from the truth. Neither shall you favour a poor man in judgment.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall not follow a crowd to do evil; neither shall you testify in court to side with a multitude to pervert justice; neither shall you favour a poor man in his cause.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not follow a multitude to do evil; neither shall you testify in a lawsuit so as to pervert justice, in order to side with a multitude which deviates from justice. 3 Neither shall you be partial to a poor man in his lawsuit.
Updated Brenton (Greek)	Thou shalt not associate with the multitude for evil; thou shalt not join thyself with a multitude to turn aside with the majority so as to shut out judgment. And thou shalt not spare a poor man in judgment.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Do not be moved to do wrong by the general opinion, or give the support of your words to a wrong decision: But, on the other hand, do not be turned from what is right in order to give support to a poor man's cause.
Easy English	Do not follow other people, to do wrong things. When you speak in front of a judge, let your words be true. Do not speak false words, to be like everyone else. But do not speak well for a poor man, only because you like him.
Easy-to-Read Version—2001	"Don't do something just because everyone else is doing it. If a group of people are doing wrong, don't join them. You must not let those people persuade you to do wrong things—you must do what is right and fair. "If a poor man is being judged, sometimes people will support him because they feel sorry for him. You must not do that. {Support him only if he is right.}
Easy-to-Read Version—2006	"Don't do something just because everyone else is doing it. If you see a group of people doing wrong, don't join them. You must not let them persuade you to do wrong things—you must do what is right and fair. "In court, don't treat a person in a special way simply because that person is poor.
<i>God's Word</i> [™]	.
Good News Bible (TEV)	Do not follow the majority when they do wrong or when they give testimony that perverts justice. Do not show partiality to a poor person at his trial.
<i>The Message</i>	Don't go along with the crowd in doing evil and don't fudge your testimony in a case just to please the crowd. And just because someone is poor, don't show favoritism in a dispute.
Names of God Bible	.
NIRV	"Do not follow the crowd when they do what is wrong. When you are a witness in court, do not turn what is right into what is wrong. Do not go along with the crowd. Do not show favor to a poor person in court.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Always tell the truth in court, even if everyone else is dishonest and stands in the way of justice. And don't favor the poor, simply because they are poor.
The Living Bible	"Don't join mobs intent on evil. When on the witness stand, don't be swayed in your testimony by the mood of the majority present, and do not slant your testimony in favor of a man just because he is poor.
New Berkeley Version	.
New Life Version	Do not follow many people in doing wrong. When telling what you know in a trial, do not agree with many people by saying what is not true. And do not show favor to a poor man when he has a problem.
New Living Translation	"You must not follow the crowd in doing wrong. When you are called to testify in a dispute, do not be swayed by the crowd to twist justice. And do not slant your testimony in favor of a person just because that person is poor.
Unlocked Dynamic Bible	Do not join with a group of people who are planning to do something evil. Do not tell the same lies they do and so keep the judge from deciding the case justly. When a poor person is on trial, do not testify in his favor just because he is poor and you feel sorry for him.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'You must not join a mob to do bad things, nor should you go along with with the majority when they are wrong. 'If a man is found guilty, you must not [free him from his responsibilities] just because he's poor, nor should you [find any man guilty] because he's poor. V. 4 is included for context (this must be v. 4 in the LXX, as it is not found in the MT).
Beck's American Translation	.
Common English Bible	Don't take sides with important people to do wrong. When you act as a witness, don't stretch the truth to favor important people. But don't privilege unimportant people in their lawsuits either.
New Advent (Knox) Bible	Never must thou follow with the crowd in doing wrong, or be swayed by many voices so as to give false judgement; even pity for the poor must not sway thee when judgement is to be given. Literally, this verse reads 'And thou shalt not pity (in the Hebrew text, adorn) the poor man in his judgement'. Some think that there is an error of transcription, which has changed the word 'great' into the word 'poor', a difference of only one letter in the Hebrew. Cf. Lev. 19.15.
Translation for Translators	Do not join a group of people who are planning to do something evil. Do not testify the way the <i>crowd wants you to</i> , if that will prevent the judge <i>from deciding the case justly/fairly</i> . When a poor person is on trial, do not <i>testify in</i> his favor <i>just</i> because he is poor <i>and you feel sorry for him</i> .

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	Do not follow after many to do evil. Do not respond after many, in a cause before a court, to cause a miscarriage of justice. Do not grant a man a favorable judgment merely because he is poor.
Ferrar-Fenton Bible	"You shall not go with the powerful to do wrong; and you shall not plead for the powerful to make excuse for their wrong-doing. And you shall not turn away from the poor man when he pleads.
God's Truth (Tyndale)	You shall not follow a multitude to do evil: neither answer in a matter of plea that you (would to follow many) turn aside from the truth, neither shall you paint a poor mans cause.
HCSB	.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	You will not {follow} a majority for evil, and you will not testify concerning a legal dispute to turn aside after a majority to pervert [justice]. You will not be partial to a powerless [person] in his legal dispute..
NIV, ©2011	"Do not follow the crowd in doing wrong. When you give testimony in a lawsuit, do not pervert justice by siding with the crowd, and do not show favoritism to a poor person in a lawsuit.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	You will not follow a crowd to do bad, and you will not testify in a dispute so as to pervert the judgment of the masses, nor will you be partial to a poor man in his dispute.
Wikipedia Bible Project	You will not follow the many to wrongdoing, and you will not answer to a dispute so as to incite the many to mistakes. And the impoverished you will not glorify in his disputes.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	.	You shall not be after a multitude <i>to do</i> evil, and you shall not answer in a controversy to stretch out after many to stretch <i>the truth</i> ; And you shall not favor one dangling in need in his controversy.
New American Bible (2002)	.	Neither shall you allege the example of the many as an excuse for doing wrong, nor shall you, when testifying in a lawsuit, side with the many in perverting justice. You shall not favor a poor man in his lawsuit.
New American Bible (2011)	.	You shall not follow the crowd in doing wrong. When testifying in a lawsuit, you shall not follow the crowd in perverting justice. You shall not favor the poor in a lawsuit. Lv 19:15.
New English Bible—1970 New Jerusalem Bible	.	You will not be led into wrong-doing by the majority nor, when giving evidence in a lawsuit, side with the majority to pervert the course of justice; nor will you show partiality to the poor in a lawsuit.
New RSV Revised English Bible—1989	.	You must not be led into wrongdoing by the majority, nor, when you give evidence in a lawsuit, should you side with the majority to pervert justice; nor should you show favouritism to a poor person in his lawsuit.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	Do not follow the crowd when it does what is wrong; and don't allow the popular view to sway you into offering testimony for any cause if the effect will be to pervert justice. On the other hand, don't favor a person's lawsuit simply because he is poor.
exeGesés companion Bible Hebraic Roots Bible	.	You shall not run after many to gain evil things. And you shall not testify as to a lawsuit, to turn aside after many in order to pervert justice. And you shall not favor the lowly in his lawsuit.
Israeli Authorized Version The Israel Bible (beta) JPS (Tanakh—1985) Kaplan Translation <i>The Scriptures</i> 1998	.	
Tree of Life Version	.	"Do not follow a crowd to do evil, nor bear witness in a strife so as to turn aside after many, to turn aside what is right. "And do not favour a poor man in his strife.
	.	"Do not follow a crowd to do evil. Nor are you to testify in a case, to follow a crowd and pervert justice. On the other hand, nor should you takes sides with a poor man in his case.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible Alpha & Omega Bible	.	YOU SHALL NOT ASSOCIATE WITH THE MULTITUDE FOR EVIL; YOU SHALL NOT JOIN YOURSELF WITH A MULTITUDE TO TURN ASIDE WITH THE MAJORITY SO AS TO SHUT OUT JUDGMENT. ¶ AND YOU SHALL NOT SPARE A POOR MAN IN JUDGMENT.
Awful Scroll Bible	.	Are yous to be after abundance? - Yous are to become unhappy - were yous to testify in a dispute, to turn aside after abundance? - Even are yous to be turned aside. Were you to show partiality to the lowly in a dispute?.
Charles Thompson OT Concordant Literal Version	.	You shall not come after the many to do evil, and you shall not respond in a contention to turn aside after the many, to turn aside judgment. Neither shall you honor the poor in his contention.
Darby Translation exeGesés companion Bible	.	Neither follow many to evil;

	nor witness in a dispute to deviate many to pervert. Esteem not the poor in his dispute.
Jubilee Bible 2000	Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause hiding behind many to wrest judgment; neither shalt thou honour a poor man in his cause.
Orthodox Jewish Bible	Thou shalt not follow a multitude to do evil; neither shalt thou speak in a riv (cause, lawsuit) to turn aside after many to pervert justice; Neither shalt thou favor a poor man in his riv (cause, lawsuit).
Rotherham's <i>Emphasized B.</i>	Thou shalt not follow multitudes to commit wickedness,—neither shalt thou answer in a quarrel, so as to turn away after multitudes to mislead, Even a poor man, shalt thou not prefer in his quarrel.
Third Millennium Bible	Thou shalt not follow the multitude to do evil; neither shalt thou speak in a cause, following many, to divert judgment. Neither shalt thou countenance a poor man in his cause.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall not follow a crowd to do [something] evil, nor shall you testify at a trial or in a dispute so as to side with a crowd in order to pervert justice; nor shall you favor or be partial to a poor man in his dispute [simply because he is poor].
The Expanded Bible	“You must not do wrong just because everyone else is doing it [follow the crowd in evil]. If you are a witness in court, you must not ruin a fair trial. You must not tell lies just because everyone else is [L You are not to give testimony in an accusation by siding with everyone else in order to distort justice]. If a poor person is in court, you must not take his side just because he is poor [L You must not be partial to a poor person in his dispute/lawsuit].
The Geneva Bible Kretzmann's Commentary	. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment. The thought of the first half of the sentence is emphasized in the second part; for to yield to the hasty judgment of the multitude merely because of the great numbers that hold an opinion, if this means deviating from the way of truth and of justice, is sharply condemned by the Lord. A witness in any case should speak the full truth to the best of his knowledge. Neither shalt thou countenance a poor man in his cause. To pretend to be moved by sympathy for the poor in favoring them in each and every suit is an affectation; God wanted His people to stand on the side of justice, regardless of consequences.
Syndein/Thieme	{Prohibition Against Mobs - Riots} You shall not follow a mob/multitude to do evil; neither shall you speak in a cause to decline . . . after many to rest. {do not get involved in anything that causes your nation to go against Biblical policies for a nation.} {Note: Verse is prohibiting 'mob justice'. God says to follow the legal system of the land.} {Verses 3-6: Principle of No Socialism} Neither shall you keep on 'showing partiality' to a needy/weaker/poor {man} in his dispute. {Note: Just because he is 'considered downtrodden' by society, he should NOT be shown preference by the national entity. This would prohibit 'affirmative action' and legal cases where the minorities are given money because 'the rich can afford it'. And, no socialism! All people are to be treated equally under the Law!}.
The Voice	Even if the majority of people are doing evil, do not follow them. Also when you are called to give testimony in a dispute, do not let the crowd pressure you into perverting justice. <i>In the same way</i> , do not side with the poor in a complaint just because he is poor.

Bible Translations with Many Footnotes:

The Complete Tanach

You shall not follow the majority for evil, and you shall not respond concerning a lawsuit to follow many to pervert [justice].

You shall not follow the majority for evil: There are [halachic] interpretations for this verse given by the Sages of Israel, but the language of the verse does not fit its context according to them. From here they [the Sages] expounded that we may not decide unfavorably [for the defendant] by a majority created by one judge. They interpreted the end of the verse: תִּטְהַל מִיֵּבֵר יִרְחֵא, “after the majority to decide,” [to mean] that if those [judges] voting [that the defendant is] guilty outnumber those voting [that the defendant is] innocent by two, the verdict is to be decided unfavorably according to their [the majority’s] opinion. The text speaks of capital cases [i.e., in regard to the death penalty] (Sanh. 2a). [Note that in monetary cases, the court requires a majority of only one judge in order to convict someone.] The middle of the verse בַּר-לֵע הַגְּעֵת-אֱלוּ, they [the Rabbis] interpreted like בַּר-לֵע הַגְּעֵת-אֱלוּ [and you shall not speak up against a master], meaning that we may not differ with the greatest of the court. Therefore, in capital cases they [the judges] commence [the roll call] from the side, meaning that they first ask the smallest [least esteemed] of them to express his opinion (Sanh. 32a). According to the words of our Sages, this is the interpretation of the verse: You shall not follow the majority for evil to condemn [a person] to death because of one judge, by whom those who declare [the defendant] guilty outnumber those who declare [him] innocent. And you shall not speak up against a master to deviate from his words. Because the “טע” [of בִּיר, meaning quarrel] is missing, they interpreted it (בִּר) in this manner [i.e., like (בִּר)]. After the majority to decide [signifies that] there is, however, a majority after whom you do decide [the verdict]. When? If those [judges] who declare [the defendant] guilty outnumber by two those who declare him innocent. And since it says: “You shall not follow the majority for evil,” I deduce that you shall follow them [the majority] for good. From here they [the Rabbis] deduced that in capital cases, we decide through [a majority of] one for an acquittal and through [a majority of] two for a conviction. Onkelos renders [this verse]: Do not refrain from teaching what appears to you concerning a judgment. The Hebrew wording according to the Targum is interpreted as follows: And you shall not respond concerning a quarrel by turning away. If someone asks you something concerning the law, do not answer by turning aside and distancing yourself from the quarrel, but judge it honestly. I, however, say, [differing from the Rabbis and Onkelos] that it [the verse] should be according to its context. This is its interpretation:

You shall not follow the majority for evil: If you see wicked people perverting justice, do not say, “Since they are many, I will follow them.”

and you shall not respond concerning a lawsuit to follow, etc.: And if the litigant asks you about that [corrupted] judgment, do not answer him concerning the lawsuit with an answer that follows those many to pervert the judgment from its true ruling. But tell the judgment as it is, and let the neck iron hang on the neck of the many. [i.e., let the many bear the punishment for their perversion of justice.]

Neither shall you glorify a poor man in his lawsuit.

Neither shall you glorify: You shall not bestow honor upon him [the destitute man] by deciding in his favor in his lawsuit, saying, “He is a poor man; I will decide in his favor and honor him.”

Kaplan Translation

Do not follow the majority to do evil.

Do not speak up in a trial to pervert justice. A case must be decided on the basis of the majority.

Do not favor [even] the poorest man in his lawsuit.

Do not follow

(Targum; Rashbam; Ibn Ezra; Bachya). Or, 'Do not follow a majority [of one] to impose a [death] penalty' (Mekhilta; Yad, Sanhedrin 8:1).

to pervert justice

(Ibn Ezra; Tur; Abarbanel). See Exodus 23:6; Deuteronomy 27:19, Malachi 3:5. The form li-n'toth here denotes 'to turn [oneself] aside' (cf. Numbers 22:26; 2 Kings 20:10; Psalms 17:11). Hence, it is also translated, 'do not speak up [in a trial] to bend yourself [to follow the consensus]' (Sefer HaMitzvoth, Negative Commandment 183; cf. Rashbam; Saadia, Yad, Sanhedrin 10:1). Or, 'Do not speak up to bend yourself [and change your mind about your verdict]' (Yad, Sanhedrin 10:2; Sefer HaMitzvoth loc. cit.). See note, this verse, 'A case must be...'

Others translate this, 'Do not speak up in a lawsuit [to coach either party]' (Bachya; cf. Yad, Sanhedrin 21:10; Choshen Mishpat 17:8).

Since the verb anah has the connotation of testimony (Exodus 20:13), the verse can also say, 'do not testify at a trial to pervert justice.'

A case must be decided...

(Chullin 11a; Bava Metzia 49b; Saadia; Sefer HaMitzvoth, Positive 175). This is a general rule that we must follow a majority in all cases.

Some put the entire second part of the verse together, 'Do not speak up in a trial, leaning toward the majority to pervert justice' (Mekhilta; Rashbam; Abarbanel). The form le-hatoh used here has the connotation of perverting justice; Isaiah 10:2, Proverbs 17:23, 18:5, Lamentations 3:35. It also has the connotation of turning aside another (Numbers 22:23, 1 Kings 8:58). Hence, 'Do not speak up in a trial to turn aside, following a majority to change someone else's decision (Chizzkuni).

“You must not follow a crowd⁷ in doing evil things;⁸ in a lawsuit you must not offer testimony that agrees with a crowd so as to pervert justice,⁹ and you must not show partiality¹⁰ to a poor man in his lawsuit.

⁷ The word מִיִּבְר (rabbim), here rendered “crowd,” is also used infrequently to refer to the “mighty,” people of importance in society (Job 35:9; cf. Lev 19:15).

⁸ For any individual to join a group that is bent on acting wickedly would be a violation of the Law and would incur personal responsibility.

⁹ Heb “you will not answer in a lawsuit to turn after the crowd to turn.” The form translated “agrees with” (Heb “to turn after”) is a Qal infinitive construct from הָטַב (natah); the same root is used at the end of the verse but as a Hiphil infinitive construct, “to pervert [justice].”

¹⁰ The point here is one of false sympathy and honor, the bad sense of the word הָדַר (hadar; see S. R. Driver, Exodus, 237).

NET Bible®

Literal, almost word-for-word, renderings:

- Brenner’s Mechanical Trans. ...you will not [follow] the abundant to dysfunction, and you will not answer upon a dispute, extending after the abundant (by) [turning away from] it, and you will not swell the weak in his dispute,...
- Charles Thompson OT .
- C. Thompson (updated) OT You will not be with the majority in wickedness, nor join with the multitude to shut out justice. In passing judgment you will not be influenced by compassion for the needy.
- Context Group Version .
- English Standard Version .
- Green’s Literal Translation .
- Modern English Version You must not follow the masses to do evil, and do not testify in a dispute that agrees with the crowd to pervert justice. You must not show partiality to a poor man in his dispute.
- Modern Literal Version .
- Modern KJV .
- New American Standard B. .
- New European Version .

New King James Version You shall not follow a crowd to do evil; nor shall you testify in a dispute so as to turn aside after many to pervert justice. You shall not show partiality to a poor man in his dispute.

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

"You are not after many to evil, nor will you testify concerning a strife, to turn aside after many to cause others to turn aside; and a poor man you will not honour in his strife.

The gist of this passage: The Israelite, as a representative of God, is not to join a crowd and testify wrongly; nor are they to decide in favor of a man simply because he is poor.

2-3

Exodus 23:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (אול or אל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הִיָּה) [pronounced haw-YAW]	<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
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; masculine plural form	Strong's #310 BDB #29
rabbôym (רַבִּיִּם) [pronounced rah ^b v-BEEM]	<i>a multitude, many [men]; great ones, elders; darts, arrows; archers; the many [as in a band of soldiers]</i>	masculine plural noun	Strong's #7227 BDB #912
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָעָה) [pronounced raw-ḠAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine plural adjective/noun	Strong's #7451 BDB #949

Translation: You will not follow after a group [of men] for evil [injury or iniquity]...

Follow is a preposition rather than a verb, but it is reasonably translated. Rabbôym (רַבִּיִּם) [pronounced rah^bv-BEEM] is an adjective meaning *much, many, great*. Here, since it follows the preposition and has no noun in the vicinity to modify, it stands alone as a substantive and means *multitude, (the) many, group, crowd*.

The word usually translated *evil* is the feminine plural of the adjective râ'âh (רָעָה) [pronounced raw-ḠAW] and it is the softer version of râ' (evil). We have the passive meanings *miseries, distresses*; and the active meanings

injuries, mischief, wrongs. In other words, these are not acts of great evil which are spoken of here. This is less than joining a gang and becoming involved in a crime spree and murder. This is a reference to activity in a group or in a gang, but it refers to significantly tamer activity. Maybe you'll steal a car, bully someone outside of the gang, engage in some petty theft. The example given is, a distortion of testimony in order to benefit the group. The point is that even the things which a more hardened gang might think is standard everyday innocuous behavior is forbidden. Certainly, by extension, the more pernicious forms of evil are therefore forbidden as well.

No verb comes between *crowd* and *evil* and *evil* is preceded by the preposition *to, for, in regard to*. The first half of this verse speaks against mob violence and against gang violence. Actually, the word *râ'âh* does not even have to result in violence but in illegal activity; in doing that which is wrong. Here we are enjoined not to become a part of this sort of activity. The message is simple—God knew then as has become very apparent—that people in groups, when it comes to illegal activity, behave differently than they would as individuals. We are able to avoid falling into a mob mentality by not following them. This would keep us away from unions which go beyond the law, from abortion protest rallies which could result in violence, from gang associations, from mob retaliation, even when the cause seems just.

When a crowd (gang, group, mob) becomes involved in illegal activity and is hauled into court, then those who are bystanders or those who are in the crowd are expected to hang together with the group. The conjunction and the negative could be translated *and [you will] not* or simply as *nor*. *Rîyb* (בִּיר) [pronounced *ree^bv*] means *strife, dispute, controversy*. It is preceded by the preposition *'al* (לְ) [pronounced *gah*], which, like most Hebrew prepositions, had a variety of applications. It generally means *upon, on, on the grounds of*; but it can mean *concerning, by, on, to*. It does not mean *in per se*, which is the way it is often rendered.

The word translated *evil* could mean *injury, iniquity or aberration*. This word sets the mood for this passage. The phrase itself, sets us up for what is to follow. The words which are used in the next phrase could be interpreted in a neutral way; however, here, the men who indicate a direction are men acting for evil.

Anytime one acts outside the law or the bounds of justice, they are acting for evil.

In this example, there are two or more men and they want you to go in a particular direction regarding a lawsuit (or a criminal matter). Since the word *evil* has been added, this indicates that following them is evil; and that doing what they suggest to do is also evil.

There is the possibility that we are seeing a majority rule here. That is, most people are taking a particular side, even though that is a evil side.

Application: I am aware of an unpopular homeowner whose has a neighbor who has gone up and down the street in order to organize neighbors against him. That is evil.

Application: Same neighborhood: quite a number of neighbors previous organized against another person in the neighborhood and forced him out for *running a business out of his house* (it would be my guess that easily a quarter of the homes have some sort of business operation which takes place in the home). The homeowners on his street decided that they did not like his particular *business*. His *business* was, he brought in girls who were without parents, for whatever reason, into his home to provide them with structure. The state or the county paid him money to do this, which is how it was determined to be a business.

Application: I was the only person who supported this person, as I lived right across the street from him and there had been absolutely no problems from his house or from his girls. This mattered nothing to the people of the neighborhood (the more militant ones), who took legal action to force him out. To me, this was evil. Now, he probably would have been better not to say anything about what was going on, but he bragged to a number of people about what he was doing, and that was his own undoing (otherwise, no one would have had any idea what he was doing at his house).

Exodus 23:2b			
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' (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
'ânâh (אָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	2 nd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
'al (לְעַל) [pronounced <i>gahl</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
rîyb (בִּיר) [pronounced <i>ree^bv</i>]	<i>strife, dispute, controversy, legal contention, forensic cause, a suit, a lawsuit; an argument used in a public discussion or debate</i>	masculine singular noun	Strong's #7379 BDB #936
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâṭâh (הִטָּה) [pronounced <i>naw-TAWH</i>]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn [aside]; to veer off; to hold out, to extend</i>	Qal infinitive construct	Strong's #5186 BDB #639
'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; masculine plural form	Strong's #310 BDB #29
rabbôym (רַבִּימ) [pronounced <i>rah^bv-BEEM</i>]	<i>a multitude, many [men]; great ones, elders; darts, arrows; archers; the many [as in a band of soldiers]</i>	masculine plural noun	Strong's #7227 BDB #912
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâṭâh (הִטָּה) [pronounced <i>naw-TAWH</i>]	<i>to extend, to stretch out, to spread out, to [cause to] reach out to; to expand; to incline downwards; to turn, to turn away [aside, to one side]; to push away, to thrust [away, aside], to repel, to deflect; to decline; to seduce</i>	Hiphil infinitive construct	Strong's #5186 BDB #639

Translation: ...and you will not testify about a lawsuit to veer off after a multitude to turn away [from justice].

This is a matter which has ended up in court or possibly is being resolved outside of court. *After* is the same preposition as *follow*. then we have the preposition *to, for, in regards to* and the Hiphil infinitive construct of the verb *nâṭâh* (נָטָה) [pronounced *naw-TAWH*], which means *stretch, bend, extend, distort*. There is no word for outright lying here; this is a bending or stretching of the testimony, or witness that you give. You leave out a crucial detail or two; you didn't see this or that; you mislead a judge or an investigating officer by suggesting another theory or an idea suggested by some bystander who was there.

The intent is to mislead those who are listening to you. So note here that even if you do fall into a crowd and it results in illegal activity, you are not to even *bend* your recollection of the facts in order to further follow this crowd. Note the first law of criminality—you never rat on another criminal; and the first law of gang membership—the preservation and welfare of the gang comes first. Both of these concepts are diametrically opposed to the Word of God. You do not become involved and when interviewed in a dispute or a court matter, you do not stretch or alter the truth in any way.

This phrase cannot be separated from the previous phrase. You are not to testify or be caused to veer away from the truth or from justice simply because there is a group pushing you in that direction.

This means that you do not follow a group of people on a set of actions if their actions or views are wrong. Some people like to be part of a group; even if that means that they are doing evil.

Application: We see this today in groups who organize demonstrations, and they often distort the facts of a situation in order to get an active following. A few years ago, a Black kid was shot by the police, and the signs carried to protest this shooting were, *Hands up, don't shoot*. However, this is not what the kid did. He did not raise up his hands and say, "Don't shoot." He forced the confrontation. There were resultant riots and a massive amount of property damage, all based upon a multitude who were followed for evil. Although the law given by God specifically applies to the courtroom; the principles of this commandment have wider application.

Exodus 23:3			
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
dal (דַּל) [pronounced <i>dah</i>]	<i>frail, helpless, powerless, weak, listless, languid, sluggish; [one who is] low, poor, needy</i>	masculine singular noun/adjective; pausal form	Strong's #1800 (and #1803) BDB #195
lô' (אֵל or אֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâdar (רָדָה) [pronounced <i>haw-DARH</i>]	<i>to swell, to honor, to pay honor to, to show partiality towards; to adorn</i>	2 nd person masculine singular, Qal imperfect	Strong's #1921 BDB #213
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
rîyb (בִּיר) [pronounced <i>ree^bv</i>]	<i>strife, dispute, controversy, legal contention, forensic cause, a suit, a lawsuit; an argument used in a public discussion or debate</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7379 BDB #936

Translation: *And you will not show partiality towards the poor [man] in a lawsuit.*

Hâdar (הֲדָר) [pronounced *haw-DARH*] means, in a good sense, *honor, adorn*; and in a bad sense it means *to be partial, to favor*. The psychology here is to err on the side of the weak and the poor against the strong. However, the defendant is innocent until proven guilty and no matter how rich the company and no matter how poor and wretched the plaintiff, this is still not a reason so side with the plaintiff. The facts are to be listened to and if the plaintiff has proven his case, then you are to side with him.

Here is a law that you might find surprising. You are not to show partiality towards a man in a lawsuit because he is helpless, poor or weak. You make a decision based upon the facts, not upon this man's need.

You do not involve yourself in a legal case, and, from the start, align yourself with the majority; or, from the start, align yourself with the poor man in the lawsuit. You look at the facts of the case and then make a decision.

Application: There are so many lawsuits against large companies which are decided in favor of the person bringing the complaint, simply because the company is rich and can afford to pay the individual off for whatever his complaint is.

So there is no misunderstanding, you do not favor the strong against the weak; or the weak against the strong; you consider both sides.

Exodus 23:2 *You will not allow yourself to be turned away from justice by following a group of men for evil. You will not show partiality towards the poor and helpless in a lawsuit.*

When it comes to giving testimony, you stick with the absolute truth; you do not color your testimony, no matter what.

Application: If you are on a jury, then you stick with the facts of the case. You do not make a decision based upon your own predispositions, based upon peer pressure; or, you make no premature decisions based upon the people in the court case. You might be making a decision that involves an oil fracking business; and another which is a poor family who has impurities in their well. You have to go on the basis of the evidence, not on the basis of your predilections (no matter which way you might lean).

Every juror on a civil suit against a company with deep pockets should have this ingrained in their minds. It is a common mentality to favor the underdog. When you have an individual standing up against a corporation or a company that they claim has wronged them and therefore they deserve compensation; we are not to automatically side with the plaintiff. So many people think, the victim is really not asking for much; and the company is so profitable. Or, they simply see the big company (corporation) as being in the wrong, without supporting evidence.

Exodus 23:3 *And you will not show partiality towards the poor [man] in a lawsuit.*

Every juror on a civil suit against a company with deep pockets should have this ingrained in their minds. It is a common mentality to favor the underdog. When you have an individual standing up against a corporation or a company that they claim has wronged them and therefore they deserve compensation; we are not to automatically side with the plaintiff. So many people think, the victim is really not asking for much; and the company is so profitable. Or, they simply see the big company (corporation) as being in the wrong, without supporting evidence.

Exodus 23:2–3 *You will not allow yourself to be turned away from justice by following a group of men for evil. You will not show partiality towards the poor and helpless in a lawsuit.*

For you meet an ox of your enemy or his ass going astray; returning, you will return him to him. For you see an ass of one hating you lying under his burden, and you will cease from loosening for him; loosening, you will loosen [his bands] from him.

Exodus
23:4–5

If [lit., *for*] you encounter your enemy's ox or his donkey going astray, you will surely return it to him. And if [lit., *for*] you see the donkey of one who hates you, lying underneath its burden, you will tend to that donkey [lit., *you will cease from loosening for him*]. You will surely loosen it [from its bonds].

Let's say that you come across one of your enemy's animals going astray; you will certainly return that animal to him. Let's say you come across an animal of one who hates you, and that animal is under a heavy load, carrying what is too much for him. You will certainly remove some of the animal's burden and return everything to the one who hates you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	For you meet an ox of your enemy or his ass going astray; returning, you will return him to him. For you see an ass of one hating you lying under his burden, and you will cease from loosening for him; loosening, you will loosen [his bands] from him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	If thou meet the ox of thy enemy, or his ass, wandering away, thou shalt surely bring it back to him. When thou seest thine enemy's ass prostrate beneath his burden, thou shalt forbear from forsaking him; [Sam. Vers., "wilt thou turn away to abandon him?"] thou shalt surely abandon what is in thy heart against him, and shalt deliver it unto him.
Targum (Pseudo-Jonathan)	If thou meet the ox of thine enemy whom thou dislikest on account of the wickedness which thou only knowest is in him, or an ass that wandereth from the way, thou shalt surely bring it to him. If thou seest the ass of thy enemy whom thou dislikest on account of the wickedness which thou only knowest to be in him, lying under his burden, and thou wouldst refrain thyself from going near him, thou shalt relinquish at once the dislike of thy heart against (thy enemy), and release and take care of the ass (or, charge thyself with him).
Revised Douay-Rheims	If you meet your enemy's ox or ass going astray, bring it back to him. If you see the ass of him that hates you lie underneath his burden, you shall not pass by, but shall lift him up with him.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again. If you see the donkey of him who hates you fallen down under his burden, do not leave him, you shall surely help him with it.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	If you meet your enemys ox or his ass going astray, you shall surely bring it back to him again. If you should see the ass of your enemy lying under its burden, and you are unwilling to help him lift it up, you should surely help him to lift it up nevertheless.
Updated Brenton (Greek)	And if thou meet thine enemy's ox or his ass going astray, thou shalt turn them back and restore them to him. And if thou see thine enemy's ass fallen under its burden, thou shalt not pass by it, but shalt help to raise it with him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	If you come across the ox or the ass of one who is no friend to you wandering from its way, you are to take it back to him. If you see the ass of one who has no love for you bent down to the earth under the weight which is put on it, you are to come to its help, even against your desire.
Easy English	Perhaps you may find your enemy's cow or donkey as it runs away. You must certainly return it to him. Perhaps you may see your enemy's donkey fall down. The basket on its back is too full of heavy things. Do not leave the donkey there. You must certainly give your enemy help with his animal.
Easy-to-Read Version–2001	"If you see a lost bull or donkey, then you must return it to its owner. You must do this even if the owner is your enemy. "If you see an animal that can't walk because it has too much to carry, you must stop and help that animal. You must help that animal even if it belongs to one of your enemies.
Easy-to-Read Version–2006	"If you see a lost bull or donkey, then you must return it to its owner—even if the owner is your enemy. "If you see an animal that cannot walk because it has too much to carry, you must stop and help that animal. You must help that animal even if it belongs to one of your enemies.
<i>God's Word™</i>	"Whenever you come across your enemy's ox or donkey wandering loose, be sure to take it back to him. Whenever you see that the donkey of someone who hates you has collapsed under its load, don't leave it there. Be sure to help him with his animal.
Good News Bible (TEV)	"If you happen to see your enemy's cow or donkey running loose, take it back to him. If his donkey has fallen under its load, help him get the donkey to its feet again; don't just walk off.
<i>The Message</i>	"If you find your enemy's ox or donkey loose, take it back to him. If you see the donkey of someone who hates you lying helpless under its load, don't walk off and leave it. Help it up.
Names of God Bible NIRV	. "Suppose you come across your enemy's ox or donkey wandering away. Then be sure to return it. Suppose you see that the donkey of someone who hates you has fallen down under its load. Then do not leave it there. Be sure you help them with it.
New Simplified Bible	»If you see your enemy's cow or donkey running loose, take it back to him. »If your enemy's donkey falls under its load, help him get the donkey to its feet again. Do not just walk away.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	If you find an ox or a donkey that has wandered off, take it back where it belongs, even if the owner is your enemy. If a donkey is overloaded and falls down, you must do what you can to help, even if it belongs to someone who doesn't like you.
The Living Bible	"If you come upon an enemy's ox or donkey that has strayed away, you must take it back to its owner. If you see your enemy trying to get his donkey onto its feet beneath a heavy load, you must not go on by but must help him.
New Berkeley Version	.
New Life Version	"If you meet a bull or donkey that belongs to a man who hates you, be sure to return the animal to him. If you see the donkey of one who hates you falling under its load, do not leave the problem to him. Help him to free the animal.
New Living Translation	"If you come upon your enemy's ox or donkey that has strayed away, take it back to its owner. If you see that the donkey of someone who hates you has collapsed under its load, do not walk by. Instead, stop and help.

Unlocked Dynamic Bible	If you see someone's bull or donkey when it is wandering away loose, take it back to its owner even if the owner is your enemy. If you see someone's donkey that has fallen down because of its heavy load, help the owner to get the donkey up again even if he is someone who hates you. Do not just walk away without helping him.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'If you find your enemy's ox or burro wandering loose, you must catch it and return it to him. And if you see your enemy's burro collapsed under its load, you shouldn't just pass it by. You must help him to get it back on its feet. [For some reason, this translation is a verse out-of-synch with the others, and it is not because it is from the LXX, which agrees with the MT.]
Beck's American Translation	.
Common English Bible	When you happen to come upon your enemy's ox or donkey that has wandered off, you should bring it back to them. When you see a donkey that belongs to someone who hates you and it's lying down under its load and you are inclined not to help set it free, you must help set it free.
New Advent (Knox) Bible	If thou hast an enemy, and findest his ox or his ass going astray, take it back to him. Here is one that hates thee, and his ass has fallen under its burden; do not pass by, help him to lift it up.
Translation for Translators	If you see someone's bull or donkey when it is wandering away <i>loose</i> , take it back to <i>its owner</i> , <i>even if the owner is your enemy</i> . If you see someone's donkey that has fallen down <i>because of its heavy load</i> , help the owner to get the donkey up again, <i>even if</i> he is someone who hates you. Do not just walk away <i>without helping him</i> .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	If you come upon your enemy's ox or donkey going astray, make sure you bring it back to him. If you see the donkey belonging to one who hates you having difficulty carrying its load, even if you would rather not help him, you must help him. Literally, "to set free." This prefigures the "love-one's-enemies" instruction of Jesus Christ
Ferrar-Fenton Bible	When you meet with the cow, or the ass of your enemy straying, you shall take it back to him. 'When you see the ass of your enemy fallen under its load, and you can ease and free it for him, you shall help to free it with him.
God's Truth (Tyndale)	When you meet your enemys ox or ass going astray, you shall bring them to him again. If you see your enemys ass sink under his burden, you shall not pass by and let him alone: but shall help him to lift him up again.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	" If you come upon the ox of your enemy or his donkey going astray, you will certainly bring it back to him. If you see the donkey of your enemy lying down under its burden, you will refrain from abandoning him. You will surely arrange [it] with him.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.

Urim-Thummim Version	If you encounter your enemy's ox or his donkey wandering astray, you will certainly return it to him again. If you see the donkey of him that hates you crushed down under its load, do not just walk away, you will certainly provide assistance.
Wikipedia Bible Project	If you run into your enemy's ox, or his donkey, astray; return you will return it to him. If you will see your detester's donkey squatting under its load, and you kept from letting it be, let you will let be alongside.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If you see your enemy's ox or donkey going astray, take it back to him. 5. When you see the donkey of a man who hates you falling under its load, do not pass by but help him.
The Heritage Bible	If you impinge upon the ox or the donkey of one hating you going astray, you, turning him back, shall turn him back to him. If you see the donkey of him who hates you lying under his burden, and would leave off loosing him, you, loosing, shall loose him.
New American Bible (2002)	"When you come upon your enemy's ox or ass going astray, see to it that it is returned to him. When you notice the ass of one who hates you lying prostrate under its burden, by no means desert him; help him, rather, to raise it up.
New American Bible (2011)	.
New English Bible—1970	When you come upon your enemy's ox or ass straying, you shall take it back to him. When you see the ass of someone who hates you lying helpless under its load, however unwilling you may be to help it, you must give him a hand with it.
New Jerusalem Bible	'If you come on your enemy's ox or donkey straying, you will take it back to him. If you see the donkey of someone who hates you fallen under its load, do not stand back; you must go and help him with it.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"If you come upon your enemy's ox or donkey straying, you must return it to him. If you see the donkey which belongs to someone who hates you lying down helpless under its load, you are not to pass him by but to go and help him free it.
exeGesés companion Bible	.
Hebraic Roots Bible	When you happen on the ox of your enemy, or his wandering donkey, returning you shall return it to him. When you see the donkey of one who hates you crouching under its burden, you shall refrain from leaving the matter to him; loosing you shall loose it from him.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	"When you meet your enemy's ox or his donkey going astray, you shall certainly return it to him. "When you see the donkey of him who hates you lying under its burden, you shall refrain from leaving it to him, you shall certainly help him.
Tree of Life Version	"If you find your enemy's ox or his donkey going astray, you must surely bring it back to him again. If you see the donkey of the one that hates you lying down under its burden, do not leave it. Rather, you are to release it with him.

Weird English, ©198 English, Anachronistic English Translations:

Alpha & Omega Bible	.
---------------------	---

Awful Scroll Bible	Was you to encounter your enemy's plowing beast or ass wandering, you was to bring it back a bringing back. Was you to see the ass of he hating you, lying down under its load - was you to desist to loose it? - You was to loose a loosing of it.
Charles Thompson OT Concordant Literal Version	. In case you come upon the bull of your enemy or his donkey going astray you shall return, yea return it to him. In case you see the donkey of one hating you reclining under its load, then you will halt from forsaking him. You shall set free, yea set it free with him.
Darby Translation	--If thou meet thine enemy's ox or his ass going astray, thou shalt certainly bring it back to him. If thou see the ass of him that hateth thee lying under its burden, beware of leaving it to him: thou shalt certainly loosen it with him.
exeGesés companion Bible	If you encounter an ox of your enemy or his he burro straying, in returning, return it to him. If you see the he burro of him who hates you crouched under his burden and cease to release him, in releasing, release him.
Orthodox Jewish Bible	If thou meet thine enemy's shor (ox) or his chamor (donkey) going astray, thou shalt surely bring it back to him again. If thou see the chamor of him that hateth thee lying under his massa, and wouldest refrain from helping him, thou shalt surely help with him.
Rotherham's <i>Emphasized B.</i>	When thou meetest the ox of thine enemy, or his ass, going astray, thou shalt, surely bring it back, to him. When thou seest the ass of him that hateth thee sinking down under his burden, and mightest have foreborne to unload him, thou shalt surely help him to unload.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"If you meet your enemy's ox or his donkey wandering off, you must bring it back to him. If you see the donkey of one who hates you lying helpless under its load, you shall not leave the man to deal with it [alone]; you must help him release the animal [from its burden].
The Expanded Bible	"If you ·see [^l encounter] your enemy's ox or donkey wandering away, you must return it to him. If you see that ·your enemy's donkey [^l the donkey of one who hates you] has fallen because its load is too heavy, do not leave it there. You must ·help your enemy get the donkey back on its feet [set it free; or rearrange its load].
The Geneva Bible Kretzmann's Commentary	. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again; for difficulties and differences with any person should not set aside the love for him as a neighbor, and for this reason the command is made emphatic. If thou see the ass of him that hateth thee lying under his burden, borne down to the ground by the greatness of the load upon him, and wouldest forbear to help him, thou shalt surely help with him, literally: "Wouldest thou hold back from helping?" Surely no man's feeling of revenge would reach the point of permitting a dumb beast to suffer. There is only one thing to do in such an extremity: relieve the beast of its load, help him to arise, assist his master in saving the burden. That such conduct requires self-denial is implied, but the Lord wants such self-denial to be practiced.
Syndein/Thieme	{Return Property - Even if to Enemy} If you meet your enemy's ox or his ass going astray, you shall surely bring it back to him again. If you see the ass of him who hates you lying under his burden, and would forbear to help him, you shall surely help with him.

The Voice

If you *are walking along and* come across your enemy's ox or donkey that has wandered away, then you must return it to its owner. If you see the donkey of someone you know who hates you and it has fallen beneath its load, you must not leave it there. You must stop and help the donkey *recover the load*.

Bible Translations with Many Footnotes:

The Complete Tanach

If you come upon your enemy's bull or his stray donkey, you shall surely return it to him. If you see your enemy's donkey lying under its burden would you refrain from helping him? You shall surely help along with him.

If you see your enemy's donkey: Heb. הֲאֵרָת יָכֹ. [The word] יָכֹ serves as an expression of “perhaps,” which is [one] of the four meanings for which יָכֹ is used (R.H. 3a). This is its meaning: Will you perhaps see his donkey lying under its burden... ? -

would you refrain from helping him?: This is the interrogative.

You shall surely help along with him: Heb. וּמַעַבְרָתָּךְ בָּזַע. This הַבִּזְעָה is an expression of help, and similarly, “restrained or assisted (בּוֹזְעָן)” (Deut. 32:36, I Kings 14:10), and similarly, “and they strengthened (וּבָזְעוּ) Jerusalem until the... wall” (Neh. 3:8), [which means] they filled it with earth to strengthen and reinforce the strength of the wall. Similarly, [following Rashi's rendering that the word יָכֹ means “perhaps,”] “Will you perhaps יָכֹ say in your heart, ‘These nations are more numerous than I’” (Deut. 7:17) ? Will you perhaps say so? This is the interrogative. [The verse thus tells you:] “Do not fear them.” Midrashically, our Rabbis interpreted it [the verse] as follows: If you see..., you may refrain; [meaning that] sometimes you may refrain [from helping someone], and sometimes you must help. How so [can this be judged]? An elder who [finds it] beneath his dignity [to unload a donkey]- “You may refrain” (Mechilta d'Rabbi Shimon ben Yochai, Midrash Hagadol). Or if the animal belongs to a gentile and the burden belongs to an Israelite, you may refrain. -[From Mechilta, B.M. 32b]

You shall surely help along with him: to unload the burden (Mechilta, B.M. 32a). [Onkelos renders הָלַקְשָׁמֶלֶךְ לְבָזְעָתָּךְ וְלֹא תַעֲזֹבֵהוּ, from taking the burden off it.

Kaplan Translation

Strayed Animals

If you come across your enemy's ox or donkey going astray, bring it back to him.

The Fallen Animal

If you see the donkey of someone you hate lying under its load, you might want to refrain from helping him, but [instead] you must make every effort to help him [unload it].

If you come across...

See Deuteronomy 22:1.

you might want to refrain

(Targum).

make every effort to help

(Targum; Rashi).

unload it

(Bava Metzia 32a; Mekhilta; Yad, Rotzeach 13:1; Sefer HaMitzvoth, Positive Commandment 202). Some see the verb azav here as denoting unloading rather than helping (Ibn Ezra). Others see it as denoting loading (Ibn Janach; Radak, Sherashim).

NET Bible®

“If you encounter¹¹ your enemy's ox or donkey wandering off, you must by all means return¹² it to him. If you see the donkey of someone who hates you fallen under its load, you must not ignore him,¹³ but be sure to help¹⁴ him with it.¹⁵

¹¹tn Heb “meet” (so KJV, ASV, NASB).

¹²tn The construction uses the imperfect tense (taken here as an obligatory imperfect) and the infinitive absolute for emphasis.

^{13tn} The line reads “you will cease to forsake him” – refrain from leaving your enemy without help.

^{14tn} The law is emphatic here as well, using the infinitive absolute and the imperfect of instruction (or possibly obligation). There is also a wordplay here: two words אָזַב ('azav) are used, one meaning “forsake” and the other possibly meaning “arrange” based on Arabic and Ugaritic evidence (see U. Cassuto, Exodus, 297-98).

^{15sn} See H. B. Huffmon, “Exodus 23:4-5: A Comparative Study,” A Light Unto My Path, 271-78.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...*(if) you reach the ox of your attacker, or his donkey, and it is wandering, you will :surely: [return] him to him, (if) you see the donkey of your hater stretching out under his load , you will terminate from leaving it to him, you will :surely: leave it with him,...*

Charles Thompson OT .
 C. Thompson (updated) OT .
 Context Group Version *If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again. If you see the donkey of him that spurns you lying under his burden, you shall not leave him, you shall strengthen [it] with him.*

English Standard Version .
 Green’s Literal Translation .
 Modern English Version *If you meet your enemy’s ox or his donkey going astray, you shall surely return it to him. If you see the donkey of someone who hates you lying under its burden, you must not ignore it; you must surely help with him.*

Modern Literal Version .
 Modern KJV .
 New American Standard B. *“If you meet your enemy’s ox or his donkey wandering away, you shall surely return it to him. If you see the donkey of one who hates you lying helpless under its load, you shall refrain from leaving it to him, you shall surely release it with him.*

New European Version *If you meet your enemy’s ox or his donkey going astray, you shall surely bring it back to him again. If you see the donkey of him who hates you fallen down under his burden, don’t leave him, you shall surely help him with it.*

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 *“When you meet your enemy’s ox or his ass going astray, you will certainly turn it back to him; when you see the ass of him who is hating you crouching under its burden, then you have ceased from leaving it to it—you will certainly leave it with him.*

The gist of this passage: *If you run across one of your enemies animals, and they are having troubles, then you will help them out.*

Exodus 23:4a			
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
pâga ^c (פגַע) [pronounced <i>paw-GAHÇ</i>]	<i>to fall upon, to meet, to encounter, to reach; to entreat [by request], to assail [with a petition], to urge; to strike, to kill, to slay; to touch out of boundary; to reach [to anyone]; to strike a covenant [with someone], to make peace</i>	2 nd person masculine singular, Qal imperfect	Strong's #6293 BDB #803
shôwr (שוֹר) [pronounced <i>shohr</i>]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular construct	Strong's #7794 BDB #1004
'âyab (אֵיב) [pronounced <i>aw-YA^BV</i>]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	Qal active participle with the 2 nd person masculine singular suffix	Strong's #340 & #341 BDB #33
'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
chămôwr (חֲמוֹר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2543 BDB #331
tâ'âh (תָּאַח) [pronounced <i>taw-ÇAWH</i>]	<i>erring; going astray [by sin], [physically, mentally] wandering [about]; to staggering [from intoxication]; perishing</i>	Qal active participle	Strong's #8582 BDB #1073

Translation: If [lit., *for*] you encounter your enemy's ox or his donkey going astray,...

At some point in your day, you come across an ox or a donkey going astray. You recognize whose ox or donkey this is (perhaps by a brand). This animal belongs to a fellow Israelite, but you consider him your enemy (or vice versa).

Exodus 23:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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>	Hiphil infinitive construct	Strong's #7725 BDB #996
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: ...you will surely return it to him.

The doubling of the verb means that this is something that you will certainly do. You will return this animal to you.

Application: Quite obviously, you are not going to see your enemy's ox or donkey wandering about. Nevertheless, whenever you see your neighbor in need—no matter what it is and not matter how good or bad the relationship is between you—then you help them out.

Exodus 23:4 *If [lit., for] you encounter your enemy's ox or his donkey going astray, you will surely return it to him.*

All of us, at one time or another, make an enemy. Often it is deserved; however, there are even instances when it is not. In any case, we are to not only respect the property and the privacy of our enemies, but we are to actively take part in protecting their property when the situation arises. The ox and the donkey in this context are examples of personal property, rather than the limitations of personal property covered by this ordinance.

Today, you may have a dispute with your next door neighbor; however, if tomorrow, you suspect his home is being vandalized, then you immediately phone the police. You must be his advocate, if he is not there. What is taught by this verse is that we are to go out of our way to protect that which belongs to our enemy. In the sermon on the mount, our Lord said, You have heard that it was said, "You will love your neighbor and hate your enemy. But I say to you, love your enemies and pray for those who persecute you." When Jesus spoke these words, the Hebrews were involved in a serious political struggle with the Romans and they resented the occupation of their land and the control of their government by the Romans; so they taught that it was reasonable to hate the Romans. However, the God of the Old Testament and the New is the same God. We are to treat our enemies without partiality.

Part of the point of vv. 2–3 is to not be partial. This verse takes it out of the realm of dispute and out of the courthouse and into day-to-day life. Our enemies should receive the same treatment that we give to our friends. This does not mean that we have to spend time with them, that we have to like them or say five nice things about them; however, we are not to celebrate their misery and we are to treat them and their possessions with the same respect that we would of a friend.

Exodus 23:5a			
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
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>	2 nd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
chămôwr (חֲמֹר) [pronounced khuh-MOHR]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular construct	Strong's #2543 BDB #331
sânê' (שָׂנֵא) [pronounced saw-NAY]	<i>to hate; in the participle, it is hating, being at enmity, despising; the ones hating</i>	Qal active participle with the 2 nd person masculine singular suffix	Strong's #8130 BDB #971
râbats (רָבַט) [pronounced raw ^b -VAHTS]	<i>is lying down, lying in wait; reclines, is stretching out, settles upon; sitting</i>	Qal active participle	Strong's #7257 DB #918
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
massâ' (מַשָּׂא) [pronounced mahs-SAW]	<i>a bearing, a carrying; load, burden [which is carried]; that which the soul lifts up [desires]; something uttered, a sentence, an oracle, an utterance; singing; a gift</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4853 BDB #672

This is the first occurrence of this word in Scripture (this word is found in Job 7).

Translation: *And if [lit., for] you see the donkey of one who hates you, lying underneath its burden,...*

Or, you come across a donkey and that animal has a load on him which is so heavy, it is laying down.

Do you see how easily you could rationalize an evil action here? You can blame the person who hates you for this animal having too heavy a burden. “This is clearly Charley Brown’s fault,” you might say to yourself (Charley Brown being a person who hates you).

Exodus 23:5b

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
châdal (חָדַל) [pronounced <i>khaw-DAHL</i>]	<i>to cease and desist, to leave off, to cease, to leave, to forsake</i>	2 nd person masculine singular, Qal perfect	Strong's #2308 BDB #292
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿâzab (עָזַב) [pronounced <i>gaw-ZA^{BV}</i>]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	Qal infinitive construct	Strong's #5800 BDB #736
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...you will tend to that donkey [lit., you will cease from loosening for him].

Now let's cover the finer points of the translation of verse 5. One of the things in this verse which reaches out and grabs you is the same verb is used three times. The verb is ʿâzab (עָזַב) [pronounced *gaw-ZA^{BV}*] and it means *loosen, relinquish, permit, free, let loose, abandon, forsake*. It is first preceded by the prefixed preposition min (מִן) [pronounced *min*] and it is a preposition which can express separation (*from, off, on the side of, away from*) and it can express cause (*on account of, since, at, by, in consequence of, proceeding from*). When prefixed to an infinitive (as it is here), it can have a causal force, but more often, it comes after verbs which imply or express *restraint, preventions, cessation* and it is translated *from*. The preceding verb is châdal (חָדַל) [pronounced *khaw-DAHL*] which means *to cease, desist*. ʿÂzab (עָזַב) [pronounced *gaw-ZA^{BV}*] is in Qal infinitive construct with the 3rd person, masculine singular suffix, so these three words should be rendered *cease from forsaking it*.

I had trouble translating this phrase, so I went rogue here. I will be interested to see how others dealt with this verse.

It should be clear that you simply do not wander off and leave the animal lying there.

I think the idea here is, your enemy has loaded up his animal with too much, and his animal has fallen over under the load. You see what you can do to help them.

Exodus 23:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâzab (עָזַב) [pronounced <i>gaw-ZA^{BV}</i>]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	Qal infinitive absolute	Strong's #5800 BDB #736

Exodus 23:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāzab (עֲזַב) [pronounced <i>gaw-ZA^{BV}</i>]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	2 nd person masculine singular, Qal imperfect	Strong's #5800 BDB #736
ʿim (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767

Translation: You will surely loosen it [from its bonds].

This is followed by the Qal infinitive absolute ʿāzab. The infinitive absolute when it stands alone functions primarily as a noun; however when it is a complement of affirmation, it is translated *surely, indeed*; and when it is the complement of improbability and condition, it can be translated *at all, freely, indeed*. That is, when it is used with the same verb, as it is here, it is used to intensify the meaning. The third time ʿāzab is used (the next word), it is the 2nd person, masculine singular, Qal imperfect. The intensified meaning combined with the 2nd person transforms this into a very strong command without using the imperative mood. It should be translated, *you will certainly loosen (or set free)*. The last word is the preposition which usually means *with*, however, when used with verbs of *departing, taking, removing*, it means *from with, away from, far from*. The preposition has with it the 3rd person, masculine singular suffix so this portion of the verse should read: *you will cease from abandoning it; you will certainly remove [the burden] from it*.

The load of this animal would be held on by straps or bonds. You will remove some of the animal's load so that it might more easily stand.

We should understand by the context that, you just don't get to keep the stuff. It must be returned to the person who hates you.

Jesus expressed this as a general principle in Luke 6:27–28 **"But I say to you who hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you.** (ESV) Some misunderstand what Jesus taught. They think that He was against the Law of Moses; that He taught a better way. However, Jesus taught the Law of Moses, which is clear when we compare this passage in Exodus with the Lord's words.

Paul expresses a similar sentiment, but with much greater detail, in Rom. 12:17–21 **Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is Mine, I will repay, says the Lord."** To the contrary, **"if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head."** Do not be overcome by evil, but overcome evil with good. (ESV; capitalized; Prov. 3:4 Deut. 32:35 Prov. 25:21–22) As you can plainly read, Paul uses the Old Testament in order to state these principles.

There are even times when this principles may be applied in war, and I can offer up two examples: (1) our treatment of war prisoners in Gitmo is very human. Whereas most prisoners of war lose weight when imprisoned (lots of weight), the men that we placed in Gitmo have gained weight. (2) We completely and utterly defeated Japan in WWII, and many historians see no other way than what we did. However, after the war and after they surrendered unconditionally, we helped build that nation up again and eventually returned their sovereignty to them, making them one of the greatest allies of the United States.

Exodus 23:5 **And if [lit., for] you see the donkey of one who hates you, lying underneath its burden, you will tend to that donkey [lit., you will cease from loosening for him]. You will surely loosen it [from its bonds].**

After having gone into the finer points of translation, you may think that this verse says essentially the same thing as the previous verse. However, notice what has occurred; the donkey has collapsed under its load. Donkeys rarely load themselves up; it was the one who hates you—he overloaded the donkey. It was his fault. He has done this to himself and to his donkey. However, do you do to him the next day and say, "Too bad about your donkey; I told you not to put so much on him." You fix the problem then and there even if this was a problem which your enemy has caused. Now this does not mean you become a busy body and follow your enemies around and try and fix everything they screw up. However, if in your normal state of affairs, you can help your enemy, even if their problems are their own fault, then you do so. You are to treat their property and their troubles as if they were your own.

I do not want to neglect the kindness shown to the beast as well in this verse. Because the roads are rough, a donkey might look as though he can handle a particular load until he comes to a steep incline or comes across rocks or an uneven surface, he falls. Under this load, it is nearly impossible for the donkey to set itself upright again.

In the story (not the parable) of the good Samaritan, as found in Luke 11, a man is attacked and beaten by thieves on his way to Jericho. A priest and a Levite, both men supposedly learned in the Law see this man laying half dead by the side of the road and they each walk by him on the other side of the road. The Samaritan, from a group despised by some Hebrews, stops and aids the victim. In this way, the Samaritan shames to priest and the Levite who do less for this beaten man than they are supposed to do for an enemy's donkey. Many people have the mistaken impression that our Lord came and changed the Mosaic Law in His teaching. He confirmed the Mosaic Law and properly applied it; something sorely lacking in the religion of the Hebrews, who sought to obey it in legalism.

This extends to social situations as well. There are times that you must work or socialize with people who dislike you (and this is often our fault); however, there are a few of us who are disliked without a reason. And these enemies occasionally treat us unfairly, speak evil against us and carry mental attitude sins against us. We are to treat them with the same consideration, kindness and tact that we would afford a close friend. Whereas, it is unreasonable to go out of our way to make continual contact with those who cannot stand us; on the other hand, when we do not have a choice, our minds should be free of mental attitude sins, our words should be kind and not acerbic, we should not resort gossiping about them and our interaction with them should be characterized by thoughtfulness and consideration. This obviously requires the power of God the Holy Spirit and when we fail at this, we confess that sin to God and move on. I can almost guarantee that when you fail in this when dealing with an enemy, God will give you another chance, another enemy, and another opportunity to be gracious toward them.

Exodus 23:4–5 **Let's say that you come across one of your enemy's animals going astray; you will certainly return that animal to him. Let's say you come across an animal of one who hates you, and that animal is under a heavy load, carrying what is too much for him. You will certainly remove some of the animal's burden and return everything to the one who hates you.**

You will not turn aside a judgment of your poor in his suit; from a word of falsehood you will thrust away. And [the] innocent and [the] just you will not kill [or, ruin], for I will not justify the lawless. And a bribe [or, a gift] you will not take, for a bribe blinds [the] wise and subverts words of righteousness.

Exodus
23:6–8

You will not set aside a [good] judgment of a poor man in his lawsuit; you will push away false testimony. You will not [ruin or] execute the innocent or the just, for I will not justify lawlessness. You will not accept gifts, for gifts [often] blind [the good judgment] of the wise and they subvert righteous testimony.

You will not set aside a good and accurate judgment for a poor man in his lawsuit; and you will disregard false testimony. You will not ruin or execute men who are innocent or men who are justified in the courts, for I will not accept lawlessness in Israel's courts. You will be careful not to accept gifts from either party in a lawsuit, as such gifts often blind the good judgment of the wise, as well as subvert accurate testimony.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not turn aside a judgment of your poor in his suit; from a word of falsehood you will thrust away. And [the] innocent and [the] just you will not kill [or, <i>ruin</i>], for I will not justify the lawless. And a bribe [or, <i>a gift</i>] you will not take, for a bribe blinds [the] wise and subverts words of righteousness.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Thou shalt not warp the judgment of the poor man in his cause. From a false matter keep distant; and him who has been acquitted and has come forth from judgment uncondemned thou shalt not kill; for I will not justify the guilty. And thou art not to receive a bribe; for a bribe blinds the eyes of the wise, and perverts the words of the just.
Targum (Pseudo-Jonathan)	Sons of Israel My people, ye shall not warp the judgment of the poor in his cause. From a false matter keep distant. And when one hath gone forth from thy house of justice acquitted, and they (afterwards) find out his guilt; or one hath been brought out condemned, and they (afterward) find out his innocence,--thou shalt not put him to death; for I will not hold (the former) innocent, nor the latter guilty. And thou mayest not receive a bribe; for a bribe blindeth their eyes who have taken it, and casteth down the wise from their seats, and perverteth the right words which are written in the law, and confoundeth the words that are in the mouth of the innocent in the hour of judgment.
Revised Douay-Rheims	You shall not go aside in the poor man's judgment. You shall fly lying. The innocent and just person you shall not put to death: because I abhor the wicked. Neither shall you take bribes, which even blind the wise, and pervert the words of the just.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall not deny justice to your poor people in their lawsuits. "Keep far from a false charge, and do not kill the innocent and righteous: for I will not justify the wicked. "You shall take no bribe, for a bribe blinds those who have sight and perverts the words of the righteous.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not pervert the justice due to a poor man in his lawsuit. Keep far from a false matter; and the innocent and righteous you shall not slay; for I will not justify the wicked. And you shall take no bribe; for a bribe blinds the eyes of the wise in judgment and perverts the words of the righteous.
Updated Brenton (Greek)	Thou shalt not wrest the sentence of the poor in his judgment. Thou shalt abstain from every unjust thing: thou shalt not slay the innocent and just, and thou shalt not justify the wicked for gifts. And thou shalt not receive gifts; for gifts blind the eyes of the seeing, and corrupt just words.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Let no wrong decisions be given in the poor man's cause. Keep yourselves far from any false business; never let the upright or him who has done no wrong be put to death: for I will make the evil-doer responsible for his sin. Take no rewards in a cause: for rewards make blind those who have eyes to see, and make the decisions of the upright false.
Easy English	Always be fair to your poor people when they stand in front of a judge. Do not refuse to be fair to them. Refuse to listen to false words against anyone. I will not let anyone go free who has done a wrong thing. So do not kill a person who has not done a wrong thing. Do not accept money as a gift, to do what is wrong. You will not be able to judge properly, because of this gift. Also, it will confuse the words of a good man.
Easy-to-Read Version–2001	"You must not let people be unfair to a poor man. He must be judged the same as any other person. "Be very careful if you say that a person is guilty of something. Don't make false charges against a person. Never allow an innocent person to be killed as punishment for something he did not do. Any person who kills an innocent man is evil, and I will not pardon (forgive) that person. "If a person tries to pay you to agree with him when he is wrong, don't accept that payment. A payment like that can blind judges so that they can't see the truth. And a payment like that can make good people tell lies.
Easy-to-Read Version–2006	"In court, don't let anyone take advantage of a person simply because that person is poor. "Be very careful if you say that someone is guilty of something. Don't make false charges against a person. Never allow innocent people to be killed as punishment for something they did not do. Whoever kills an innocent person is evil, and I will not treat a guilty person as innocent. "If someone tries to pay you to agree with them when they are wrong, don't accept that payment. A payment like that can blind judges so that they cannot see the truth. It can make good people tell lies.
God's Word™	"Never deny justice to poor people in court. Avoid telling lies. Don't kill innocent or honest people, because I will never declare guilty people innocent. Never take a bribe, because bribes blind those who can see and deny justice to those who are in the right.
Good News Bible (TEV)	"Do not deny justice to a poor person when he appears in court. Do not make false accusations, and do not put an innocent person to death, for I will condemn anyone who does such an evil thing. Do not accept a bribe, for a bribe makes people blind to what is right and ruins the cause of those who are innocent.
The Message	"When there is a dispute concerning your poor, don't tamper with the justice due them. "Stay clear of false accusations. Don't contribute to the death of innocent and good people. I don't let the wicked off the hook. "Don't take bribes. Bribes blind perfectly good eyes and twist the speech of good people.
Names of God Bible NIRV	. "Be fair to your poor people in their court cases. Do not have anything to do with a false charge. Do not put to death people not guilty of doing anything wrong. I will not let guilty people go free. "Do not take money from people who want special favors. It makes you blind to the truth. It twists the words of good people.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.

Contemporary English V.	Make sure that the poor are given equal justice in court. Don't bring false charges against anyone or sentence an innocent person to death. I won't forgive you if you do. Don't accept bribes. Judges are blinded and justice is twisted by bribes.
The Living Bible	<p>"A man's poverty is no excuse for twisting justice against him.</p> <p>"Keep far away from falsely charging anyone with evil; never let an innocent person be put to death. I will not stand for this. [literally, "I will not acquit the wicked."]</p> <p>"Take no bribes, for a bribe makes you unaware of what you clearly see! A bribe hurts the cause of the person who is right.</p>
New Berkeley Version	.
New Life Version	Do not keep from doing what is right and fair in trying to help a poor brother when he has a problem. Do not lie against someone. And do not kill those who are right and good or those who are not guilty. For I will not free the guilty. Do not take pay in secret for wrong-doing. For such pay blinds the one who sees well and destroys the words of a good man.
New Living Translation	<p>"In a lawsuit, you must not deny justice to the poor.</p> <p>"Be sure never to charge anyone falsely with evil. Never sentence an innocent or blameless person to death, for I never declare a guilty person to be innocent.</p> <p>"Take no bribes, for a bribe makes you ignore something that you clearly see. A bribe makes even a righteous person twist the truth.</p>
Unlocked Dynamic Bible	Decide the cases of poor people who are on trial as fairly as you judge the cases of other people. Do not accuse people falsely. Do not decide that innocent and righteous people should be killed because I will punish people who do such an evil thing. Do not accept money that is a bribe because officials who accept bribes are not able to decide what is right to do, and they do not allow innocent people to be treated fairly.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'Never do anything that's unfair. You shouldn't kill the innocent along with the guilty, or accept a bribe to find a guilty person innocent. Nor should you accept gifts [when judging], because gifts blind the eyes of those who can see and twist the words of justice. [At this point, the verses synch up again; this is considered to be vv. 7–8 rather than vv. 6–8.]
Beck's American Translation	.
Common English Bible	Don't undermine the justice that your poor deserve in their lawsuits. Stay away from making a false charge. Don't put an innocent person who is in the right to death, because I will not consider innocent those who do such evil. Don't take a bribe, because a bribe blinds the clear-sighted and subverts the cause of those who are in the right.
New Advent (Knox) Bible	Do not give false judgement when the cause of the poor is tried. Keep clear of untruth. Do not bring death on an innocent man that has justice on his side; I give no countenance to the wrong-doer. Beware of accepting bribes; they blind even the prudent, and disturb the judgement even of just men.
Translation for Translators	<p>Decide the cases of poor people who are on trial <i>as fairly as you decide the cases of other people.</i></p> <p>Do not accuse people falsely. Do not decide that innocent and righteous [DOU] people should be executed, because I will <punish/not forgive> people who do such an evil thing.</p> <p>Do not accept money that is a bribe, because officials who accept bribes are not able to [MTY] decide what is right to do, and they do not allow innocent people to be treated fairly.</p>

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Do not cause a miscarriage of justice in the case of a poor man. Keep far away from false matters, and do not kill the innocent or the just. I will not justify the wicked. Take no bribe. A bribe blinds the unclosed eyes, and subverts the words of the just.
Ferrar-Fenton Bible	"You shall not pervert justice from the destitute when he pleads. ' Keep far off from false pretence. You shall not kill the innocent, and the righteous, for I will not acquit the wicked. And you shall not receive bribes, for bribe blind open eyes, and pervert the words of the righteous.
God's Truth (Tyndale)	You shall not hinder the right of the poor that are among you in their suit. Keep you far from a false matter, and the Innocent and righteous see you slay not, for I will not justify the wicked. You shall take no gifts, for gifts blind the seeing and pervert the words of the righteous.
HCSB	"You must not deny justice to a poor person among you in his lawsuit. Stay far away from a false accusation. Do not kill the innocent and the just, because I will not justify the guilty. You must not take a bribe, for a bribe blinds the clear-sighted and corrupts the words [Or <i>and subverts the cause</i>] of the righteous.
International Standard V	"You are not to pervert justice for the poor among you [Lit. your poor] in their lawsuits. [Lit. in his lawsuit] Stay far away from a false charge, and don't kill the innocent or the righteous, because I won't acquit the guilty. You are not to take a bribe because a bribe blinds the clear-sighted and distorts the words of the righteous.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	" You will not pervert the justice of your poor in his legal dispute. You will stay far from a {false charge}, and do not kill [the] innocent and [the] righteous, because I will not declare [the] wicked righteous. And you will not take a bribe, because the bribe makes [the] sighted blind and ruins [the] words of [the] righteous.
NIV, ©2011	"Do not deny justice to your poor people in their lawsuits. Have nothing to do with a false charge and do not put an innocent or honest person to death, for I will not acquit the guilty. "Do not accept a bribe, for a bribe blinds those who see and twists the words of the innocent.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And you will not bias the sentence of your poor in his dispute. Keep distant from lying words, and do not kill the innocent and righteous, because I will not make the wicked come out righteous. And you will not take a bribe, because a bribe will blind the alert, and will twist the words of the righteous.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Do not deny justice to any of your poor in a lawsuit. Keep away from lies. Do not slay the innocent or the just, for I will not forgive the wicked. And do not take a bribe, for a bribe blinds the eyes of the clear-sighted and perverts the sentence of the just.
The Heritage Bible	You shall not stretch the judgment of your poor in his controversy. Widen your distance from a false word, and you shall not fatally strike the innocent and righteous, because I will not justify the wicked. And you shall take no gift, because the gift blinds the clear-sighted, and wrenches the words of the righteous.
New American Bible (2002)	"You shall not deny one of your needy fellow men his rights in his lawsuit. You shall keep away from anything dishonest. The innocent and the just you shall not put to

	death, nor shall you acquit the guilty. Never take a bribe, for a bribe blinds even the most clear-sighted and twists the words even of the just.
New American Bible (2011)	'You will not cheat the poor among you of their rights at law. Keep clear of fraud. Do not cause the death of the innocent or upright, and do not acquit the guilty. You will accept no bribes, for a bribe blinds the clear-sighted and is the ruin of the cause of the upright. Dt 16:19; 27:25; Sir 20:28.
New English Bible—1970	You shall not deprive the poor man of justice in his suit. Avoid all lies, and do not cause the death of the innocent and the guiltless; for I the LORD will never acquit the guilty. You shall not accept a bribe, for bribery makes the discerning man blind and the just man give a crooked answer.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(v) "Do not deny anyone justice in his lawsuit simply because he is poor. Keep away from fraud, and do not cause the death of the innocent and righteous; for I will not justify the wicked. You are not to receive a bribe, for a bribe blinds the clearsighted and subverts the cause of the righteous.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	"Do not turn aside the right-ruling of your poor in his strife. "Keep yourself far from a false matter, and do not kill the innocent and the righteous, for I do not declare the wrong right. "And do not take a bribe, for a bribe blinds the seeing one and twists the words of the righteous.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	YOU SHALL NOT WREST THE SENTENCE OF THE POOR IN HIS JUDGMENT. YOU SHALL ABSTAIN FROM EVERY UNJUST THING: YOU SHALL NOT SLAY THE INNOCENT AND JUST, AND YOU SHALL NOT JUSTIFY THE WICKED FOR GIFTS. AND YOU SHALL NOT RECEIVE GIFTS; FOR GIFTS BLIND THE EYES OF THE SEEING, AND CORRUPT JUST WORDS.
Awful Scroll Bible	Was you to turn down judgment of the needy, in his dispute? - Be distancing yourself from a false concerns. Were the innocent and just to be killed? - was I to justify the wicked? - Were yous to receive a bribe? - A bribe blindfolds from seeing clearly, even was it to overturn the concern of the just.
Charles Thompson OT Concordant Literal Version	.
	You shall not turn aside the judgment of your needy in his contention. From a false matter you shall be far; and the innocent and the righteous one you must not kill, for I shall not justify the wicked one. You shall not take a bribe, for the bribe is blinding the unclosed eyes and is subverting the words of the righteous.
Darby Translation	.
exeGesés companion Bible	Deviate not the judgment of your poor in his dispute.

Remove afar from a false word;
and the innocent and just slaughter you not:
for I justify not the wicked.

And take no bribe:
for the bribe blinds the open-eyed
and perverts the words of the just.

Orthodox Jewish Bible

Thou shalt not pervert the mishpat of thy poor in his riv (cause, lawsuit).
Keep thee far from a devar sheker (false matter); and the naki (innocent) and tzaddik slay thou not; for I will not acquit the rashah.
And thou shalt take no shochad (bribe, gift); for the shochad blindeth the seeing, and perverteth the words of the tzaddikim.

Rotherham's *Emphasized B.* .

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

"You shall not pervert (bend) the justice due to your poor in his dispute. Keep far away from a false charge or action, and do not condemn to death the innocent or the righteous, for I will not justify and acquit the guilty.

"You shall not accept a bribe, for a bribe blinds the clear-sighted and subverts the testimony and the cause of the righteous.

The Expanded Bible

"You must not ·be unfair to [pervert the justice of] a poor person when he is in court. ·You must not lie when you accuse someone in court [¹ Keep yourself far from a false charge/report]. Never allow an innocent or honest person to be put to death as punishment, because I will not ·treat guilty people as if they were innocent [acquit the guilty].

"You must not accept ·money from a person who wants you to lie in court [¹ a bribe], because ·such money will not let you see what is right [¹ a bribe blinds officials; Prov. 15:27; 17:8; 18:16]. Such money ·makes good people tell lies [undermines the cause of the righteous].

The Geneva Bible

Kretzmann's Commentary

Thou shalt not wrest the Judgment of thy poor, of the poor dependent upon thee, in his cause. This ordinance supplements v. 3, bidding the mighty beware of violating their position and the rights of those that are defenseless before them, since the Lord is their Protector. **Keep thee far from a false matter; and the innocent and the righteous slay thou not; for I will not justify the wicked.** This is said to the selfish, unrighteous judge, whose perversion of justice may, under circumstances, bring death to an innocent, righteous man. The form of the threat is particularly effective in setting forth the certain condemnation of the wicked judge. **And thou shalt take no gift,** no judge should ever accept a bribe, even in the form of an innocent-looking present; **for the gift blindeth the wise,** acts as a hood before the eyes of him who otherwise may see well in any case brought to his attention, **and perverteth the words of the righteous,** making right wrong and causing the judge to render false decisions.

Syndein/Thieme

{Do Not Distort Justice in Favor of the Poor Either!}

You shall not 'cause to be pulled away' the judgment of your needy/weaker/poor {man} in his dispute/controversy/cause. Keep you far from a perjury/false/misleading 'communication'; and the innocent and righteous slay you not for I will not justify the wicked. And you shall take no bribe/gift . . . for the bribe/gift blinds the wise, and perverts the words of the righteous.

The Voice

Do not deny justice to the poor among you in their disputes. Stay far away from false accusations, and do not condemn the innocent or righteous to death. *Understand this:* I will not acquit those who commit such miscarriages of justice.

Do not accept a bribe, for a bribe can blind those who see and twist the words of those who are in the right.

Bible Translations with Many Footnotes:

The Complete Tanach

You shall not pervert the judgment of your poor man in his lawsuit.

your poor man: Heb. אִנְיָא, an expression of desiring הַבּוֹא, [meaning] one who is impoverished and desires all good things. -[From Mechilta]

Distance yourself from a false matter; and do not kill a truly innocent person or one who has been declared innocent, for I will not vindicate a guilty person.

and do not kill a truly innocent person or one who has been declared innocent: How do we know that if one emerges from the court guilty [and is given the death sentence], and one [of the judges] says, "I have a way to prove his innocence," we must bring him back [to the court and retry him]? Because the Torah states: "and do not kill a truly innocent person." Although he was not declared innocent-for he was not vindicated by the court-he is, nevertheless, free from the death penalty, because you have reason to acquit him. And how do we know that if one emerges from the court innocent, and one [of the judges] says, "I have a way to prove his guilt," we do not bring him back to the court [to retry him]? Because the Torah states: "and do not kill... one who is declared innocent." And this one is innocent because he was vindicated by the court. -[From Mechilta, Sanh. 33b]

for I will not vindicate a guilty person: It is not incumbent upon you to return him [to court] for I will not vindicate him in My law. If he emerges innocent from your hand [i.e., from the courts], I have many agents to put him to death-with the death penalty he deserves. -[From Mechilta, Sanh. 33b]

You shall not accept a bribe, for a bribe will blind the clear sighted and corrupt words that are right.

You shall not accept a bribe: Even [in order] to judge fairly, and surely [not] to pervert the judgment, for [in fact, taking a bribe] in order to pervert the judgment is already mentioned: "You shall not pervert judgment" (Deut. 16:19). -[From Keth. 105a]

for a bribe will blind the clear-sighted: Even if one is wise in Torah, and he accepts a bribe, he will eventually become deranged, forget his studies, and lose his eyesight. -[From Keth. 105a, Mechilta]

and corrupt: Heb. הִלְסִיוּ, as the Targum [Onkelos and Jonathan] renders: לִקְלָקְמוּ, [meaning] and spoils.

words that are right: Heb. מִקִּיּוֹצֵי דִבְרֵי, words that are just, true judgments, and so is its Aramaic translation: וְיִצְרֵי דִבְרֵי, [meaning words that are] straight.

Kaplan Translation

Justice and Festivals

Do not pervert justice for your degraded countryman in his lawsuit.

Keep away from anything false.

Do not kill a person who has not been proven guilty or one who has been acquitted. [Ultimately] I will not let a guilty person escape punishment.

Do not accept bribery. Bribery blinds the clear-sighted and twists the words of the just.

degraded

Or, 'worthless.' Therefore, justice must be administered fairly even to the worst criminal (Mekhilta; Yad, Sanhedrin 20:5; Sefer HaMitzvoth, Negative Commandment 278). The word literally means 'one who desires' (Rashi; Radak, Sherashim), and hence also denotes a poor person (Targum).

not been proven guilty

Literally, 'guiltless.' This teaches that it is forbidden for the courts to impose a death penalty on the basis of circumstantial evidence (Mekhilta; Yad, Sanhedrin 20:1; Sefer HaMitzvoth, Negative Commandment 290). It also teaches that it is forbidden to impose the death penalty as long as anyone has evidence to present in the accused's favor (Mekhilta; Sanhedrin 33b; Rashi).

or one who has been acquitted

Once a suspect has been acquitted, the death penalty cannot be imposed no matter how much evidence against him is found. This prohibits double jeopardy (Ibid.). Some count these as two separate commandments (Ramban on Sefer HaMitzvoth loc. cit.; Chinukh 82).

Ultimately...

(Mekhilta; Rashi).

Do not accept bribery

See Deuteronomy 16:19.

words of the just

(Rashbam; Hirsch). Or, 'words of the innocent' (Ibn Ezra); or, 'just claims' (Targum; Saadia; Rashi).

NET Bible®

“You must not turn away justice for your poor people in their lawsuits. Keep your distance¹⁶ from a false charge¹⁷ – do not kill the innocent and the righteous,¹⁸ for I will not justify the wicked.¹⁹

“You must not accept a bribe, for a bribe blinds those who see²⁰ and subverts the words of the righteous.

^{16tn} Or “stay away from,” or “have nothing to do with.”

^{17tn} Heb “a false matter,” this expression in this context would have to be a case in law that was false or that could only be won by falsehood.

^{18tn} The two clauses probably should be related: the getting involved in the false charge could lead to the death of an innocent person (so, e.g., Naboth in 1 Kgs 21:10-13).

^{19sn} God will not declare right the one who is in the wrong. Society should also be consistent, but it cannot see the intents and motives, as God can.

^{20tn} Heb “blinds the open-eyed.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...you will not [turn away from] a decision of your needy in his dispute, you will be far from a false word, and you will not kill the innocent (or) the correct, given that I will not correct the lost, and you will not take a bribe, given that the bribe will blind the seeing ones, and he will twist correct words backwards,...

Charles Thompson OT

C. Thompson (updated) OT

You will not wrest the judgment of a poor man in the trial of his cause. You will keep aloof from every thing unjust. An innocent and a righteous man you will not slay; nor will you justify a wicked man for the sake of bribes. Bribes you will not receive, for they blind the eyes of them who see, and pervert judgment.

Context Group Version

You shall not pervert the judgment [due] to your poor in his cause. Keep far from a false matter; and don't kill the innocent and vindicated: for I will not vindicate the wicked. And you shall take no bribe: for a bribe blinds those that have sight, and perverts the words of the vindicated.

English Standard Version

Green’s Literal Translation

Modern English Version

You shall not turn justice away from your poor in his dispute. Keep far away from a false charge, and do not kill the innocent and the righteous, for I will not justify the wicked.

You shall not take a bribe, for a bribe blinds those who see and subverts the words of the righteous.

Modern Literal Version

Modern KJV

<p>New American Standard B. New European Version</p>	<p>. You shall not deny justice to your poor people in their lawsuits. Keep far from a false charge, and don't kill the innocent and righteous: for I will not justify the wicked. You shall take no bribe, for a bribe blinds those who have sight and perverts the words of the righteous.</p>
<p>New King James Version</p>	<p>"You shall not pervert the judgment of your poor in his dispute. Keep yourself far from a false matter; do not kill the innocent and righteous. For I will not justify the wicked. And you shall take no bribe, for a bribe blinds the discerning and perverts the words of the righteous.</p>
<p>Niobi Study Bible</p>	<p>"You shall not divert the judgment from your poor in his cause. Keep you far from a false matter, and the innocent and righteous slay you not; for I will not justify the wicked. And you shall take no bribe, for the bribe blinds the wise and perverts the words of the righteous.</p>
<p>Owen's Translation Restored Holy Bible 6.0 Updated Bible Version 2.17 A Voice in the Wilderness</p>	<p>. . . You shall not thrust aside the justice of your needy one in his dispute. Keep yourself far away from a false matter; do not kill the innocent and righteous. For I will not justify the wicked. And you shall not take a bribe, for a bribe blinds the clear-sighted and perverts the words of the righteous.</p>
<p>Webster's Bible Translation World English Bible Young's Literal Translation Young's Updated LT</p>	<p>. . . "You will not turn aside the judgment of your needy one in his strife; from a false matter you will keep far off, and an innocent and righteous man you will not slay; for I do not justify a wicked man. "And a bribe you will not take; for the bribe binds the open- eyed , and perverts the words of the righteous.</p>

The gist of this passage: You are not to judge against someone who is poor. You do not execute a righteous man; for God will not justify a wicked man. Those in the judicial system are not to take bribes.

6-8

Exodus 23:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לא or לוּל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâṭâh (נָטָה) [pronounced naw-TAWH]	<i>to extend, to stretch out, to spread out, to [cause to] reach out to; to expand; to incline downwards; to turn, to turn away [aside, to one side]; to push away, to thrust [away, aside], to repel, to deflect; to decline; to seduce</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #5186 BDB #639
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced mish ^e -PAWT]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular construct	Strong's #4941 BDB #1048

Exodus 23:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿeb ^e yôn (אוֹיֵבָא) (אֲבִיּוֹן) [pronounced eb ^{ve} -YOHN]	<i>destitute, in want or need [of food, clothing, shelter, money], needy, poor, bankrupt</i>	masculine singular noun/adjective with the 2 nd person masculine singular suffix	Strong's #34 BDB #2
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
rîyb (בִּיר) [pronounced ree ^b v]	<i>strife, dispute, controversy, legal contention, forensic cause, a suit, a lawsuit; an argument used in a public discussion or debate</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7379 BDB #936

Translation: You will not set aside a [good] judgment of a poor man in his lawsuit;...

V. 6 begins with the negative and the Hiphil imperfect of nâṭâh (נָטָה) [pronounced naw-TAWH] again. This is followed by the construct of the noun mîsh^epâṭ (מִשְׁפָּט) [pronounced mish^e-PAWT] and it is *the act of rendering a verdict, the act of deciding a case; the process, procedure or litigation before a judgement; it can mean justice, right, ordinance, decision*. *Judgement* is a reasonable one-word translation, but recall that this word occurs about 500 times in the Old Testament.

Then we have the word ʿeb^eyôn (אוֹיֵבָא) (אֲבִיּוֹן) [pronounced eb^{ve}-YOHN] and it means *want, needy, poor*. It is qualified by the suffix *your* (in the singular), implying friendship or relationship. If *your* were in the plural, it might refer to the needy in Israel in general. However, the singular suffix implies a closer relationship. This means not only do you not side with the poor, but even if this is a friend of yours going to court and he desperately needs money, you still do not distort the truth in his favor.

The judge needs to make a decision based upon facts and evidence. He cannot simply set these things aside in order to give a judgment which is not appropriate. Now, why would a judge give an inappropriate ruling? He might be biased in the case, he might have friends involved in the case or he might be predisposed.

Exodus 23:7a

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
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
sheqer (שֶׁקֶר) [pronounced SHEH-ker]	<i>a lie, lying words, deception, falsehood; a liar; whatever deceives, fraud, vanity; falsely [absolute used as adverb]</i>	masculine singular noun	Strong's #8267 BDB #1055

Exodus 23:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râchaq (רָחַק) [pronounced raw-KHAHK]	<i>to thrust away, to repel; to go away far, to be afar off, to be distant, to be remote</i>	2 nd person masculine singular, Qal imperfect	Strong's #7368 BDB #934

Translation: ...you will push away false testimony.

Dâbâr (דָּבָר) [pronounced daw^b-VAWR] is one of those words translated 84 different ways in the KJV. It is a reference to what has been said or spoken and can be translated *word, charge, message, report, tidings, speech, discourse, saying*; etc. It is coupled with the substantive used as a descriptor: sheqer (שֶׁקֶר) [pronounced SHEH-ker], which means *deception, disappointment, falsehood*. There are times I admire the translation of the KJV and other times, like now, when it makes me scratch my head. This exact same pair of words is found in Ex. 5:9 (translated *vain words*); 23:7 (translated *false matter*); Prov. 13:5 (translated *lying*); 29:12 (translated *lies*); and Jer. 7:4, 8 29:23 (translated *lying words*). The two together are more than just *deception, falsehood*—they refer to something which is spoken and which is false. The scene here is likely a courtroom or a criminal investigation. The result of lies during an investigation and ensuing trial is oft times the conviction and execution of an innocent man. Those who support the lies are guilty of murdering the person convicted by the judge. Although the translation *acquitt* is very up-to-date and it seems to fit, the word here means *justify, make righteous, vindicate*. It is a step further than being acquitted—the person is also declared righteous. Who God will not justify is the *criminal* or the *malevolent* person.

False testimony must be identified and set aside.

Exodus 23:7b

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
nâqîy (נָקִי) [pronounced naw-KEE]	<i>acquitted, clean, cleared, free from [guilt, obligations, punishment], unpunished, guiltless, innocent</i>	masculine singular adjective	Strong's #5355 BDB #667
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
tsaddîyq (צַדִּיק) [pronounced tsahd-DEEK]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	masculine singular adjective, often used as a substantive	Strong's #6662 BDB #843
lô' (אֵל or אֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hârag (רָחַג) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	2 nd person masculine singular, Qal imperfect	Strong's #2026 BDB #246

Translation: You will not [ruin or] execute the innocent or the just,...

The verb here can mean *to execute, to ruin*. Sometimes a lawsuit ruins the life of an innocent person or takes from him all of his wealth.

Exodus 23:7c			
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
lô' (לא 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
tsâdaq (צַדִּיק) [pronounced <i>tsaw-DAHK</i>]	<i>to do or bring to justice (in administrating the law); to declare righteous [just, innocent]; to justify; to vindicate the cause [of someone]; to make [someone] righteous (just); to turn to (toward) righteousness and integrity</i>	1 st person singular, Hiphil imperfect	Strong's #6663 BDB #842
râshâ' (רָשָׁע) [pronounced <i>raw-SHAWÇ</i>]	<i>unrighteous; malevolent, lawless, corrupt, wicked (hostile to God); criminal; guilty [of sin] [against God or man]; having an unrighteous cause</i>	masculine singular adjective; can act like a substantive	Strong's #7563 BDB #957

Translation: ...for I will not justify lawlessness.

God will not justify the lawless or lawlessness. I believe that the word here can refer to either. Those who are a part of the court system are not to be lawless. This means, they are to decide cases according to law.

Exodus 23:7 ...you will push away false testimony. You will not [ruin or] execute the innocent or the just, for I will not justify lawlessness.

This is not another verse which again says *you will not murder*, but in different words. This is equating the person giving false testimony in a criminal case to the criminal. At one time this was a rare occurrence; now in gangs, those who are picked up by the authorities are filled with lies and falsehoods. I have mentioned 1Kings 21:9–13 earlier; this passage is an illustration of one who has broken this ordinance.

The malevolent here, is not the criminal, but the person who perverts the judicial system by prosecuting and convicting an innocent person. How many district attorneys prosecute a person whose guilt they are not convinced of; however they prosecute this person with great intensity for their own political promotion. How many suppress or ignore evidence which might free an innocent man? How many members of the police force do the exact same thing? They have a suspect who they feel is probably the guilty party and evidence which might exonerate the man is not examined as carefully as the evidence which condemns him. For the most part, I am sure that these are very small percentages; but they do happen and innocent people are convicted as a result.

Our own system of justice is corrupt insofar as when new evidence which either unequivocally condemns or exonerates a man who has been previously tried and a verdict rendered, this man is not retried. For we have nuances of the law which prevents condemning evidence from being introduced into a trial. All of the evidence against a man should be introduced into trial. If some of it was obtained illegally, then that is a separate matter

to be determined in another court with other types of outcomes (for instance, a suit against the arresting officer or a suit against the city for illegal search and seizure¹²). For, **he who justifies the wicked and he who condemns the righteous, both of them alike are an abomination to Y^ehowah** (Prov. 17:15).

Secondarily, when an innocent man is condemned (which is bound to happen in any legal system), this verse means that the guilty person does not get off scot free. God will punish that person as well.

Exodus 23:8a			
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
shôchad (שֹׁחַד) [pronounced <i>SHOW-khahd</i>]	<i>a present, a gift; a bribe; bribery</i>	masculine singular noun	Strong's #7810 BDB #1005
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
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine singular, Qal imperfect	Strong's #3947 BDB #542

Translation: **You will not accept gifts,...**

The judge has to maintain complete neutrality. This is why, in our system of justice, we hope that judges who have a relationship of any kind with anyone in a matter (be it criminal or civil) will recuse themselves from the ruling. If one of the lawyers or the prosecutor or the defendant is the best friend of the judge (or, is someone that the judge is angry with), that can certainly affect the outcome of the case.

If somehow, someone involved with the case offers a gift to the judge (it does not even have to appear to be a bribe), that gift can subvert justice.

Exodus 23:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
shôchad (שֹׁחַד) [pronounced <i>SHOW-khahd</i>]	<i>a present, a gift; a bribe; bribery</i>	masculine singular noun with the definite article	Strong's #7810 BDB #1005
'âvar (אַוַּר) [pronounced <i>gaw-VAHR</i>]	<i>to make blind, to blind, to put the eyes out</i>	3 rd person masculine singular, Piel imperfect	Strong's #5786 BDB #734

¹² However, a guilty man should not be allowed to retaliate in this way.

Exodus 23:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
piqqêach (פִּקְעָח) [pronounced <i>pihk-KAY-ahkh</i>]	<i>seeing, clear-sighted; informally, intelligent, wise</i>	masculine plural adjective	Strong's #6493 BDB #824
Owens translates this <i>the officials</i> .			

Translation: ...for gifts [often] blind [the good judgment] of the wise...

Even wise men and men who are clear-sighted with regards to the law can have their point of view clouded.

Exodus 23:8c

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
çâlah (סָלַח) [pronounced <i>saw-LAHF</i>]	<i>to pervert, to overturn, to turn upside down; to subvert; to ruin</i>	3 rd person masculine singular, Piel imperfect	Strong's #5557 BDB #701
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
tsaddîyq (צַדִּיק) [pronounced <i>tsahd-DEEK</i>]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	masculine plural adjective, often used as a substantive	Strong's #6662 BDB #843

Translation: ...and they subvert righteous testimony.

When those who are in a place to judge criminal cases take bribes, it is an indication of a greedy and degenerate society. Such a one has a place of high respect and generally commands a reasonable salary. Still his lust for more materialistic things causes him to lose his focus upon justice. Çâlah (סָלַח) [pronounced *saw-LAHF*] is translated *subvert, pervert and overthrow*. It is found in this passage, and also in Deut. 16:19¹³ Job 12:19 Prov. 13:6 19:3 21:12 22:12. When it is used with reference to the words of the righteous, it is translated *pervert, subvert*; however, in relation to the words of the transgressor, it is translated *overthrow*. Çâlah *perverts and overturns*; *subvert* or *overturn* are good one-word renderings. The righteous man is just one who is telling the truth here; he is relaying the facts exactly as he perceived them; however, because those involved in the justice system have been bribed, his words have been overturned, subverted and supplanted.

People can give honest, accurate and righteous testimony, and this is sometimes subverted if the judge has received a gift from someone connected to the matter at hand.

Exodus 23:8 You will not accept gifts, for gifts [often] blind [the good judgment] of the wise and they subvert righteous testimony.

¹³ Which is a parallel passage given to the next generation of Israelites

Samuel the judge and the prophet, a man often ignored in the pulpit, was an honorable official; the last judge over Israel before their continual demands resulted in the installation of a king. He illustrated with his life what it means to be in a place of authority and to maintain personal integrity. The people he judged testified to this when they said, "You have not defrauded us or oppressed us or taken anything from any man's hand." (1Sam. 12:4b). Regardless of the position that we hold, whether we have a great deal of authority or none at all; our lives should be characterized by the personal integrity of Samuel. Samuel, like all judges, had great opportunity to bend a rule or a judgement here or there which would result perhaps in additional personal wealth; however, he remained true to his position and function therein as unto the Lord. On the other hand, his sons did not possess this same personal integrity (1Sam. 8:3).

Exodus 23:6–8 You will not set aside a good and accurate judgment for a poor man in his lawsuit; and you will disregard false testimony. You will not ruin or execute men who are innocent or men who are justified in the courts, for I will not accept lawlessness in Israel's courts. You will be careful not to accept gifts from either party in a lawsuit, as such gifts often blind the good judgment of the wise, as well as subvert accurate testimony.

And a stranger you will not oppress and you [all] [definitely] have known the soul of the stranger, for strangers you [all] were in a land of Egypt.

Exodus
23:9

You will not oppress [or, afflict] the foreigner [living among you], for you [yourselves] know the plight [lit., soul] of the foreigner, for you were [all] foreigners [when living] in the land of Egypt.

You will not oppress or afflict the foreigner who lives in your midst, for you yourselves certainly know the plight of the foreigner, since you were all foreigners when you lived in the land of Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And a stranger you will not oppress and you [all] [definitely] have known the soul of the stranger, for strangers you [all] were in a land of Egypt.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt not distress the sojourner; for you know the mind of a sojourner; for you were dwellers in the land of Mizraim.
Targum (Pseudo-Jonathan)	Thou shalt not oppress the stranger; for ye know the sigh of a stranger's soul; because ye were sojourners in the land of Mizraim.
Revised Douay-Rheims	You shall not molest a stranger, for you know the hearts of strangers: for you also were strangers in the land of Egypt.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall not oppress an alien, for you know the heart of an alien, seeing you were aliens in the land of Egypt.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not oppress strangers: for you know the life of a stranger; you were strangers in the land of Egypt.
Updated Brenton (Greek)	And ye shall not afflict a stranger, for ye know the heart of a stranger; for ye were yourselves strangers in the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Do not be hard on the man from a strange country who is living among you; for you have had experience of the feelings of one who is far from the land of his birth, because you yourselves were living in Egypt, in a strange land.
Easy English	Do not be cruel to a foreign person. You yourselves know what it feels like. So do not do it. Remember! You were foreign people in Egypt.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	“You must never do wrong things to a foreigner. Remember, you know what it is like to be a foreigner because at one time you were foreigners in the land of Egypt.
God’s Word™	.
Good News Bible (TEV)	.
The Message	“Don’t take advantage of a stranger. You know what it’s like to be a stranger; you were strangers in Egypt.
Names of God Bible	.
NIRV	“Do not treat outsiders badly. You yourselves know how it feels to be outsiders. Remember, you were outsiders in Egypt.
New Simplified Bible	»Do not mistreat a foreigner. You know how it feels to be a foreigner. After all you were foreigners in Egypt.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Don't mistreat foreigners. You were foreigners in Egypt, and you know what it is like.
The Living Bible	“Do not oppress foreigners; you know what it’s like to be a foreigner; remember your own experience in the land of Egypt.
New Berkeley Version	.
New Life Version	Do not make it hard for a stranger because you know how a stranger feels. You were strangers in the land of Egypt.
New Living Translation	.
Unlocked Dynamic Bible	Do not mistreat foreigners who live among you. You know how foreigners often feel because the Egyptians did not treat you well when you were foreigners there.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	‘You should never mistreat a stranger, because you know how they feel, since you were once strangers in the land of Egypt.
Beck’s American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Do not oppress the alien; you know what it is to be an alien, since you yourselves were exiles in the land of Egypt.
Translation for Translators	Do not mistreat foreigners <i>who live among you</i> . You know <i>how people often treat</i> foreigners, because the Egyptians <i>did not treat you well when you were foreigners there</i> .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Do not oppress a sojourner. You should know the soul of a sojourner, because you were sojourners in the land of Egypt. This is an example of the Golden Rule.
Ferrar-Fenton Bible	.
God’s Truth (Tyndale)	.
HCSB	.

International Standard V Jubilee Bible 2000	.	Also thou shalt not oppress a stranger, for ye know the state <i>of the</i> soul of a stranger, seeing ye were strangers in the land of Egypt.
H. C. Leupold Lexham English Bible NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible Urim-Thummim Version	.	.
Wikipedia Bible Project	.	You will not oppress a foreigner because you know what its like to be one, seeing you were foreigners in the land of Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	.	And you shall not distress a stranger, because you know the soul of a stranger, because you were strangers in the land of Egypt.
New American Bible (2002) New American Bible (2011)	.	You shall not oppress a resident alien; you well know how it feels to be an alien, since you were once aliens yourselves in the land of Egypt. Ex 22:20.
New English Bible–1970 New Jerusalem Bible New RSV Revised English Bible–1989	.	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	“You are not to oppress a foreigner, for you know how a foreigner feels, since you were foreigners in the land of Egypt.
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, Ⓒⓓⓔ English, Anachronistic English Translations:

Alpha & Omega Bible	.	AND YOU SHALL NOT AFFLICT A STRANGER, FOR YOU KNOW THE HEART OF A STRANGER; FOR YOU WERE YOURSELVES STRANGERS IN THE LAND OF EGYPT.
Awful Scroll Bible	.	Were yous to oppress a nonnative? - Yous are to have known the breath of the nonnative, since yous are to be nonnatives on the solid grounds of Egypt.
Charles Thompson OT Concordant Literal Version Darby Translation	.	.
exeGesés companion Bible Orthodox Jewish Bible	.	And the stranger thou shalt not oppress; for ye know the spirit of the stranger, for ye have been strangers in the land of Egypt.
	.	Also thou shalt not oppress a ger; for ye know the nefesh of a ger, seeing ye were gerim in Eretz Mitzrayim.

Rotherham's *Emphasized B.* And a sojourner, shalt thou not drive away,—seeing that, ye yourselves, know the soul of a sojourner; for sojourners, became ye in the laud of Egypt.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible “You shall not oppress a stranger, for you know the soul [the feelings, thoughts, and concerns] of a stranger, for you were strangers in Egypt.

The Expanded Bible “You must not mistreat [oppress] a foreigner [sojourner; resident alien]. You know how it feels to be a foreigner [sojourner; resident alien], because you were foreigners [sojourners; resident aliens] in Egypt [22:21].

The Geneva Bible .

Kretzmann's Commentary Also thou shalt not oppress a stranger, an injunction which in this connection refers chiefly to court cases; for ye know the heart of a stranger, just how he feels in the midst of humiliation and oppression, seeing ye were strangers in the land of Egypt. So much the Christians will also heed, especially such as are in positions of authority, where they must judge, render decisions, set forth the truth, that they be strictly impartial, not permitting themselves to be influenced by the social status of any persons with whom they have dealings, but frankly reproving the evil and acknowledging the good.

Syndein/Thieme .

The Voice Do not oppress an outsider. You know well what it is like to be an outsider living in a foreign land, for you were strangers once in the land of Egypt.

Bible Translations with Many Footnotes:

The Complete Tanach And you shall not oppress a stranger, for you know the feelings of the stranger, since you were strangers in the land of Egypt.

And you shall not oppress a stranger -: In many places the Torah warns about the stranger [convert] because he has a strong temptation [to return to his former bad ways]. -[From B.M. 59b]

the feelings of the stranger: How hard it is for him when people oppress him.

Kaplan Translation Do not oppress a foreigner. You know how it feels to be a foreigner, for you were foreigners in Egypt.

foreigner

Or 'proselyte.' See Exodus 22:20. Here the Torah is speaking specifically to judges (Ralbag; Chizzkuni; Bekhor Shor).

NET Bible® “You must not oppress²¹ a foreigner, since you know the life²² of a foreigner, for you were foreigners in the land of Egypt.

²¹tn The verb means “to crush.” S. R. Driver notes that in this context this would probably mean with an unfair judgment in the courts (Exodus, 239).

²²tn Heb “soul, life” – “you know what it feels like.”

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will not squeeze a stranger, and you know the being of the stranger, 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 oppress: for you (pl) know the heart of a sojourner, seeing you (pl) were sojourners in the land of Egypt.

English Standard Version .

Green's Literal Translation .

Modern English Version	Also you shall not oppress a foreigner, for you know the life of a foreigner, seeing you were foreigners in the land of Egypt.
Modern Literal Version	And you will not oppress a traveler, for you* know the heart of a traveler, since you* were travelers in the land of Egypt.
Modern KJV	.
New American Standard B.	“You shall not oppress a stranger [Or <i>sojourner(s)</i>], since you yourselves know the feelings [Lit <i>soul</i>] of a stranger [Or <i>sojourner(s)</i>], for you <i>also</i> were strangers [Or <i>sojourner(s)</i>] in the land of Egypt.
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 oppress an alien, for you know the heart of an alien, since 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, and you [all]—you [all] have known the soul of the sojourner, for sojourners you [all] have been in the land of Egypt.

The gist of this passage: The Hebrew people should not oppress or take advantage of strangers in the land of Israel (when they settle there); for they know what it is like to be a stranger in a foreign country.

Exodus 23:9a			
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
lâchats (לָחַץ) [pronounced <i>law-KHAHTZ</i>]	<i>to squeeze, to press; therefore, figuratively, to oppress, to afflict</i>	2 nd person masculine plural, Qal imperfect pausal form	Strong's #3905 BDB #537

Translation: You will not oppress [or, afflict] the foreigner [living among you],...

In every country, there will be people from other countries who live there. Sometimes they immigrate legally; sometimes illegally; sometimes in small numbers and sometimes in great numbers.

As individuals, we have a limited say as to who comes into our country and what allows them that ability. Since we are a constitutional republic with a voting population, we can certainly vote our political philosophy. However, apart from any of the political considerations, as individuals, we must treat foreigners fairly and honestly.

It has been my general consideration to think, let's say the tables were turned, how would I want to be treated? I bring this into most every circumstance I am in, as I have interactions with the public all of the time.

Exodus 23:9b			
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
'attem (אַתֶּם) [pronounced <i>ahT-TEM</i>]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
yâda' (יָדָעַ) [pronounced <i>yaw-DAHG</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine plural, Qal perfect	Strong's #3045 BDB #393
'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
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
gêr (גֵּר) [pronounced <i>gare</i>]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158

Translation: ...for you [yourselves] know the plight [lit., soul] of the foreigner,...

Literally, this reads: ...for you yourselves clearly know the soul of the foreigner... However, I think that it is best to understand this to mean that the people of Israel understand what it means to be a foreigner in another country, or, as the KJV puts it, *a stranger in a strange land* (Exodus 2:22). The people to whom Moses will speak have been in Egypt and they have lived under unfair Egyptian rule.

Exodus 23:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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

Exodus 23:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gêr (גֵּר) [pronounced <i>gare</i>]	<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 <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 plural, Qal perfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...for you were [all] foreigners [when living] in the land of Egypt.

These laws are going to stand for a long time; but for this generation of Israelites, they understand what their situation was in Egypt and how Egypt took advantage of them and how Egypt oppressed them.

Exodus 23:9 You will not oppress [or, afflict] the foreigner [living among you], for you [yourselves] know the plight [lit., soul] of the foreigner, for you were [all] foreigners [when living] in the land of Egypt.

Israel will be open to people of all other nations as Israel is to be the light of the world, the possessor of the one true God. Therefore, with this responsibility, they would occasionally experience an influx of immigrants. The KJV word is sojourner, which is an excellent rendering, as it means one on a visa; a temporary visitor (even the the Israelites were in Egypt for 400 years, this was temporary). Unfortunately, the word is so dated that it no longer communicates whereas alien does. An alien falls into the class of people who can be easily taken advantage of. They could be forced into slavery; a judge could arbitrarily deny him due process of the legal system; people might try to cheat and persecute him because he cannot fight back and he has no family and no one to stand up for him (just as Egypt one day decided to arbitrarily place the Hebrews under slavery, despite their great numbers). Israel cannot reflect the character of God and treat the alien as Egypt had treated them. This is a simple, you know exactly what it feels like to be taken advantage of, to be persecuted, to have your property and livelihood taken from you by the state—now don't do it to someone else.

Exodus 23:9 You will not oppress or afflict the foreigner who lives in your midst, for you yourselves certainly know the plight of the foreigner, since you were all foreigners when you lived in the land of Egypt.

There is another reason that these people are not to oppress a foreigner. Many foreigners come to Israel ultimately to believe in Israel's God. Some start out with that intention and some find out that is what they hunger for at a time after moving to Israel. What we do not want to do is to have a potential convert in Israel who is discouraged or angered over unfair treatment.

Chapter Outline

Charts, Graphics and Short Doctrines

The Sabbath Year, the Sabbath Day, Other Gods

And six years you will scatter [seed] to your ground and you have gathered her produce. And the seventh [year] you will rest her and forsake her; and have eaten destitute of your people and their residue life of the field [will eat]. So you will do to your vineyard and your olive [orchard].

Exodus
23:10–11

For six years, you will plant your ground and gather up its produce. But you will let [the land] rest in the seventh [year] and you will leave it be. The poor of your people will eat from it and whatever lives in the field [will eat] the remainder. You will do the same to your vineyard and olive [orchard].

You will plant and cultivate your land for six years, and gather up whatever produce you can during that time. However, you will let the land rest in the 7th year; you will act as if you do not own the land. The poor from among the people will take the opportunity to eat whatever is growing there, and whatever wildlife is in the field, they will eat what remains. You will do the same to your vineyard and olive orchard.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And six years you will scatter [seed] to your ground and you have gathered her produce. And the seventh [year] you will rest her and forsake her; and have eaten destitute of your people and their residue life of the field [will eat]. So you will do to your vineyard and your olive [orchard].
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Six years thou shalt sow the land and gather in its produce, but the seventh year thou shalt let it alone and suffer it to rest, that the poor of thy people may eat, and what they leave the beast of the field may eat. So also shalt thou do with thy vineyard and with thy olive ground.
Targum (Pseudo-Jonathan)	Six years thou shalt sow thy land, and gather the produce; but the seventh year thou shalt exempt it from labour, and give up the fruit of it to be eaten by the poor of My people; and what they leave shall be eaten by the beasts of the field. And in like manner shalt thou do with thy vine and olive grounds.
Revised Douay-Rheims	Six years you shall sow your ground, and shall gather the corn thereof. But the seventh year you shall let it alone, and suffer it to rest, that the poor of your people may eat, and whatsoever shall be left, let the beasts of the field eat it: so shall you do with your vineyard and your oliveyard.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"For six years you shall sow your land, and shall gather in its increase, but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the animal of the field shall eat. In like manner you shall deal with your vineyard and with your olive grove.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	For six years you shall sow your land and shall gather in the crops thereof: But the seventh year you shall leave it fallow, so that the poor of your people may eat of the fruits of it; and what is left the wild beasts may eat. You shall do in like manner with your vineyard and with your olive yard.

Updated Brenton (Greek) Six years thou shalt sow thy land, and gather in the fruits of it. But in the seventh year thou shalt let it rest, and leave it, and the poor of thy nation shall feed; and the wild beasts of the field shall eat that which remains: thus shalt thou do to thy vineyard and to thine oliveyard.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English For six years put seed into your fields and get in the increase; But in the seventh year let the land have a rest and be unplanted; so that the poor may have food from it: and let the beasts of the field take the rest. Do the same with your vine-gardens and your olive-trees.

Easy English **Laws about the Sabbath**
You must plant seed in your fields for six years and bring in the harvest. But during the seventh year, you must let your fields lie empty. Do not dig them and do not plant them. Then the poor people among you can get food from your fields. And the wild animals can eat any food that remains. Do the same thing with your gardens of fruit.

Easy-to-Read Version–2001 "Plant seeds, harvest your crops, and work the ground for six years. But the seventh year, don't use your land. {The seventh year must be a special time of rest for the land.} Don't plant anything in your fields. If any crops grow there, then allow the poor people to have it. And allow the wild animals to eat the food that is left. You should do the same with your vineyards and with your fields of olive trees.

Easy-to-Read Version–2006 **The Special Festivals**
"Plant seeds, harvest your crops, and work the ground for six years. But the seventh year must be a special time of rest for the land. Don't plant anything in your fields. If any crops grow there, allow the poor to have it. And allow the wild animals to eat the food that is left. You should do the same with your vineyards and with your fields of olive trees.

God's Word™

Good News Bible (TEV) **The Seventh Year and the Seventh Day**
"For six years plant your land and gather in what it produces. But in the seventh year let it rest, and do not harvest anything that grows on it. The poor may eat what grows there, and the wild animals can have what is left. Do the same with your vineyards and your olive trees.

The Message "Sow your land for six years and gather in its crops, but in the seventh year leave it alone and give it a rest so that your poor may eat from it. What they leave, let the wildlife have. Do the same with your vineyards and olive groves.

Names of God Bible
NIRV

Sabbath Laws

"For six years plant your fields and gather your crops. But during the seventh year do not plow your land or use it. Then the poor people among you can get food from it. The wild animals can eat what is left over. Do the same thing with your vineyards and your groves of olive trees.

New Simplified Bible »Plant your land and gather in what it produces for six years. »Let your land rest the seventh year. Do not harvest anything that grows on it. The poor may eat what grows there. The wild animals may have what is left. Do the same with your vineyards and your olive trees.

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

Casual English Bible .
College Press Bible Study .

Contemporary English V. Plant and harvest your crops for six years, but let the land rest during the seventh year. The poor are to eat what they want from your fields, vineyards, and olive trees during that year, and when they have all they want from your fields, leave the rest for wild animals.

The Living Bible “Sow and reap your crops for six years, but let the land rest and lie fallow during the seventh year, and let the poor among the people harvest any volunteer crop that may come up; leave the rest for the animals to enjoy. The same rule applies to your vineyards and your olive groves.

New Berkeley Version .

New Life Version

Seventh Year and Seventh Day

“You will plant seeds in your land for six years, and gather the grain. But in the seventh year you will let the land rest without planting. So your people who are in need may eat. Whatever they leave, the animals may eat. You are to do the same with your grape-fields and olive trees.

New Living Translation

“You must not oppress foreigners. You know what it’s like to be a foreigner, for you yourselves were once foreigners in the land of Egypt.

“Plant and harvest your crops for six years, but let the land be renewed and lie uncultivated during the seventh year. Then let the poor among you harvest whatever grows on its own. Leave the rest for wild animals to eat. The same applies to your vineyards and olive groves.

Unlocked Dynamic Bible

For six years, plant seeds in your ground and gather the harvest. But on the seventh year you must not plant anything. If things grow without your planting seeds, allow the poor people to harvest and eat the crops. If there are still crops left over, allow the wild animals to eat them. Do the same thing with your grapevine and your olive trees.

Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible

“You can plant your field and harvest it for six years. However, every seven years you must leave it alone and allow it to rest, so the poor of your nation can [find] food there, and the wild animals can eat whatever is left. That’s also what you must do to your vineyards and your olive groves.

Beck’s American Translation .

Common English Bible

Sabbaths and festivals

For six years you should plant crops on your land and gather in its produce. But in the seventh year you should leave it alone and undisturbed so that the poor among your people may eat. What they leave behind, the wild animals may eat. You should do the same with your vineyard and your olive trees.

New Advent (Knox) Bible

For six years together thou mayst sow thy land, and gather the crop from it; in the seventh year leave it alone, to lie fallow, and give thy poorer neighbours food; all that is left, the wild beasts may eat. And thou shalt do the like with thy vineyard and thy oliveyard.

Translation for Translators

Plant *seeds* in your ground and gather the harvest for six years. 11 But during the seventh year you must not plant anything. *If things grow without your planting seeds*, allow poor people *to harvest and* eat the crops. If there are still crops *left over/that they do not harvest*, allow wild animals to eat them. Do the same thing with your grapevines/vineyards and your olive trees.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation	For six years you will sow your land and gather its income. But in the seventh year you are to let your land lie fallow, so that the needy ones among your people may eat, and the animals of the field will eat their leavings. You will manage your vineyards and olive groves in the same manner. This is the "land sabbath." Before the modern era of "monoculture," any good farmer learned early to let his land lie fallow every seven years, to allow it to recover its ability to sustain a crop.
Ferrari-Fenton Bible	Laws of Agriculture. "For six years you shall sow the earth, and gather its produce, but in the seventh year you shall manure it, and spread it out, and the destitute of your people shall eat, and the rest of the animals of the field shall eat. You shall do the same with your vineyards and your olive plantations.
God's Truth (Tyndale)	Six years you shall sow your land and gather in the fruits thereof: and the seventh year you shall let it rest and lie still, that the poor of your people may eat, and what they leave, the beasts of the field shall eat: In like manner you shall do with your vineyard and your olive trees.
HCSB	Sabbaths and Festivals "Sow your land for six years and gather its produce. But during the seventh year you are to let it rest and leave it uncultivated, so that the poor among your people may eat from it and the wild animals may consume what they leave. Do the same with your vineyard and your olive grove.
International Standard V Jubilee Bible 2000 H. C. Leupold Lexham English Bible	. . . Regulations Regarding Work and Festivals " 'And six years you will sow your land and gather its yield. But the seventh you will let it rest and leave it fallow, and the poor of your people will eat, and their remainder the animals of the field will eat. You will do likewise for your vineyard and for your olive trees.
NIV, ©2011	Sabbath Laws "For six years you are to sow your fields and harvest the crops, but during the seventh year let the land lie unplowed and unused. Then the poor among your people may get food from it, and the wild animals may eat what is left. Do the same with your vineyard and your olive grove.
Peter Pett's translation Unfolding Bible Literal Text Urim-Thummim Version	. . . For 6 years you will sow your land and will harvest its produce. But in the 7th year you will let it rest and leave it alone so that the poor of your people may eat, and what remains the animals of the field will eat. The same thing will be done with your vineyard and oliveyard.
Wikipedia Bible Project	And six years seed your land, and gather her bounty. And the seventh, leave fallow and neglect it, and the impoverished of your people will eat, and the remainder the field animal will eat. Thus you will do to your vineyards and olive groves.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For six years you will sow your fields and reap their produce, 11.but in the seventh you will let the land rest and lie fallow. The poor may eat what it produces and what they leave the wild animals will eat. It will be the same for your vineyard and your olive grove.
The Heritage Bible	And you shall sow your land six years, and shall gather in its increase; And you shall let it alone, and thrust it away the seventh year, and the poor of your people will eat; and the living creatures of the field shall eat what is left. In like manner you shall do with your vineyard, and with your olive yard.

New American Bible (2002)	"For six years you may sow your land and gather in its produce. But the seventh year you shall let the land lie untilled and unharvested, that the poor among you may eat of it and the beasts of the field may eat what the poor leave. So also shall you do in regard to your vineyard and your olive grove.
New American Bible (2011)	<i>Religious Laws.</i> For six years you may sow your land and gather in its produce. But the seventh year you shall let the land lie untilled and fallow, that the poor of your people may eat of it and their leftovers the wild animals may eat. So also shall you do in regard to your vineyard and your olive grove. Lv 25:3–7.
New English Bible—1970	<i>Sabbath days and years.</i> For six years you may sow your land and gather its produce; but in the seventh year you shall let it lie fallow and leave it alone. It shall provide food for the poor of your people, and what they leave the wild animals may eat. You shall do likewise with your vineyard and your olive-grove.
New Jerusalem Bible	'For six years you will sow your land and gather its produce, but in the seventh year you will let it lie fallow and forgo all produce from it, so that those of your people who are poor can take food from it and the wild animals eat what they have left. You will do the same with your vineyard and your olive grove.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"For six years, you are to sow your land with seed and gather in its harvest. But the seventh year, you are to let it rest and lie fallow, so that the poor among your people can eat; and what they leave, the wild animals in the countryside can eat. Do the same with your vineyard and olive grove.
exeGesés companion Bible	And six years seed your land and gather in the produce thereof: but the seventh, release it and leave it alone for the needy of your people to eat: and the remainder, the live beings of the field to eat. In like manner work with your vineyard and with your olives.
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	SIX YEARS YOU SHALL SOW YOUR LAND, AND GATHER IN THE FRUITS OF IT. BUT IN THE SEVENTH YEAR YOU SHALL LET IT REST, AND LEAVE IT, AND THE POOR OF YOUR NATION SHALL FEED; AND THE WILD BEASTS OF THE FIELD SHALL EAT THAT WHICH REMAINS: THUS SHALL YOU DO TO YOUR VINEYARD AND TO YOUR OLIVE-YARD.
Awful Scroll Bible	Six years were yous to sow seed on the solid grounds, and are to have gathered of its income. On the seventh yous were to let it sit, even are yous to let it alone. They needy of the people are to have eaten of it. The remainder, that living on the field was to eat. Yous were even to effect this to your vineyard and oliveyard.
Charles Thompson OT	.

Concordant Literal Version	Six years shall you sow your land, and you will gather its yield; " but in the seventh you shall release it and abandon it, that the needy of your people may eat, and the field animal shall eat their leavings. So shall you do to your vineyard and to your olive trees.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And shesh shanim thou shalt sow thy land, and shalt gather in the crops thereof; But the shevi'it thou shalt leave it shamat (unplowed) and let it lie fallow; that the evyon (poor) of thy people may eat; and what they leave the beasts of the sadeh shall eat. In like manner thou shalt deal with thy kerem (vineyard), and with thy zayit (olive) grove.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>The Sabbath and Land</p> <p>"You shall sow your land six years and harvest its yield, but the seventh year you shall let it rest and lie uncultivated, so that the poor among your people may eat [what the land grows naturally]; whatever they leave the animals of the field may eat. You shall do the same with your vineyard and olive grove.</p>
The Expanded Bible	<p>Laws for the Sabbath</p> <p>"For six years you are to plant [sow] and harvest crops on your land. Then during the seventh year, do not plow or plant your land [you will let it lie fallow and untilled]. If any food grows there, allow the poor people to have it, and let the wild animals eat what is left. You should do the same with your vineyards and your orchards of olive trees [Lev. 25:1–7].</p>
The Geneva Bible Kretzmann's Commentary	<p>.</p> <p>Verses 10-19</p> <p>The Holy Periods and Feasts</p> <p>And six years thou shalt sow thy land, and shalt gather in the fruits thereof, whatever it yields under careful cultivation; but the seventh year thou shalt let it rest and lie still, let it remain unused, make no attempt to cultivate it, that the poor of thy people may eat, namely, that produced by the land without cultivation, the so-called volunteer grain; and what they leave the beasts of the field shall eat. This fallowing of the land would give it an opportunity to recuperate. In like manner thou shalt deal with thy vineyard and with thy oliveyard. There also the fruits were not to be gathered, but left for the poor and needy, for the beasts of the field, and for the fowls of the air. This was the so-called Sabbath of Years, analogous to the Sabbath of the Week.</p>
Syndein/Thieme	<p>{Verses 10-11: Sabbath Year Every Seventh Year}</p> <p>And six years you shall sow your land, and shall gather in the fruits thereof. {business in an agricultural society} But the seventh year you shall let it rest and lie still; that the poor of your people may eat and what they leave the animal/beasts of the field shall eat. In like manner you shall deal with your vineyard, and with your olive-yard.</p> <p>{Note: The Jews were to store up goods for the six years. In the seventh year only the poor and animals can go onto your land to eat and survive. They were to live on their reserves and the chemistry of the land would be restored. So the seeds still grow, but it is the poor and animals who live off of the 7th year's produce.}</p>
The Voice	<p>You have six years to plant your fields and harvest your crops. When the seventh year arrives, let your land rest and lie fallow. Let the poor and hungry among you come and harvest <i>the volunteer crops that spring up in your fields</i>. Whatever is left</p>

over, the beasts may eat. Do the same thing with your vineyards and your olive groves.

Bible Translations with Many Footnotes:

The Complete Tanach

Six years you may sow your land and gather in its produce.

and gather in its produce: Heb. וַתִּקְרַח; an expression of bringing into the house, like “And you shall bring it (וּתְקַרַח) into your house” (Deut. 22:2).

But in the seventh [year] you shall release it and abandon it; the poor of your people shall eat [it], and what they leave over, the beasts of the field shall eat. So shall you do to your vineyard [and] to your olive tree[s].

you shall release it: from work.

and abandon it: from eating it after the time of the removal (see Mechilta). Another interpretation: from real work, such as plowing and sowing, and abandon it from fertilizing and hoeing.

and what they leave over, the beasts of the field shall eat: [This is written in order] to liken the food of the poor to the food of the beast. Just as the beast eats without tithing, so do the poor eat without tithing. From here [we derive] that there are no tithes in the seventh year. -[From Mechilta]

So shall you do to your vineyard: And the beginning of the verse is speaking of a grain field, as is stated above [verse 10]: “You may sow your land.”

Kaplan Translation

You may plant your land for six years and gather its crops. But during the seventh year, you must leave it alone and **withdraw from it**. The needy among you will then be able to eat [from your fields] just as you do, and whatever is left over can be eaten by **wild animals**. This also applies to your vineyard and your olive grove.

leave it alone

(Rashi; Rashbam; Radak, Sherashim). Or, 'let it be public' (Saadia; Ralbag). See Leviticus 25:1-7.

withdraw from it

Not eating any of its produce (Mekhilta; Rashi).

wild animals

Literally, 'animals of the field' (see note on Genesis 2:5).

NET Bible®

Sabbaths and Feasts

²³ “For six years²⁴ you are to sow your land and gather in its produce. But in the seventh year²⁵ you must let it lie fallow and leave it alone so that the poor of your people may eat, and what they leave any animal in the field²⁶ may eat; you must do likewise with your vineyard and your olive grove.

^{23sn} This section concerns religious duties of the people of God as they worship by giving thanks to God for their blessings. The principles here are: God requires his people to allow the poor to share in their bounty (10-11); God requires his people to provide times of rest and refreshment for those who labor for them (12); God requires allegiance to himself (13); God requires his people to come before him in gratitude and share their bounty (14-17); God requires that his people safeguard proper worship forms (18-19).

^{24tn} Heb “and six years”; this is an adverbial accusative telling how long they can work their land. The following references to years and days in vv. 10-12 function similarly.

^{25tn} Heb “and the seventh year”; an adverbial accusative with a disjunctive vav (ו).

^{26tn} Heb “living thing/creature/beast of the field.” A general term for animals, usually wild animals, including predators (cf. v. 29; Gen 2:19-20; Lev 26:22; Deut 7:22; 1 Sam 17:46; Job 5:22-23; Ezek 29:5; 34:5).

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and you will sow your land six years, and you will gather her production, and in the seventh you will release her, and you will let her alone, and the needy ones of your people will eat, and the living ones of the field will eat their remainder, so you will do to your vineyard, and to your olive grove,...
Charles Thompson OT	.
C. Thompson (updated) OT	Six years you will sow your ground and gather in the products thereof; but on the seventh you will give it rest and let it lie fallow, that the poor of your people may eat, and what they leave, let the wild beasts of the field eat. The same you will do with your vineyards and your olives.
Context Group Version	.
English Standard Version	Laws About the Sabbath and Festivals "For six years you shall sow your land and gather in its yield, but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the beasts of the field may eat. You shall do likewise with your vineyard, and with your olive orchard.
Green's Literal Translation	.
Modern English Version	The Laws of Sabbaths You shall sow your land for six years and shall gather in its produce, but in the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat, and what they leave the beasts of the field may eat. You shall do likewise with your vineyard and with your olive grove.
Modern Literal Version	And six years you will sow your land and will gather in the increase of it, but the seventh year you will let it rest and lie tillable, that the poor of your people may eat and what they leave the beast of the field will eat. In like manner you will deal with your vineyard and with your olive-grove.
Modern KJV	.
New American Standard B.	The Sabbath and Land "You shall sow your land for six years and gather in its yield, but on the seventh year you shall let it rest [Lit <i>drop</i>] and lie fallow, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same with your vineyard and your olive grove.
New European Version	Principles of Agricultural Ethics For six years you shall sow your land, and shall gather in its increase, but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the animals of the field shall eat. In the same way, you shall deal with your vineyard and with your olive grove.
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 six years you will sow your land, and have gathered its increase; and the seventh you will release it, and have left it, and the needy of your people have eaten, and their leaving does the beast of the field eat; so will you to your vineyard—to your olive-yard.

The gist of this passage: This is the sabbath year, the 7th year, where the land is left uncultivated (although the poor and the wild beasts might eat from it).

Exodus 23:10a

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
shêsh (שש) [pronounced <i>shaysh</i>]	<i>six</i>	masculine form of numeral	Strong's #8337 BDB #995
shânîym (שנִיִּם) [pronounced <i>shaw-NEEM</i>]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040
zâra' (זרָא) [pronounced <i>zaw-RAH</i>]	<i>to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]</i>	2 nd person masculine singular, Qal imperfect	Strong's #2232 BDB #281
'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
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #776 BDB #75

Translation: For six years, you will plant your ground...

God is speaking to Moses on Mount Sinai; and the people of God are in the Sinai desert at this time. God looks ahead to where these people will all own their own land.

The people would plant for 6 years.

Exodus 23:10b

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
'âçaph (אָצַף) [pronounced <i>aw-SAHF</i>]	<i>to collect, to relocate, to transfer, to transport, to gather (together), to gather and remove, to remove</i>	2 nd person masculine singular, Qal perfect	Strong's #622 BDB #62
'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
t ^e bûw'âh (תְּבוּאָה) [pronounced <i>t^eb-oo-AW</i>]	<i>produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #8393 BDB #100

Translation: ...and gather up its produce.

Obviously, after planting the people would harvest what they planted.

Exodus 23:10 For six years, you will plant your ground and gather up its produce.

Many people glibly ignore much of what the Bible says about morality, particularly that which is found in the Old Testament because they can find other laws which they believe to be ridiculous by today's standards. What has happened here is that we have because so uneducated in the Old Testament, that we have no real clue as to why these laws were in existence. Israel was a theocracy—that is, they were ruled directly by God. They existed as a nation for several centuries without having a king to rule over them, which was almost unheard of for a very united group of small nations. This is because God ruled over them with God's Laws. Some of these laws dealt with a morality designed for that time period; some of them dealt with a morality for all time.

The use of the word *for* in other Bible translations to begin this verse sounds as though this is an inference continued from the previous verse. However, the word is the simple waw conjunction, properly rendered *and*. Since the Hebrew is bereft of a cacophony of conjunctions, I prefer to pepper it up periodically; however, not in a way which would mislead the reader as to the intended meaning. There is a Hebrew word which is an inferential conjunction and would be translated *for*; however, that word is not found here. This is a new ordinance; or an ordinance covering a different topic.

God did not choose to cover the ordinances in the organized fashion that we may have developed ourselves. So, we do not find all of the *alien* passages in one place, the festivals in another, the Sabbath day passages in another. God chose to present these in smaller chunks and my guess is that the laws are more palatable and easier to listen to if one particular topic is not beat to death, so to speak.

This approach to the Law also prepares us for the investigation of Scripture in general. When we want to find out something about the justice of God, there is no particular book or chapter in the Bible which completely covers the justice of God. We may have to examine a dozen or 3 dozen passages in order to put together a cohesive doctrine. Well, the Law of Moses was organized in much the same way. Laws about the Sabbath day, about the Sabbath year and about the various festivals can be found throughout the Law. So, in order to understand a particular festival, we might find ourselves looking at 3 or maybe even 8 different passages, and comparing them.

This verse begins the discussion of the Sabbath year, something which is unique and would have set the Hebrews apart from every nation in the world. Most nations today have a weekend, or days off; and even some professions offer a Sabbatical to their workers (at least when I taught in California, a teacher could go on Sabbatical, receive one-half of his salary, and pursue intellectual pursuits—I don't know whether that is still available to them). A sabbatical year was the seventh year where to Hebrews rested from their labors and allowed God to take care of them. This was one of the laws which they totally ignored. They wrote law after law after law which dealt with the Sabbath day, detailing what could be done and what could not be done on the Sabbath; yet, at the same time, they totally ignored this Sabbath year.

Exodus 23:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
sh ^e bīy'īy (שְׁבִייעִי) [pronounced <i>sh^e-bee-EE</i>]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988

Exodus 23:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmaṭ (שָׁמַט) [pronounced shâ-MAHT]	<i>to release, to let go [drop]; to throw down; figuratively to let rest, to remit [a debt]; to [temporarily] abandon, to forgo, to relinquish [use, ownership, an obligation]</i>	2 nd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #8058 BDB #1030
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
nâṭash (נָטַשׁ) [pronounced naw-TASH]	<i>to leave, to let alone, to let lie fallow; to entrust to; to forsake (abandon), to permit</i>	2 nd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #5203 BDB #643

Translation: But you will let [the land] rest in the seventh [year] and you will leave it be.

The land is supposed to be allowed to rest on the 7th year, which appears to be a recognition that God did all that He needed to do in 6 days of restoring the earth.

Although the Hebrew people would develop hundreds of laws about the Sabbath; they virtually ignored the Sabbath year.

Exodus 23:11b

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
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person plural, Qal perfect	Strong's #398 BDB #37
ʾeb ^e yôn (אֶבְיֹן) (אֶבְיֹן) [pronounced eb ^v -YOHN]	<i>destitute, in want or need [of food, clothing, shelter, money], needy, poor, bankrupt</i>	masculine singular noun/adjective in the construct state	Strong's #34 BDB #2
ʿam (עַם) [pronounced ǵahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766

Translation: The poor of your people will eat from it...

The people who are poor, who do not own land, will be allowed to harvest from this land whatever comes up as volunteers. That is, crops that just grow by themselves. If you have some open land and a little rain, plants, trees and crops will come up on their own. Much of these volunteer crops will be whatever was planted there before. Seeds would be remaining from previous harvests and they would grow.

Now, you may wonder, *do the poor only get food to eat every seventh year?* Elsewhere, farmers will be told to leave the corners of their fields unharvested throughout the use of their fields. The poor were allowed to come and take the remaining harvest (quite obviously, this involved work on the part of the poor).

Application: Although duplicating welfare of 4000 years ago is virtually impossible, there are principles which remain. There was not a lot of poor in the land of Israel, and their economic laws allowed for this. Furthermore, work was always a part of the poor gathering food for themselves. You will note that, although these are the laws of God (and therefore the laws of the land), the private economic market actually provided the food for the poor and needy. There are going to be some instances where a poor person is unable to work, and charity should extend to them.

Exodus 23:11c			
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
yether (יְתֵר) [pronounced <i>YEH-ther</i>]	<i>residue, remainder, remnant, [the] rest [of]; other part; excess; abundantly (adverb); abundance, affluence; superiority, preeminence, excellency</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #3499 (#3498) BDB #451
chêy (חַי) [pronounced <i>khay</i>]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	feminine singular construct	Strong's #2416 BDB #313
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: ...and whatever lives in the field [will eat] the remainder.

Whatever remains in the field will be eaten by whatever animals live in the field.

Interestingly enough, I don't know that the Sabbath year prevents one from hunting.

Application: One might understand this to be a conservation effort. In all instances, there is a balance between the use of land by man and the preservation of land and animals. Striking this balance is what well-ordered societies do.

Exodus 23:11d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
ʿâsâh (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 ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
kerem (כַּרְמִי) [pronounced keh-REM]	<i>vineyard, orchard, a cultivated garden</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3754 BDB #501
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
zayith (זַיִת) [pronounced ZAH-yeeth]	<i>olive, olive tree</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2132 BDB #268

Translation: You will do the same to your vineyard and olive [orchard].

This same approach is to be done regarding the vineyards and olive orchards.

Exodus 23:11 *But you will let [the land] rest in the seventh [year] and you will leave it be. The poor of your people will eat from it and whatever lives in the field [will eat] the remainder. You will do the same to your vineyard and olive [orchard].*

We have since found that it is good to let a portion of crop land rest now and again. Here, whatever grew as a *volunteer* (as one gardener used to call it) was allowed to grow and to be harvested by the poor and then by the wild animals. This would have been a statement to the other nations unlike any other: a people would actually cease harvesting for one full year every seven years and depend upon their God. No other nation in the world would be foolish enough to depend upon their idols and their gods because they would all starve. Unfortunately, Israel would not either and God had to enforce this Sabbath year. Israel was dispersed from the land temporarily, during which time the land enjoyed its Sabbath years all at once.

Prophecy in Scripture and Critics of Prophecy

One of the main reasons for the goofy theories about the four different authors of the Pentateuch and for denying Mosaic authorship is that it made very accurate predictions concerning what would happen to the

Prophecy in Scripture and Critics of Prophecy

Hebrews. In Lev. 26:32–35 we read: "And I [God] will make the land desolate so that you enemies who settle in it will be appalled over it. You, however, I will scatter among the nations and I will take out a sword after you, as your land becomes desolate and your cities become waste. Then the land will enjoy its Sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its Sabbaths. All the days of desolation it will observe the rest which it did not observe on your Sabbaths, while you were living on it." We expect to read this as having been written years after the Hebrews were dispersed; not forty years prior to their even entering the land for the first time.

The scholar who despises divine authorship of the Word cannot cope with the idea that here in the desert, during their first year, 40 years before they enter the land, God tells them (1) enemies would settle into their land; (2) the land will not be a land flowing with milk and honey for them; it will appall them; (3) the Hebrews would be removed from the land; (4) their land would become desolate and their cities rubble; and, finally, (4) they would not observe their Sabbath year, so God would enforce it, giving a time table to the length of their original dispersion. No unbeliever likes the idea that this passage speaks accurately of future events. No man who despises God and His Word and attempts to demythologize it cares for prophecy. They automatically assume that all prophecy has to occur after the event; that is a tacit assumption on their part. Therefore, the five books of Moses cannot be written by Moses because they assume that there can be no such thing as prophecy. There can be no such thing as miracles. Moses cannot look that accurately into the future and determine events hundreds of years in advance. Therefore, they come up with extremely convoluted theories of authorship which have no basis in fact other than they fit their own particular predispositions.

[Jeremiah is speaking roughly twenty years prior to the dispersion] "For thus says the Lord: 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place.' For I know the plans that I have for you," declares the Lord, "plans for welfare and not for calamity to give you a future and a hope." For thus says the Lord of the armies, "Behold, I am sending upon them the sword, famine, and pestilence, and I will make them like split-open figs that cannot be eaten due to rotteness. I will pursue them with the sword, with famine and with pestilence; and I will make them a terror to all the kingdoms of the earth, to be a curse, and a horror, and a hissing, and a reproach among all the nations where I have driven them, because they have not listened to My words," declares the Lord, "which I sent to them again and again by My servants, the prophets; but you did not listen," declares the Lord (Jer. 29:10–11, 17–19).

Therefore, He brought them up against the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on the young man or virgin, old man or infant; He gave [them] all into his hand. And all the articles of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his officers, he brought them all to Babylon. Then they burned the house of God and broke down the wall of Jerusalem and burned all its fortified buildings with fire, and destroyed all its valuable articles. And those who had escaped from the sword, he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia; to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days of its desolation it kept Sabbath until seven years were complete (2Chron. 36:17–21).

In the first year of Darius, the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans—in the first year of his reign, I, Daniel, observed in the books the number of years which was [revealed by] the word of the Lord to Jeremiah the prophet for the completion of the desolations of Jerusalem: seventy years (Dan. 9:1–2).

My point is, the Bible is filled with prophecies concerning nation Israel. These prophecies are found throughout the Word of God. They are not confined to a single grouping of books.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 23:10–11 You will plant and cultivate your land for six years, and gather up whatever produce you can during that time. However, you will let the land rest in the 7th year; you will act as if you do not own the land. The

poor from among the people will take the opportunity to eat whatever is growing there, and whatever wildlife is in the field, they will eat what remains. You will do the same to your vineyard and olive orchard.

It appears that everyone would observe the 7th year at the same time.

However, there were some law that were simply ceremonial and spoke of the Christ Who was to come. Taking a ceremonial law which pointed forward to Christ coming and citing that as a ridiculous law indicates that the person so trashing God’s Law has no idea what the ceremonial portion was about. It was important for there to be a seven-day week with a Sabbath for several reasons—let cite a few of them:

Basic Points on the Sabbath

- (1) God created (or restored) the earth in six days and rested on the seventh. Having a Sabbath day rest points back to God’s work and recognizes God’s work. The fact that practically every nation on earth functions on a seven-day work week is a testimony to God’s restoration of the earth.
- (2) Man needs some time off; man requires some certain amount of rest and relaxation to recharge his batteries; even for the unbeliever, the Sabbath-day concept is important.
- (3) Man needs some time set aside in any given week to worship God. It should be a nightly affair at least; however, the once a week gathering is a bare minimum.
- (4) The Sabbath concept—that God has done all of the work and man can simply receive what God has provided, teaches grace and teaches the concept of salvation by grace apart from any merit.
- (5) When it comes to the Church Age, there is an indication throughout the New Testament that the church often met on the first day of the week, which was Sunday, to commemorate the fact that Christ, the Savior, did come, and was raised from the dead on our behalf.

Chapter Outline

Charts, Graphics and Short Doctrines

Six days you will do your works and in the day the seventh will will rest, to the intent that will rest your ox and your ass; and ceases from working a son of your maid and the foreigner.

Exodus
23:12

You will do your work [in] six days and you will rest on the seventh day, with the intent that your ox and your donkey will rest and the son of your maid and the foreigner will [also] cease working.

You will do all of your work in six days and then you will rest on the seventh day, with the intent that your ox and donkey will also rest, and the son of your maid and the foreigner will also cease from working.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Six days you will do your works and in the day the seventh will will rest, to the intent that will rest your ox and your ass; and ceases from working a son of your maid and the foreigner.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

Six days shalt thou do thy work, and in the seventh day have rest, that thy ox and thy ass may rest, and the son of thine handmaid and thy sojourner may be quiet.

Targum (Pseudo-Jonathan)

Six days do thy work, and on the seventh day repose, that thy ox and thy ass may rest, and that the uncircumcised son of thy handmaid, and the stranger, may rest.

Revised Douay-Rheims	Six days you shall work: the seventh day you shall cease, that your ox and your ass may rest: and the son of your handmaid and the stranger may be refreshed.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. "Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may have rest, and the son of your handmaid, and the alien may be refreshed.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. Six days you shall do your work, and on the seventh day you shall rest, that your ox and your ass may rest and the son of your handmaid; and that the stranger in your towns may be refreshed.
Updated Brenton (Greek)	Six days shalt thou do thy works, and on the seventh day there shall be rest, that thine ox and thine ass may rest, and that the son of thy maid-servant and the stranger may be refreshed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For six days do your work, and on the seventh day keep the Sabbath; so that your ox and your ass may have rest, together with the son of your servant and the man from a strange land living among you.
Easy English	Do your work for six days, but do not work on the seventh day. Then your cow and your donkey can rest. Also, the foreign person and the slave who was born in your home can have some rest. Then they will become strong and happy.
Easy-to-Read Version—2001	"Work for six days. Then on the seventh day, rest! This will allow your slaves and other workers a time for rest and relaxation. And your bulls and donkeys will also have a time of rest.
Easy-to-Read Version—2006	"Work for six days, but on the seventh day, rest! This will allow your slaves and other workers a time to rest and relax. And your bulls and donkeys will also have a time of rest.
<i>God's Word</i> TM Good News Bible (TEV)	. "Work six days a week, but do no work on the seventh day, so that your slaves and the foreigners who work for you and even your animals can rest.
<i>The Message</i>	"Work for six days and rest the seventh so your ox and donkey may rest and your servant and migrant workers may have time to get their needed rest.
Names of God Bible NIRV	. "Do all your work in six days. But do not do any work on the seventh day. Then your oxen and donkeys can rest. The slaves born in your house can be renewed. And so can the outsiders who live among you.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Work the first six days of the week, but rest and relax on the seventh day. This law is not only for you, but for your oxen, donkeys, and slaves, as well as for any foreigners among you.
The Living Bible	"Work six days only, and rest the seventh; this is to give your oxen and donkeys a rest, as well as the people of your household—your slaves and visitors.
New Berkeley Version	.

New Life Version	You will work six days and rest on the seventh day. So your bull and your donkey may rest. And the son of your female servant, and the stranger, may get their strength again.
New Living Translation	“You have six days each week for your ordinary work, but on the seventh day you must stop working. This gives your ox and your donkey a chance to rest. It also allows your slaves and the foreigners living among you to be refreshed.
Unlocked Dynamic Bible	You may work for six days each week, but on the seventh day you must rest and not work. Also on the seventh day you must allow your work animals, your slaves, and the foreigners who live among you to rest and to become ready to work again.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck’s American Translation	.
Common English Bible	.
New Advent (Knox) Bible	For six days together thou shalt do the tasks thou hast to do, and on the seventh leave off working; so shall ox and ass of thine have rest, home-born slave and alien that works for thee revive their spirits.
Translation for Translators	<i>You may work for six days each week, but on the seventh day you must rest and not work. And on the seventh day you must allow your work animals and your slaves and the foreigners who live among you also to rest and be refreshed.</i>

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	For six days you will do work, and in the seventh day you will stop working, so that your ox and donkey may rest, and the son of your maidservant, and the sojourner, may be refreshed.
Ferrar-Fenton Bible	Six days you shall do all your business, but the seventh day you shall rest, so that your ox and your ass may take comfort, and your servants and foreigners refresh themselves.
God’s Truth (Tyndale)	.
HCSB	.
International Standard V	You are to do your work for six days, but on the seventh day you are to refrain from work so that your ox and donkey [Lit. your donkey] may rest, and so the son of your maidservant and the alien may be refreshed.
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	.
Wikipedia Bible Project	Six days you will do your tasks, and on the seventh day be idle, so that your oxen and donkeys will rest, and the son of your slave-woman will refresh, and the stranger.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
----------------------------	---

The Heritage Bible	You shall do your work six days, and you shall rest on the seventh day, so that your ox, and your donkey may rest, and the son of your maidservant, and the stranger may breathe <i>relaxed</i> .
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	For six days you may do your work, but on the seventh day you shall abstain from work, so that your ox and your ass may rest, and your home-born slave and the alien may refresh themselves.
New Jerusalem Bible	'For six days you will do your work, and on the seventh you will rest, so that your ox and your donkey may rest and the child of your slave-girl have a breathing space, and the alien too.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"For six days, you are to work. But on the seventh day, you are to rest, so that your ox and donkey can rest, and your slave-girl's son and the foreigner be renewed.
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	"You are to do your work for six days, but on the seventh day you will rest, so that your ox and your donkey may have rest, and also the son of your handmaid and the outsider may be refreshed.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Six days were yours to produce of you all's business, and on the seventh day were yours to rest; the plowing beast and the ass was to rest, and the son of your maidservant and the sojourner was to take a breath.
Charles Thompson OT Concordant Literal Version	Six days shall you do your tasks, and on the seventh day you shall cease, that your bull and your donkey may rest, and the son of your maidservant and the sojourner be refreshed.
Darby Translation	.
exeGesés companion Bible	Six days work your work and on the seventh day shabbathize: so that your ox and your he burro rest and the son of your maid and the sojourner refresh.
Orthodox Jewish Bible	Sheshet yamim thou shalt do thy work, and on the yom hashevi'i thou shalt rest; that thine shor (ox) and thine chamor (donkey) may rest, and the ben of thy amah (handmaid), and the ger, may be refreshed.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“Six days [each week] you shall do your work, but on the seventh day you shall stop [working] so that your ox and your donkey may settle down and rest, and the son of your female servant, as well as your stranger, may be refreshed.
The Expanded Bible	“You should work six days a week, but on the seventh day you must rest [stop]. This lets your ox and your donkey rest, and it also lets the slave born in your house and the foreigner [sojourner; resident alien] be refreshed.
The Geneva Bible Kretzmann’s Commentary	Six days thou shalt do thy work, and on the seventh day thou shalt rest, mainly by desisting from work, that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed. So the slaves and the strangers, as well as the domestic animals, were to be given a breathing spell once a week, the Sabbath thus serving not only religious, but also humanitarian ends.
Syndein/Thieme The Voice	You have six days to work. When the seventh day arrives, stop all work so that your ox and donkey can rest. When you observe the Sabbath Day, your female slave’s son and any outsider serving you have a chance to catch their breath and relax.

Bible Translations with Many Footnotes:

The Complete Tanach	Six days you may do your work, but on the seventh day you shall rest, in order that your ox and your donkey shall rest, and your maidservant's son and the stranger shall be refreshed.
---------------------	---

but on the seventh day you shall rest: Even in the seventh year, the weekly Sabbath, commemorating the Creation, shall not be uprooted, [so] that you shall not say that since the entire year is referred to as “Sabbath,” the weekly Sabbath need not be observed in it [the Sabbatical Year]. -[From Mechilta]

in order that your ox and your donkey shall rest: Give it rest, to permit it to tear up and eat grass from the earth. Or perhaps it [this verse] means that one must confine it indoors? [But] you must say that this [confining them indoors] would not be rest but discomfort. -[From Mechilta]

your maidservant’s son: The text is speaking of an uncircumcised slave. [From Mechilta]

and the stranger: This refers to a resident alien. -[From Mechilta]

Kaplan Translation	You may do whatever you must during the six week days, but you must stop on Saturday. Your donkey and ox must then be able to rest, and your maid’s son and the foreigner must be able to relax.
--------------------	--

Saturday

Literally, 'the seventh day.' See Exodus 20:9,10.

foreigner

(Hirsch). See note on Exodus 20:10.

NET Bible®	For six days you are to do your work, but on the seventh day you must cease, in order that your ox and your donkey may rest and that your female servant’s son and any hired help ²⁷ may refresh themselves. ²⁸
------------	---

²⁷tn Heb “alien,” or “resident foreigner.” Such an individual would have traveled out of need and depended on the goodwill of the people around him. The rendering “hired help” assumes that the foreigner is mentioned in this context because he is working for an Israelite and will benefit from the Sabbath rest, along with his employer.

²⁸tn The verb is וַיִּנְפֹשׂ (vkyinnafesh); it is related to the word usually translated “soul” or “life.”

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...six days you will do your work, and in the seventh day you will cease, (so) that your ox and your donkey will rest, and the son of your bondwoman and the stranger will breathe deeply ,...
Charles Thompson OT	Six days thou shalt do thy work; but on the seventh there shall be a rest; that thy ox and thy ass may rest: and that the son of thy handmaid and the stranger may repose.
C. Thompson (updated) OT Context Group Version English Standard Version	. . "Six days you shall do your work, but on the seventh day you shall rest; that your ox and your donkey may have rest, and the son of your servant woman, and the alien, may be refreshed.
Green's Literal Translation	You shall do your work six days, and on the seventh day you shall rest, so that your ox and your ass may rest, and the son of your slave-girl and your alien may be refreshed.
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	.
Young's Literal Translation	.
Young's Updated LT	"Six days you will do your work, and on the seventh day you will rest, so that your ox and your ass does rest, and the son of your handmaid and the sojourner is refreshed;...

The gist of this passage: The Hebrew people were to work six days and then spend the seventh day resting; and those who lived among them were to rest as well.

Exodus 23:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shêsh (שש) [pronounced shaysh]	six	masculine form of numeral	Strong's #8337 BDB #995
yâmîym (ימים) [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
'âsâh (עשה) [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

Exodus 23:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ma'āsîym (מַאֲשִׂיִּם) [pronounced mah-ǵuh-SEEM]	deeds, works, production, that which is produced or done [crops, property, goods]; profession, occupation	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #4639 BDB #795

Translation: You will do your work [in] six days...

You will note how many of these laws are grouped. This is a group of laws related to the 4th commandment, the commandment to observe the Sabbath.

This particular verse speaks directly to the Sabbath-day commandment. God speaks to the people individually, telling them that they will do all of their work in six days.

Exodus 23:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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
yôwm (יוֹם) [pronounced yohm]	day; time; today or this day (with a definite article); possibly immediately	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e bîy'îy (שִׁבְעִיִּי) [pronounced sh ^e -bee-EE]	seventh	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
shâbath (שַׁבָּת) [pronounced shaw-BAHTH]	to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue	2 nd person masculine singular, Qal imperfect	Strong's #7673 BDB #991 & #992

Translation: ...and you will rest on the seventh day,...

The people of Israel will take their rest on the seventh day.

Exodus 23:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (למען) [pronounced l ^e -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מֵאן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
nûwach (נוח) [pronounced NOO-ahkh]	<i>rest, cause to rest, to be at rest, set down, lay down, deposit, leave</i>	3 rd person masculine singular, Qal imperfect	Strong's #5117 (and #3240) BDB #628
shôwr (שוֹר) [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
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
chămôwr (חֹמֵר) [pronounced khuh- MOHR]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2543 BDB #331

Translation: ...with the intent that your ox and your donkey will rest...

However, it will not just be the people of Israel, but even their animals will have a day of rest.

Exodus 23:12d

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
nâphash (נָפַח) [pronounced naw- FAHSH]	<i>to breath, to take a breath, to refresh oneself; to cease from working</i>	3 rd person masculine singular, Niphal imperfect	Strong's #5314 BDB #661
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'âmâh (אִמָּה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51
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

Exodus 23:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gêr (גֵּר) [pronounced gare]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158

Translation: ...and the son of your maid and the foreigner will [also] cease working.

All of those in Israel will also cease from working. Foreigners won't work and those related to the servants will not work (nor will the servants).

The Hebrew people were not allowed to simply kick back, but still require their servants or their foreign workers to work. They could not tell their servant, "My God requires me to stop work, so you will have to pick up the slack for me today." Everyone stopped work and observed the Sabbath.

Exodus 23:12 You will do your work [in] six days and you will rest on the seventh day, with the intent that your ox and your donkey will rest and the son of your maid and the foreigner will [also] cease working.

Here we are given a rationale for the Sabbath day other than a sign between God and His people. It is a time for rest not only for the Hebrews, but for all of the people in their land. God is a God over all and all men need some time to rest and recuperate. All of us need this refreshment and this is God's divine provision for us.

Throughout most of my young life (meaning before age 50), I tended to work long hours. It was common for me to have 2 or 3 or even 4 jobs simultaneously (only 1 would be a full-time job). One particular political party seems to have a great deal of trouble with this, and they complain that some people have to work too hard. So many of them act as if holding down two jobs is a bad thing. It is not. It allows a person who is not highly paid to get ahead.

Exodus 23:12 You will do all of your work in six days and then you will rest on the seventh day, with the intent that your ox and donkey will also rest, and the son of your maid and the foreigner will also cease from working.

As a brand new believer who was aware of the Ten Commandments, there were two things which I needed to know: the *seventh day of the week* (Saturday) is not the same as the *first day of the week* (Sunday). These are different days, celebrated in different ways. As a believer in Jesus Christ, I did not observe the Sabbath. However, as a general principle, having a day of rest is necessary for most people.

It might be nice to see how this compares to the fourth commandment, given orally to the people of God.

Comparing Exodus 23:12 to the Fourth Commandment

The Fourth Commandment

Remember the sabbath day and consider it set apart [to God]. You will work for six days and you will do all of your work; but the seventh day [will be] a sabbath to [honor] Y^ehowah your Elohim. You will not do any work—[not] you or your sons or daughters; [not] your male or female servants; [not even] your cattle or the immigrant within your gates.

Exodus 23:12

You will do your work [in] six days and you will rest on the seventh day, with the intent that your ox and your donkey will rest and the son of your maid and the foreigner will [also] cease working.

Comparing Exodus 23:12 to the Fourth Commandment

The Fourth Commandment

Exodus 23:12

For, in six days, Yehowah made the heavens and the earth, the sea and all that is in them. Therefore, He rested on the seventh day. For this reason, Yehowah blessed the sabbath day and set it apart [to Himself].

No justification is given.

In most cases, the additional laws given in this and future chapters expand upon the Ten Commandments or give special applications of the Ten Commandments. This seems to be simply a repeat of the 4th commandment, its purpose being twofold: (1) Here, contextually, it is correlated with the Sabbath year; and (2) this appears to be offered for repetition.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Several translations present these as two very separate thoughts (and so, they are sometimes placed in separate paragraphs).

And in all that I have said unto you [all], you [all] will take heed: and names of elohim others you [all] will not speak of, will not be heard upon your mouth.

Exodus
23:13

In all that I have said to you [all], you [all] will take heed [to this]: you will not call to mind the names of other elohim nor will [such] be heard from your mouths [lit., *your mouth*].

Of all that I have spoken to you about, pay most attention to this: you will not remember the names of other gods; you will never speak of them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And in all that I have said unto you [all], you [all] will take heed: and names of elohim others you [all] will not speak of, will not be heard upon your mouth.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And of all that I have spoken to you be mindful, and the name of the idols of the Gentiles remember not; let it not be heard upon thy lips.
Targum (Pseudo-Jonathan)	And of all the precepts that I have spoken to you, be careful; and the names of the idols of the Gentiles remember not, nor let them be heard upon your lips.
Revised Douay-Rheims	Keep all things that I have said to you. And by the name of strange gods you shall not swear, neither shall it be heard out of your mouth.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Take heed of all things that I have said to you; and make no mention of the name of false idols, neither think of them.
Updated Brenton (Greek)	Observe all things whatsoever I have commanded you; and ye shall make no mention of the name of other gods, neither shall they be heard out of your mouth.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Take note of all these things which I have said to you, and let not the names of other gods come into your minds or from your lips.
Easy English	Be careful to obey all my words to you. Do not ask any other gods for help. Do not let anyone hear the names of other gods from your lips.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	“Be sure that you obey all these laws. Don’t worship false gods. You should not even speak their names!
God’s Word™	.
Good News Bible (TEV)	“Listen to everything that I, the LORD, have said to you. Do not pray to other gods; do not even mention their names.
<i>The Message</i>	“Listen carefully to everything I tell you. Don’t pay attention to other gods—don’t so much as mention their names.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	.
The Living Bible	“Be sure to obey all of these instructions; and remember—never mention the name of any other god [in prayer or in taking an oath].
New Berkeley Version	.
New Life Version	.
New Living Translation	“Pay close attention to all my instructions. You must not call on the name of any other gods. Do not even speak their names.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	‘Guard all the things that I have commanded you, and don’t mention the names of other gods or speak of them in any way.
Beck’s American Translation	.
Common English Bible	Be careful to obey everything that I have said to you. Don’t call on the names of other gods. Don’t even mention them.
New Advent (Knox) Bible	Observe all these commandments of mine, and never take an oath by the names of alien gods, or let such names be heard on your lips.
Translation for Translators	Make certain that you obey everything that I have commanded <i>you to do</i> . Do not pray to [MTY] other gods. Do not even mention their names.”

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	In all things that I have said to you, beware, and do not mention the names of other gods, nor let such a name be heard out of your mouth. In other words, "Don't even think..."
Ferrar-Fenton Bible	“And all that I say to you you will regard; for you shall not remember a name of other Gods, and it shall not be heard from your mouth.

God's Truth (Tyndale)	And in all things that I have said unto you be circumspect. And make no rehearsal of the names of the strange gods, neither let any man hear them out of your mouths.
HCSB	"Pay strict attention to everything I have said to you. You must not invoke the names of other gods; they must not be heard on your lips [Lit <i>mouth</i>].
International Standard V Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	" 'And you will be attentive to all that I have said to you, and you will not {profess} the name of other gods; it will not be heard in your mouth.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And all that I have said to you, keep, and the name of other gods you will not recall, they will not be heard on your lips.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Pay attention to all that I tell you and do not call upon other gods; don't let their names be heard on your lips.
The Heritage Bible	And hedge about all that I have said to you, and do not remember the name of other gods, neither let it be attentively heard out of your mouth.
New American Bible (2002)	Give heed to all that I have told you. "Never mention the name of any other god; it shall not be heard from your lips.
New American Bible (2011) New English Bible—1970	.
New Jerusalem Bible	'Take notice of everything I have told you and do not mention the name of any other god: let none ever be heard from your lips.
New RSV	.
Revised English Bible—1989	Be attentive to every word of mine. You must not invoke other gods: their names are not to cross your lips.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Pay attention to everything I have said to you; do not invoke the names of other gods or even let them be heard crossing your lips.
exeGesés companion Bible	And in all that I say to you, guard: neither memorialize the name of other elohim, nor let it be heard from your mouth.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	Be very careful to keep everything I have said to you. Do not pronounce the name of another deity. You must not let it be heard through your mouth.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

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

Alpha & Omega Bible	.
Awful Scroll Bible	That I am to have directed were yous to observe. Were yous to mention the names of other they he of mighty ones? - was it to be heard from you all's mouth?
Charles Thompson OT	.
Concordant Literal Version	You shall beware in all that I say to you. And the name of other elohim you shall not mention; nor let it be heard coming out of your mouth.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And in all things that I have said unto you be circumspect; and make no mention of the shem elohim acherim, neither let it be heard out of thy mouth.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now concerning everything which I have said to you, be on your guard; do not mention the name of other gods [either in a blessing or in a curse]; do not let such speech be heard [coming] from your mouth.
The Expanded Bible	"Be sure to do all that I have said to you. You must not even say [invoke; bring to mind] the names of other gods; those names must not come out of [be heard from] your mouth.
The Geneva Bible	.
Kretzmann's Commentary	And in all things that I have said unto you be circumspect, be on your guard, watch most carefully; and make no mention of the name of other gods, the very reference to them being prohibited, neither let it be heard out of thy mouth. Jehovah was to be adored exclusively in the midst of Israel.
Syndein/Thieme	.
The Voice	Be careful to do all that I have instructed you. Do not even acknowledge the names of other gods or let their names spill from your lips.

Bible Translations with Many Footnotes:

The Complete Tanach	Concerning all that I have said to you you shall beware, and the name of the gods of others you shall not mention; it shall not be heard through your mouth.
---------------------	--

Concerning all that I have said to you you shall beware: Heb. וְכָל שֵׁתָר: [This verse comes] to give every positive commandment the stringency of a prohibition [i.e., negative commandment], for every exhortation to beware (הִרְיָמָשׁ) in the Torah is a prohibition, [and it appears] instead of a negative expression.

you shall not mention: That one should not say to another, "Wait for me beside such-and-such an idol," or "Meet me on the day [dedicated to] such-and-such an idol" (Mechilta, Sanh. 63b). Another explanation: Concerning all that I have said to you, you shall beware, and the name of the gods of strangers you shall not mention -[this comes] to teach you that idolatry is tantamount to all the commandments [combined], and whoever is careful with it is considered as if he has observed them all. -[see Kid. 40a, Ned. 25a, Shev. 29a, Chul. 5a, Rashi on Num. 15:23, Deut. 12:28, Er. 69b]

it shall not be heard: from the gentile.

through your mouth: [Meaning] that you shall not enter a partnership with a gentile, so that he would swear to you by his pagan deity. The result [if he does swear] will be that you will indirectly cause it [the deity] to be mentioned through yourself [i.e., through a claim you made against him]. -[From Sanh. 63b] I.e., the occasion may arise that the gentile partner is required to swear something to his Jewish partner, and he will swear by his deity. [From Sanh. 63b]

Kaplan Translation
NET Bible®

“Pay attention to do²⁹ everything I have told you, and do not even mention³⁰ the names of other gods – do not let them be heard on your lips.³¹

²⁹tn The phrase “to do” is added; in Hebrew word order the line says, “In all that I have said to you you will watch yourselves.” The verb for paying attention is a Niphal imperfect with an imperatival force.

³⁰tn Or “honor,” Hiphil of רָצַח (zakhar). See also Exod 20:25; Josh 23:7; Isa 26:13.

³¹tn Heb “mouth.”

^{sn} See also Ps 16:4, where David affirms his loyalty to God with this expression.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and in all which I said to you, you will be safeguarded, and you will not remember the title of <other> " Elohiym ^{Powers} ", he will not be heard upon your mouth,...
Charles Thompson OT	.
C. Thompson (updated) OT	.
Context Group Version	And in all things that I have said to you (pl) you (pl) take heed: and make no mention of the name of other gods, neither let it be heard out of your mouth.
English Standard Version	"Pay attention to all that I have said to you, and make no mention of the names of other gods, nor let it be heard on your lips.
Green’s Literal Translation	And be watchful in all that I have said to you. And you shall not mention another god by name; it shall not be heard from your mouth.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	Now concerning everything which I have said to you, be on your guard; and do not mention the name of other gods, nor let them be heard [I]from your mouth.
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	“Be careful to do all things that I have said to you; and don’t invoke the name of other gods or even let them be heard out of your mouth.
<i>Young’s Literal Translation</i>	.
Young’s Updated LT	...and in all that which I have said unto you you [all] do take heed; and the name of other gods you [all] do not mention; it is not heard on your mouth.
The gist of this passage:	God tells the Israelites to be careful to obey all that He has said. They were also not to even mention any other god.

Exodus 23:13a

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
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	Strong's# none BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

In Joshua 1:7, Owen and the NASB translates these three words *wherever*; Young: *in every [place] where*; Rotherham and the KJV: *wheresoever*. In 2Sam. 7:7, the NASB renders this *wherever*, but Owens translates it *in all places*. Young, in an unusual move, renders this *during all [the time] that* in 2Sam. 7:7. In 1Kings 2:26, Owens renders this, *in all that*. Literally, this is *in all which, in all that*; and *wherever* is a good modern rendering.

'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person singular, Qal perfect	Strong's #559 BDB #55
'el (אֵל) [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) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to be kept, to be preserved; to be careful; to abstain oneself [from anything]; to beware [of anything]; to care [for something]; to take heed</i>	2 nd person masculine plural, Niphal imperfect; pausal form	Strong's #8104 BDB #1036

Translation: In all that I have said to you [all], you [all] will take heed [to this]:...

God is saying, "Now, pay close attention to this. I want you to obey these words more than any others.

Exodus 23:13b

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 23:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêm (שׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
ʿêlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	plural masculine noun	Strong's #430 BDB #43
ʾachêr (אַחֵר) [pronounced ah-KHEHR]	<i>another, following, next; other as well as foreign, alien, strange</i>	masculine plural adjective/substantive	Strong's #312 BDB #29
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
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>to speak of; to remember, to cause to be remembered, to call to one's own mind, to bring to remembrance [before someone]; to make mention of [often with praise and/or celebration], to offer a memorial offering</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #2142 BDB #269

Translation: ...you will not call to mind the names of other elohim...

The Hebrew people, having lived in Egypt (and later, from their associations with the Canaanites) would be aware of other gods. God tells them right here, *don't talk about them, don't think about them; do not make mention of these other gods!*

The exclusivity of the Revealed God, the God of the Hebrews, Who is Jesus Christ, is thematic from the beginning to end of Scripture. At no time do we find the concept, *all roads (or many roads) lead to heaven*. Man has one way to God, and that is through Jesus Christ (John 14:6).

Exodus 23:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
shâma' (שָׁמַעַ) [pronounced shaw-MAHÇ]	<i>to be heard; to be regarded, to be cared for; to be heard and answered; to render obedience, to obey; to be understood</i>	3 rd person masculine singular, Niphal imperfect	Strong's #8085 BDB #1033

Exodus 23:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֲל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6310 BDB #804

Translation: ...nor will [such] be heard from your mouths [lit., *your mouth*].

God tells the Hebrew people (through Moses), "I do not want to even hear their names come out of your mouths."

In many other portions of Scripture, God will say, "I am a jealous God." (Exodus 20:5 34:14 Num. 25:13 etc.). The God of Israel *never* tolerates other gods.

Exodus 23:13 In all that I have said to you [all], you [all] will take heed [to this]: you will not call to mind the names of other elohim nor will [such] be heard from your mouths [lit., *your mouth*].

V. 12 is another take on the fourth commandment, the Sabbath day; and v. 13 is another take on first commandment. There is no God but Y^ehowah, the God of the Universe; every other god is a semblance of Satan or one of his demon missionaries.

Exodus 23:13 Of all that I have spoken to you about, pay most attention to this: you will not remember the names of other gods; you will never speak of them.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Three Feasts of Assembly

Three times you celebrate [a feast] to Me in the year. A feast of the unleavened breads you will keep seven days. You will eat unleavened breads as which I have command you for a specific time a month of the Abib, for in him you came out from Egypt and you [all] will not appear before my faces empty-handed. And a feast of the harvest, first fruits of your labors which you will sow in the field. And a feast of the ingathering in a going out of the year in your gathering of your labors from the field. Three times in the year will appear all your males unto faces of the Adonai Y^ehowah.

Exodus
23:14–17

Three times a year you will celebrate [a feast] to Me. The Feast of Unleavened Bread you will keep. [For] seven days, you will eat unleavened bread [only], as I have commanded you for a specific time [during] the month of Abib, for in that month [lit., *in him, in it*] you came out of Egypt. You [all] will not appear before Me empty-handed. Also [you will celebrate] the Feast of the Harvest [or Firstfruits], [wherein you celebrate] the firstfruits of your harvest which you have sown in the field. [You will also celebrate] the Feast of the Ingathering, [in the month] when you go out in the year to gather your production from the field. Three times in the year your males will appear before Adonai Y^ehowah.

There will be three feasts in particular which you celebrate to Me. You will keep the Feast of Unleavened Bread for seven days, during which you will only eat unleavened bread. This will take place during a specific time in the month of Abib, for in that month, you came out of Egypt. Furthermore, you will not appear before Me empty handed. Also, you will celebrate the Feast of Firstfruits, which is when you enjoy your first harvest of the things which you have sown in your fields. The third feast is the Feast of Ingathering, which occurs in the month when you go out and gather up all of your harvest from the field. Three times a year will your males appear before Me, Jehovah your Lord.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Three times you celebrate [a feast] to Me in the year. A feast of the unleavened breads you will keep seven days. You will eat unleavened breads as which I have command you for a specific time a month of the Abib, for in him you came out from Egypt and you [all] will not appear before my faces empty-handed. And a feast of the harvest, first fruits of your labors which you will sow in the field. And a feast of the ingathering in a going out of the year in your gathering of your labors from the field. Three times in the year will appear all your males unto faces of the Adonai Y^ehowah.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
Three times thou shalt solemnize festival before Me in the year. Thou shalt keep the festival of unleavened bread. Seven days shalt thou eat unleavened cake, as I have commanded thee, in the time of the moon of Abiba, for therein you went forth from Mizraim; and you shall not appear before Me empty. And the festival of harvest, the first fruits of thy labours which thou hast sowed in thy fields; and the festival of gathering, at the end of the year when thou gatherest in thy labours from the field. Three times in the year shall all thy males appear before the Lord, the Ruler of the world.

Targum (Pseudo-Jonathan)

Three times in the year thou shalt keep festival before Me. The feast of unleavened cakes thou shalt keep. Seven days thou art to eat unleavened bread, as I have instructed thee, in the time of the month of Abiba, because in it thou camest forth from Mizraim; and you shall not appear before Me empty. And the feast of the harvest first fruits of the work thou didst sow in the field; and the feast of gathering,

Revised Douay-Rheims	at the end of the year, when thou hast gathered in thy work from the field. Three times in the year shall all thy males appear before the Lord the Ruler of the world. Three times every year you shall celebrate feasts to me. You shall keep the feast of unleavened bread. Seven days shall you eat unleavened bread, as I commanded you, in the time of the month of new corn, when you did come forth out of Egypt: you shall not appear empty before me. And the feast of the harvest of the firstfruits of your work, whatsoever you have sown in the field. The feast also in the end of the year, when you have gathered in all your corn out of the field. Thrice a year shall all your males appear before the Lord your God.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	"You shall observe a feast to me three times a year. You shall observe the feast of unleavened bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Abib (for in it you came out from Egypt), and no one shall appear before me empty. And the feast of harvest, the first fruits of your labours, which you sow in the field: and the feast of harvest, at the end of the year, when you gather in your labours out of the field. Three times in the year all your males shall appear before Mar-Yah God.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . Three times in the year you shall celebrate a festival for me. You shall keep the festival of the unleavened bread (you shall eat unleavened bread for seven days, as I commanded you, at the time appointed of the month of Abib; for in the month of Abib you came out of the land of Egypt; you shall not appear before me without a gift offering:) And the festival of the harvest, the first fruits of your grain which you sow in the field; and the festival of the ingathering, which is at the end of the year, when you have gathered your crop from the field. Three times in the year all your gift offerings shall appear before the LORD your God.
Updated Brenton (Greek)	Three times you shall keep a feast to Me in the year. Take heed to keep the Feast of Unleavened Bread: seven days you shall eat unleavened bread, as I charged you at the season of the month of new grain, for in it you came out of Egypt. You shall not appear before Me empty. And you shall keep the Feast of Harvest, the firstfruits of your labors, whatsoever you shall have sown in your field, and the Feast of Completion at the end of the year in the gathering of your fruits out of your field. Three times in the year shall all your males appear before the Lord your God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Three times in the year you are to keep a feast to me. You are to keep the feast of unleavened bread; for seven days let your bread be without leaven, as I gave you orders, at the regular time in the month Abib (for in it you came out of Egypt); and let no one come before me without an offering: And the feast of the grain-cutting, the first-fruits of your planted fields: and the feast at the start of the year, when you have got in all the fruit from your fields. Three times in the year let all your males come before the Lord God.
Easy English	The three parties that happen during each year Three times during each year, I want you to enjoy a party with me. Enjoy the party of bread that has no yeast in it. For 7 days, you must eat bread that you have made without any yeast. I have commanded you to do this. Do it at the right time during the month Abib. It was in that month that you came out of Egypt. Nobody must come to me with nothing in his hands. Enjoy the party of harvest with the first food that you bring from your fields.

Enjoy another party at the end of the year. This will be when you bring in all of your food from the fields.'

[23:16] The Israelites enjoyed the harvest party when they picked the first food from the fields.

[23:16] The third party happened later, when they brought in the whole harvest.

'Three times during each year, all your men must appear in front of the LORD who is King.

Easy-to-Read Version–2001 "You will have three special holidays each year. On these holidays, you will come to my special place to worship me. The first holiday will be the Festival of Unleavened Bread. This is like I commanded you. At this time you will eat bread that is made without yeast. This will continue for seven days. You will do this during the month of Abib, because this is the time when you came out of Egypt. Every person must bring a sacrifice to me at that time. "The second holiday will be the Festival of Pentecost. This holiday will be {during the early summer time} when you begin harvesting the crops you planted in your fields. "The third holiday will be the Festival of Shelters. This will be in the fall when you gather all the crops from your fields. "So three times each year all the men will come {to the special place} to be with the Lord your Master.

Easy-to-Read Version–2006 "You will have three special festivals each year. You must come to my special place to worship me during these festivals. The first festival is the Festival of Unleavened Bread. This is as I commanded you. During this time you will eat bread that is made without yeast. This will continue for seven days. You will do this during the month of Abib, because this is the time when you came out of Egypt. Everyone must bring a sacrifice to me at that time. "The second festival will be the Festival of Harvest. This festival will be during the early summer when you begin harvesting the first crops that you planted in your fields. "The third festival will be the Festival of Shelters. This will be in the fall, when you finish gathering the rest of the crops from your fields. "So three times each year all the men will come to the special place to be with the Lord GOD.

God's Word™

Good News Bible (TEV)

The Three Great Festivals

"Celebrate three festivals a year to honor me. In the month of Abib, the month in which you left Egypt, celebrate the Festival of Unleavened Bread in the way that I commanded you. Do not eat any bread made with yeast during the seven days of this festival. Never come to worship me without bringing an offering.

"Celebrate the Harvest Festival when you begin to harvest your crops.

"Celebrate the Festival of Shelters in the autumn, when you gather the fruit from your vineyards and orchards. Every year at these three festivals all your men must come to worship me, the Lord your God.

The Message

"Three times a year you are to hold a festival for me.

"Hold the spring Festival of Unraised Bread when you eat unraised bread for seven days at the time set for the month of Abib, as I commanded you. That was the month you came out of Egypt. No one should show up before me empty-handed.

"Hold the summer Festival of Harvest when you bring in the firstfruits of all your work in the fields.

"Hold the autumn Festival of Ingathering at the end of the season when you bring in the year's crops.

"Three times a year all your males are to appear before the Master, GOD.

Names of God Bible

Laws for Three Festivals

"Three times a year you must celebrate a pilgrimage festival in my honor.

“Celebrate the Festival of Unleavened Bread: For seven days you must eat unleavened bread, as I commanded you. Do this at the appointed time in the month of Abib, because that was when you left Egypt. No one may come into my presence without an offering.

“Celebrate the Festival of the Harvest with the first produce harvested from whatever you plant in your fields.

“Celebrate the Festival of the Final Harvest at the end of the year when you harvest your crops from the fields.

“These are the three times each year that all your men must come into the presence of **Adonay, Yahweh**.

NIRV

Laws About Celebrating the Three Main Feasts

“Three times a year you must celebrate a feast in my honor.

“Celebrate the Feast of Unleavened Bread. For seven days, eat bread made without yeast, just as I commanded you. Do it at the appointed time in the month of Aviv. You came out of Egypt in that month.

“You must not come to worship me with your hands empty.

“Celebrate the Feast of Weeks. Bring the first share of your crops from your fields.

“Celebrate the Feast of Booths. Hold it in the fall when you gather in your crops from your fields.

“Three times a year all your men must come to worship me. I am your LORD and King.

New Simplified Bible

»Celebrate three festivals a year to honor me. »In the month of Abib, the month in which you left Egypt, celebrate the Festival of Unleavened Bread in the way that I commanded you. Do not eat any bread made with yeast during the seven days of this festival. Never come to worship me without bringing an offering. »Celebrate the Harvest Festival when you begin to harvest your crops. Celebrate the Festival of Shelters in the autumn, when you gather the fruit from your vineyards and orchards. »All your males should appear before Jehovah God three times a year.

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

Celebrate three festivals each year in my honor. Celebrate the Festival of Thin Bread by eating bread made without yeast, just as I have commanded. Do this at the proper time during the month of Abib, because it is the month when you left Egypt. And make certain that everyone brings the proper offerings. Celebrate the Harvest Festival each spring when you start harvesting your wheat, and celebrate the Festival of Shelters each autumn when you pick your fruit. Your men must come to these three festivals each year to worship me.

The Living Bible

“There are three annual religious pilgrimages you must make. [or “feasts you must celebrate.”]

“The first is the Pilgrimage of Unleavened Bread, when for seven days you are not to eat bread with yeast, just as I commanded you before. This celebration is to be an annual event at the regular time in March, the month you left Egypt; everyone must bring me a sacrifice at that time. Then there is the Harvest Pilgrimage, when you must bring to me the first of your crops. And, finally, the Pilgrimage of Ingathering at the end of the harvest season. At these three times each year, every man in Israel shall appear before the Lord God.

New Berkeley Version .

New Life Version

Three Great Suppers

“Three times a year you will have a special supper to honor Me. You will have the special supper of bread without yeast. For seven days you are to eat bread without yeast at the time I tell you in the month of Abib. For you came out of Egypt during

this month. And no one will come before Me with nothing in his hands. You will have the special supper of the gathering time of the first-fruits of your work, of all you plant in the field. And you will have the special supper of gathering at the end of the year when you gather in the fruit of your work from the field. Three times a year all your males will come before the Lord God.

New Living Translation

Three Annual Festivals

“Each year you must celebrate three festivals in my honor. First, celebrate the Festival of Unleavened Bread. For seven days the bread you eat must be made without yeast, just as I commanded you. Celebrate this festival annually at the appointed time in early spring, in the month of Abib,^[a] for that is the anniversary of your departure from Egypt. No one may appear before me without an offering.

“Second, celebrate the Festival of Harvest,^[b] when you bring me the first crops of your harvest.

“Finally, celebrate the Festival of the Final Harvest^[c] at the end of the harvest season, when you have harvested all the crops from your fields. At these three times each year, every man in Israel must appear before the Sovereign, the LORD.

a. 23:15 Hebrew appointed time in the month of Abib. This first month of the ancient Hebrew lunar calendar usually occurs within the months of March and April.

b. 23:16a Or Festival of Weeks. This was later called the Festival of Pentecost (see Acts 2:1). It is celebrated today as Shavuot (or Shabuoth).

c. 23:16b Or Festival of Ingathering. This was later called the Festival of Shelters or Festival of Tabernacles (see Lev 23:33-36). It is celebrated today as Sukkot (or Succoth).

Unlocked Dynamic Bible

Every year you must travel to three festivals to honor me. The first one is the Festival of Bread with no Yeast. Celebrate it in the month of Aviv, which is the month in which you left Egypt. Celebrate it in the way that I commanded you; eat the bread for seven days. Always bring an offering when you come to worship me. Do not come empty-handed. The second festival is the Festival of Harvest. During that festival you must offer to me the first parts of your crops that grow from the seeds that you planted. The third festival is the Festival of finished Harvest. That will be after you finish harvesting your grain, your grapes, and your fruit. Every year, at each of these times, all the men must gather together to worship me, Yahweh Almighty.

Unfolding Bible Simplified

Partially literal and partially paraphrased translations:

American English Bible

‘You must hold a feast to Me three times each year. Be sure to observe the Feast of Fermentation-Free Bread. You must eat fermentation-free bread for seven days (as I told you before) during the time of the month of new grain, because that’s when you came out of Egypt... and don’t approach Me empty-handed!

‘You must observe a feast when you harvest the first-fruits of your work, no matter what you have planted in your field. And [you must observe] a feast at the end of the year when you harvest the crops in your field. So, all your males must appear before Jehovah your God three times each year.

Beck’s American Translation

Common English Bible

You should observe a festival for me three times a year. Observe the Festival of Unleavened Bread, as I commanded you. Eat unleavened bread for seven days at the appointed time in the month of Abib,^[a] because it was in that month that you came out of Egypt.

No one should appear before me empty-handed. Observe the Harvest Festival for the early produce of your crops that you planted in the field, and the Gathering Festival at the end of the year, when you gather your crop of fruit from the field. All your males should appear three times a year before the LORD God.

New Advent (Knox) Bible

Thrice a year keep holiday in my honour. There is the feast of unleavened bread to be observed; for seven days, in the first month of spring, the month of thy rescue

from Egypt, thou shalt eat unleavened bread in obedience to my command. Then thou shalt present thyself before me with gifts.[2] And there is the feast of harvest, when the fields thou hast sown reward thy labour with first-fruits; and another feast at the end of the year, when the last of thy crops has been gathered in. Thrice, then, in the year all thy men folk must present themselves before the Lord thy God. [2] 'In obedience to my command'; cf. Ex. 12.15. The latter part of this verse reads literally, 'Thou shalt not present thyself before me empty-handed'; a direction which is awkwardly placed here, since it applies to all three feasts. Cf. Deut. 16.16.

Translation for Translators

Rules about three annual festivals

"Every year you must celebrate three festivals to *honor* me. *The first one* is the Festival of Bread That Has No Yeast. Celebrate it in the month that is named Abib. That is the month in which you left Egypt. Celebrate it in the way that I commanded you. And always bring [LIT] an offering when you come to worship me. *The second one* is the Festival of Harvesting. During that festival you must offer to me the first parts/harvest of your crops that grow from the seeds that you planted. *The third one* is the Festival of Living in Temporary Shelters. That will be after you finish harvesting your grain and grapes and fruit. Every year, at each of these times, all the men must gather together to worship me, Yahweh God. [I italicized *the second one* and *the third one*, which I believe the translator missed.]

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

.

Christian Standard Bible

.

Conservapedia Translation

You are to celebrate to Me three times a year. You are to observe a celebration of unleavened bread. For seven days you will eat unleavened bread, as I instructed you, in the time appointed in the month of Abib. In that month you came out of Egypt, and no one will come before Me empty-handed. You are to observe a harvest celebration, of the firstfruits of your yields that you sow in the field, and the celebration of the ingathering, at the end of the year, when you have gathered in your yields out of the field. Three times in the year, every male among you is to appear before the Lord GOD. Here the word translated as "Lord" is Adon, not the Tetragrammaton.

Ferrar-Fenton Bible

Laws About Sacred Festivals.

"Three times in a year you shall make a festival to Me.

"The Feast of Unfermented Bread [Biscuits] you shall keep for seven days. You shall eat biscuits, as I commander} you, at the season of the month of harvest [Abib] for in it you came out of Mitzer, and you did not see My presence in vain.

" And you shall make the feast of the first»fruits of harvest, when you sow in the field; and the feast of harvest—home at the end of the year when you gather in your produce from the fields.

"Three times in the year all your men shall come before Me, the ALMIGHTY LORD.

God's Truth (Tyndale)

Three feasts you shall hold unto me in a year. You shall keep the feast of sweet bread, that you eat unleavened bread seven days long as I commanded you in the time appointed of the month of Abib, for in that month you came out of Egypt: and see that no man appear before me empty. And the feast of Harvest, when you reap the first fruits of your labors which you have sown in the field. And the feast of ingathering, in the end of the year: when you have gathered in your labors out of the field.

Three times in a year shall all your men children appear before the Lord Jehovah.

HCSB

.

International Standard V

The Three Major Festivals

"Three times a year you are to celebrate a festival for me. You are to observe the Festival of Unleavened Bread. As I commanded you, you are to eat unleavened

bread for seven days at the appointed time in the month Abib, for in it you came out of Egypt. No one is to appear before me empty handed. You are to observe [The Heb. lacks You are to observe] the Festival of Harvest, [I.e. the Festival of Weeks or Pentecost] celebrating [Lit. of] the first fruits of your work in planting the field, and the Festival of Ingathering [Also known as the Festival of Tents] at the end of the year, when you gather the fruit of your work from the field. Three times a year all your males shall appear in the presence of the Lord God.”

Jubilee Bible 2000
H. C. Leupold
Lexham English Bible
NIV, ©2011

The Three Annual Festivals

“Three times a year you are to celebrate a festival to me.

“Celebrate the Festival of Unleavened Bread; for seven days eat bread made without yeast, as I commanded you. Do this at the appointed time in the month of Aviv, for in that month you came out of Egypt.

“No one is to appear before me empty-handed.

“Celebrate the Festival of Harvest with the firstfruits of the crops you sow in your field.

“Celebrate the Festival of Ingathering at the end of the year, when you gather in your crops from the field.

“Three times a year all the men are to appear before the Sovereign LORD.

Peter Pett’s translation
Unfolding Bible Literal Text
Unlocked Literal Bible
Urim-Thummim Version

Three times a year you will hold a festival to me. You will observe the FESTIVAL OF UNLEAVENED BREAD. You will eat unleavened bread 7 days as I commanded you, in the time appointed of the month Abib, for in that month you came out from Egypt and no one will observe this before Me vainly. And the FESTIVAL OF HARVEST, the first-fruits of your labors that you have sown in the field, and the FESTIVAL OF INGATHERING at the end of the year, when you have gathered in your labors out of the field. Three times in the year all your males will appear before YHWH ELOHIM.

Wikipedia Bible Project

Three celebrations will you hold to me each year. The holiday of Matsot (unleavened bread/crackers) you will keep. Seven days will you eat crackers, as I have commanded you the time of the month of Aviv (spring/harvest/Nissan), because then you left Egypt, and they will not see my face absent these. And the harvesting holiday, at the first grown of your labors, that you will seed in the field, and the gathering festival at the end of the year, in your collecting your labors from the fields. three times a year, all your males will appear to my presence, the lord Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)
The Heritage Bible

You shall march in sacred procession to me three times in the year. You shall hedge about the feast of unleavened bread; you shall eat unleavened bread seven days, what I commanded you, in the appointed meeting on the new moon Abib, because in it you came out from Egypt; and none shall appear before my face empty; And the feast of harvest, the firstfruits of your labors, which you have sown in the field, and the feast of ingathering, in the going out of the year, when you have gathered in your labors out of the field. All your males shall appear before the face of the Lord Jehovah three times in the year.

New American Bible (2002)

New American Bible (2011) Three times a year you shall celebrate a pilgrim feast to me.* You shall keep the feast of Unleavened Bread. As I have commanded you, you must eat unleavened bread for seven days at the appointed time in the month of Abib, for it was then that you came out of Egypt. No one shall appear before me* empty-handed. You shall also keep the feast of the grain harvest with the first fruits of the crop that you sow in the field; and finally, the feast of Ingathering at the end of the year, when you collect your produce from the fields. Three times a year shall all your men appear before the LORD God.

* [23:14] These three feasts—Passover/Unleavened Bread, Weeks (Pentecost), and Booths (Tabernacles or Succoth/Sukkoth)—are also listed in 34:18–26; Lv 23; Dt 16.

* [23:15] **Appear before me:** the original expression was “see my face”; so also in several other places, as 23:17; 34:23–24; Dt 16:16; 31:11.

[23:14–17] Ex 34:18, 22–24; Lv 23; Dt 16:1–17.

New English Bible–1970

The three great festivals.

Three times a year you shall keep a pilgrim-feast to me. You shall celebrate the pilgrim-feast of Unleavened Bread for seven days; you shall eat unleavened cakes as I have commanded you, at the appointed time in the month of Abib, for in that month you came out of Egypt.

No one shall come into my presence empty-handed. You shall celebrate the pilgrim-feast of Harvest, with the firstfruits of your work in sowing the land, and the pilgrim-feast of Ingathering at the end Or beginning of the year, when you bring in the fruits of all your work on the land. These three times a year shall all your males come into the presence of the Lord GOD.

New Jerusalem Bible

Three times a year you will hold a festival in my honour. You will observe the feast of Unleavened Bread. For seven days you will eat unleavened bread, as I have commanded you, at the appointed time in the month of Abib, for in that month you came out of Egypt. No one will appear before me empty-handed. You will also observe the feast of Harvest, of the first-fruits of your labours in sowing the fields, and the feast of Ingathering, at the end of the year, once you have brought the fruits of your labours in from the fields. Three times a year all your menfolk will appear before Lord Yahweh.

New RSV

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“Three times a year, you are to observe a festival for me. Keep the festival of matzah: for seven days, as I ordered you, you are to eat matzah at the time determined in the month of Aviv; for it was in that month that you left Egypt. No one is to appear before me empty-handed. Next, the festival of harvest, the firstfruits of your efforts sowing in the field; and last, the festival of ingathering, at the end of the year, when you gather in from the fields the results of your efforts. Three times a year all your men are to appear before the Lord, *ADONAI*.

exeGesés companion Bible .

Hebraic Roots Bible .

Israeli Authorized Version .

The Israel Bible (beta) .

JPS (Tanakh—1985) .

Kaplan Translation .

The Scriptures 1998

“Three¹ times in the year you are to observe a festival to Me:

Footnote: ¹The Festivals of הוֹחִי are grouped in three, for three different times of the year.

“Guard the Festival of Unleavened Bread. Seven days you eat unleavened bread, as I commanded you, at the time appointed in the month of Abib – for in it you came

out of Mitsrayim – and do not appear before Me empty-handed; and the Festival of the Harvest, the first-fruits of your labours which you have sown in the field; and the Festival of the Ingathering at the outgoing of the year, when you have gathered in the fruit of your labours from the field.

“Three times in the year all your males are to appear before the Master יהוהי.

Tree of Life Version

Three Harvest Festivals

“Three times in the year you are to celebrate a festival for Me. You are to observe the Feast of Matzot. [cf. Luke 22:15] For seven days you will eat matzot as I commanded you, at the time appointed in the month Aviv, for that is when you came out from Egypt. No one is to appear before Me empty-handed. Also you are to observe the Feast of Harvest, the firstfruits of your labors that you sow in the field, as well as the Feast of the Ingathering at the end of the year, when you gather your crops from the field. Three times in the year all your men are to appear before *ADONAI Elohim*.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

KEEP YOU A FIESTA TO ME THREE TIMES IN THE YEAR. TAKE HEED TO KEEP THE FIESTA OF UNLEAVENED BREAD: SEVEN DAYS YOU SHALL EAT UNLEAVENED BREAD, AS I CHARGED YOU AT THE SEASON OF THE MONTH OF NEW GRAIN, FOR IN IT YOU CAME OUT OF EGYPT: YOU SHALL NOT APPEAR BEFORE ME EMPTY-HANDED. AND YOU SHALL KEEP THE FIESTA OF THE HARVEST OF FIRST-FRUITS OF YOUR LABORS, WHATSOEVER YOU SHALL HAVE SOWN IN YOUR FIELD, AND THE FIESTA OF COMPLETION AT THE END OF THE YEAR IN THE GATHERING IN OF YOUR FRUITS OUT OF YOUR FIELD. THREE TIMES IN THE YEAR SHALL ALL YOUR MALES APPEAR BEFORE JESUS YOUR THEOS (*Alpha & Omega*).

Awful Scroll Bible

Three times were yous to hold a feast to me in a year. You were to observe the feast of unleavened bread. In it were yous to eat unleavened bread seven days, as I am to have given charge, at the appointed time of the moon month of Abib, even I am to have led you out from Egypt - were yous to appear empty turned before me? The feast of harvest, that being the first fruits of your produce, that yous were to sow in the field. The feast of ingathering, that what is to come forth in the year, that yous are to gather of the produce of the field. Three times in a year, the males were to appear turned before the lord, Jehovah.

Charles Thompson OT

Concordant Literal Version

Darby Translation

exeGesés companion Bible

THREE CELEBRATIONS

Celebrate three paces to me in the year.

Guard the celebration of matsah:

eat matsah seven days,

as I misvahed you, in the season of the month Abib;

for in it you came from Misrayim:

and not be seen empty at my face.

And the celebration of harvest:

the firstfruits of the works you seeded in the field.

And the celebration of ingathering:

- in the end of the year

when you ingather your works from the field.

Three times in the year

have all your males be seen

at the face of Adonay Yah Veh:.

Orthodox Jewish Bible

Three times thou shalt keep a Chag unto Me in the shanah.

Thou shalt be shomer to keep the Chag HaMatzot; thou shalt eat matzot shivah yamim, as I commanded thee, in the time appointed of the month Aviv; for in it thou camest out from Mitzrayim; and none shall appear before Me empty-handed; And the Chag HaKatzir, Bikkurim (Firstfruits [see Ac chp 2]) of thy labors, which thou hast sown in the sadeh; and the Chag HaAsif (Feast of Ingathering [see Yn chp 7]), which is in the end of the shanah, when thou hast gathered in thy labors out of the sadeh.

Shalosh pa'amim in the shanah all thy zachar shall appear before HaAdon Hashem.

Rotherham's *Emphasized B.* .
Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

Three National Feasts

"Three times a year you shall celebrate a feast [dedicated] to Me. You shall observe the Feast of Unleavened Bread; for seven days you shall eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in it you came out of Egypt. No one shall appear before Me empty-handed [but you shall bring sacrificial offerings]. Also [you shall observe] the Feast of Harvest (Weeks, Pentecost, or First Fruits), acknowledging the first fruits of your labor, of what you sow in the field. And [third] the Feast of Ingathering (Booths or Tabernacles) at the end of the year when you gather in [the fruit of] your labors from the field. Three times a year all your males shall appear before the Lord GOD ["Lord" with only an initial capital is Heb *Adonai* (Master); "GOD" (all caps) represents YHWH (Yahweh) and is usually rendered "Lord" (all caps)].

The Expanded Bible

Three Yearly Feasts

"Three times each year you must ·hold a feast to honor me [hold a festival; or make a pilgrimage for me]. You must celebrate the ·Feast [Festival] of Unleavened Bread [34:18] in the way I commanded you. For seven days you must eat ·bread that is made without yeast [unleavened bread] at the set time during the month of Abib [13:4], the month when you came out of Egypt. No one is to ·come to worship [appear before] me ·without bringing an offering [empty-handed].

"You must celebrate the ·Feast [Festival] of Harvest [^C called Feast of Weeks in 34:22; later called Pentecost]. Offer to God the first things you harvest from the crops you planted in your fields.

"You must celebrate the ·Feast [Festival] of Ingathering [^C later called Feast of Shelters or Booths; Lev. 23:33–36] in the fall, when you gather all the crops from your fields.

"So three times during every year all your males must come ·to worship [^L before] the Lord God.

The Geneva Bible
Kretzmann's Commentary

Three times thou shalt keep a feast unto Me in the year. This is the enumeration of the great Jewish festivals, as it is repeatedly found in the ordinances given through Moses in the wilderness. Thou shalt keep the Feast of Unleavened Bread, in connection with the Passover; (thou shalt eat unleavened bread seven days, as I commanded thee, Exodus 12, in the time appointed of the month Abib, from the fourteenth to the twenty-first; for in it thou camest out from Egypt, it was the festival in commemoration of the deliverance from the bondage of Egypt; and none shall appear before Me empty, that is, with empty hands, everyone being expected to bring sacrificial gifts to the Lord;) and the Feast of Harvest, afterwards known as the Feast of Weeks, or Pentecost, the first-fruits of thy labors, which thou hast sown in the field, the festival of the grain harvest; and the Feast of Ingathering, afterwards known as the Feast of Tabernacles, which is in the end of the year, in the fall of the year, in October, when thou hast gathered in thy labors out of the field, not only the

grain, but also the fruits, the three great products being usually mentioned as corn, wine, and oil. **Three times in the year all thy males shall appear before the Lord God.** So it was specifically ordered that on the above-mentioned feasts the men of the congregation were obliged to appear before the Lord, a fact which excludes neither women, 1Sam. 1:3, nor children, Luke 2:41 ff.

Syndein/Thieme
The Voice

I want you to celebrate a feast in My honor three times a year. *First*, celebrate the Feast of Unleavened Bread. As I instructed you before, you are to eat only bread made without yeast for the seven *feast* days beginning at the appointed time in the month of Abib, for that is when you fled out of Egypt. *During this time*, no one is to come before Me without some offering. *Second*, celebrate the Feast of Harvest *in the spring* when you bring to Me the first *and best* of the *wheat* crop you planted in the field. *Third*, celebrate the Feast of Ingathering at the end of the harvest season when you gather your crops from the fields, *orchards, and groves*. All of your men must come before the Eternal your Lord, *these three times a year*.

Bible Translations with Many Footnotes:

The Complete Tanach

Three times you shall slaughter sacrifices to Me during the year.

times: Heb. מִיְלָגָר, [synonymous with] מִיְמַעַפ, times, and similarly, “that you have struck me already three times (מִיְלָגָר)” (Num. 22:28).

You shall observe the festival of unleavened bread; for seven days you shall eat unleavened bread as I have commanded you, at the appointed time of the month of springtime, for then you left Egypt, and they shall not appear before Me empty handed.

the month of springtime: Heb. בִּיבְאָה שְׂדֵה, [the month] in which the grain fills out in its greenness (הִיבָאָב). [Alternatively,] בִּיבָא is an expression [related to the word for] a father בָּא, the firstborn and the earliest [month] to ripen fruits.

and they shall not appear before Me empty-handed: When you come to appear before Me on the festivals, bring Me burnt offerings. -[From Mechilta, Chag. 7a]

And the festival of the harvest, the first fruits of your labors, which you will sow in the field, and the festival of the ingathering at the departure of the year, when you gather in [the products of] your labors from the field.

And the festival of the harvest: That is the feast of Shavuoth.

the first fruits of your labors: which is the time of the bringing of the first fruits for the two breads, which are brought on Shavuoth [and serve to] permit the new grain [to be used] for meal offerings and [also] to bring the first fruits to the Sanctuary, as it is said: “And on the day of the first fruits, etc.” (Num. 28:26).

and the festival of the ingathering: That is the festival of Succoth.

when you gather in [the products of] your labors: For during the entire summer, the grain dries out in the fields, and on the festival [of Succoth], they gather it into the house because of the rains [that are about to fall].

Three times during the year, all your males shall appear before the Master, the Lord.

Three times, etc.: Since the context deals with the seventh year, it was necessary to say that the three pilgrimage festivals would not be uprooted from their place. -[From Mechilta]

all your males: Heb. רִוְזֵי-לֶךְ. All the males among you.

Kaplan Translation

Offer a sacrifice to Me three times each year.

Keep the **Festival of Matzahs**. Eat matzahs for seven days, as I commanded you, during the prescribed time in the month of standing grain, since this is when you left Egypt.

Do not appear before Me empty-handed.

[Also keep] the **Reaping Festival**, through the first fruits of your produce that you planted in the field. [There is also] the **Harvest Festival** [right after] the end of the year, when you gather your produce from the field.

Three times each year, every male among you must appear before God, Master [of the Universe].

Offer a sacrifice

Or, 'celebrate' (see Chagigah 10b). See note, this verse, 'three times.'

three times

(Targum; Rashi; Radak, Sherashim). Or, 'Celebrate three pilgrimage festivals to Me each year' (Ibn Ezra; cf. Sefer HaMitzvoth, Positive Commandment 52). See Exodus 34:23, Deuteronomy 16:16.

Festival of Matzah

Or, 'festival of unleavened bread.' See Exodus 12:15, 13:6, 34:18, Leviticus 23:6, Deuteronomy 16:16.

Do not appear before Me...

See Exodus 34:20, Deuteronomy 16:16.

reaping Festival

This is Shavuoth (Rashi). See Exodus 34:22, Deuteronomy 16:10, 16:16.

through the first fruits...

See Numbers 28:26. See Exodus 23:19.

Harvest Festival

This is Sukkoth (Rashi). See Leviticus 23:34, Deuteronomy 16:13, 16.

right after

(Ibn Ezra). Sukkoth falls two weeks after the new year (Rosh HaShanah).

Three times each year...

See note on Exodus 23:14.

Master of the Universe

(Targum).

“Three times³² in the year you must make a pilgrim feast³³ to me. You are to observe the Feast of Unleavened Bread; seven days³⁴ you must eat bread made without yeast, as I commanded you, at the appointed time of the month of Abib, for at that time³⁵ you came out of Egypt. No one may appear before³⁶ me empty-handed.

“You are also to observe³⁷ the Feast of Harvest, the firstfruits of your labors that you have sown in the field, and the Feast of Ingathering at the end of the year³⁸ when you have gathered in³⁹ your harvest⁴⁰ out of the field. At⁴¹ three times in the year all your males will appear before the Lord God.⁴²”

³²tn The expression rendered “three times” is really “three feet,” or “three foot-beats.” The expression occurs only a few times in the Law. The expressing is an adverbial accusative.

³³tn This is the word תַּחֲוֶה (takhog) from the root נָחַג (khagag); it describes a feast that was accompanied by a pilgrimage. It was first used by Moses in his appeal that Israel go three days into the desert to hold such a feast.

³⁴tn This is an adverbial accusative of time.

³⁵tn Heb “in it.”

³⁶tn The verb is a Niphal imperfect; the nuance of permission works well here – no one is permitted to appear before God empty (Heb “and they will not appear before me empty”).

³⁷tn The words “you are also to observe” are not in the Hebrew text, but are supplied in the translation for stylistic reasons.

³⁸tn An infinitive construct with a preposition and a pronominal suffix is used to make a temporal clause: “in the going in of the year.” The word “year” is the subjective genitive, the subject of the clause.

³⁹tn An infinitive construct with a preposition and a pronominal suffix is used to make a temporal clause: “in the ingathering of you.”

⁴⁰tn Heb “gathered in your labors.” This is a metonymy of cause put for the effect. “Labors” are not gathered in, but what the labors produced – the harvest.

⁴¹tn Adverbial accusative of time: “three times” becomes “at three times.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...you will hold a feast three (times) (for) me in the year, you will safeguard the feast of unleavened bread, for seven days you will eat unleavened bread, <just as> I directed you, it is (for) an appointed time in the (month) of the green grain, given that in him you went out from "**Mits'rayim** ^{Two straits}", and they will not [appear] (in front of) me empty, and the feast of the harvest, the firstfruits of your works, which you will sow in the field, and the feast of the gathering in the going out of the year , (with) your gathering of your works from the field, three footsteps in the year, your men will [appear] to the face of the lord "**YHWH** ^{He Is}",...

Charles Thompson OT

C. Thompson (updated) OT Three times a year you will keep a festival to me; the festival of unleavened bread you will carefully observe. Seven days you will eat unleavened bread, as I have commanded you, at the time fixed in the month of new things. For in that month you didst come out of Egypt. You will not appear before me empty. You will also keep the festival of the ingathering of the first fruits of your labours employed in sowing your field; and the festival of completion at the end of the year, when you have gathered in your labours from the field. Three times a year all your males must appear before the Lord your God;.

Context Group Version

English Standard Version

Green’s Literal Translation

Modern English Version

Modern Literal Version

Modern KJV

New American Standard B. **Three National Feasts**

“Three times a year you shall celebrate a feast to Me. You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And none [Lit *they...not*] shall appear before Me empty-handed. Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field. Three times a year all your males shall appear before the Lord GOD [Heb *YHWH*, usually rendered *LORD*].

New European Version

You shall observe a feast to Me three times a year. You shall observe the feast of unleavened bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Abib (for in it you came out from Egypt), and no one shall appear before me empty. And the feast of harvest, the first fruits of your labours, which you sow in the field: and the feast of harvest, at the end of the year, when you gather in your labours out of the field. Three times in the year all your males shall appear before the Lord Yahweh.

New King James Version

Three Annual Feasts

“Three times you shall keep a feast to Me in the year: You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field.

“Three times in the year all your males shall appear before the Lord GOD [Heb YHWH, usually rendered LORD].

- 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 .

“Three times you will keep a feast to Me in a year; the Feast of Unleavened things you will keep; seven days you will eat unleavened things, as I have commanded you, at the time appointed in the month of Abib; for in it you have come forth out of Egypt, and you [all] do not appear in My presence empty; and the Feast of Harvest, the first fruits of your works which you sow in the field; and the Feast of the In-Gathering, in the outgoing of the year, in your gathering your works out of the field. “Three times in a year do all your males appear before the face of the Lord Jehovah.

The gist of this passage: The 3 primary festivals are given here with some basic information about them. 14-17

Exodus 23:14			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlôsh (שָׁלוֹשׁ) [pronounced <i>shaw-LOHSH</i>]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
p ^{ec} âmîym (פַּעַמִּים) [pronounced <i>peh-ġaw-MEEM</i>]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun	Strong's #6471 BDB #821
Occasionally we find this in the Hebrew, where a masculine singular noun is paired with a feminine plural noun.			
châgag (חָגַג) [pronounced <i>khaw-GAHG</i>]	<i>to move in a circle, to dance, to reel to be giddy, to feast; to celebrate [often, a feast or a feast day]</i>	2 nd person masculine singular, Qal imperfect	Strong's #2287 BDB #290
This is the same word often translated <i>to keep a solemn feast</i> (Deut. 16:15). When we find this word used apart from the Law, it is a word of celebration, movement, dancing. I think what find over and over again in the KJV in the Law is an asceticizing of this word (compare Exodus 23:14 Lev. 23:39, 41 Num. 29:12); so instead of this referring to <i>keeping (or observing) a solemn feast</i> ; this should, instead, refer to the <i>celebration of a feast-day</i> .			
lâmed (ל) [pronounced <i>l^o</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
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	Strong's# none BDB #88

Exodus 23:14

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

Translation: [Three times a year you will celebrate \[a feast\] to Me.](#)

There will be 3 feasts described here, in this short section, and these will be the 3 feasts which require the men of Israel to gather themselves before God.

Exodus 23:14 [Three times a year you will celebrate \[a feast\] to Me.](#)

My remembrance of the Bible before I knew anything about it or Jesus Christ was that the Hebrews were a people who fasted a lot; those who followed our Lord Jesus fasted a lot. I had this picture of a lot of skinny, hungry people following our Lord around. However, this far into God's Word and we have not even seen the word *fast*. Not until we reach the degenerate time of the judges will we hear word one about fasting (Judges 20:26).

At this point, we should examine the word found here: châgag, since we will find it used several times throughout the Law: the **Doctrine of Châgag (not completed yet)**.

Exodus 23:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chag (חַג) [pronounced khahg]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular construct	Strong's #2282 BDB #290
matstsâh (מַצֵּה) [pronounced mahts-TSAWH]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun with the definite article	Strong's #4682 BDB #595
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine singular, Qal imperfect	Strong's #8104 BDB #1036

Translation: [The Feast of Unleavened Bread you will keep.](#)

The first feast is the Feast of Unleavened Bread. The Passover celebration occurs at the end of the Feast of Unleavened Bread.

Exodus 23:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shib ^{ec} âh (שִׁבְעָה) [pronounced shi ^b v ^e - GAH]	seven	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to dine; to devour, to consume, to destroy	2 nd person masculine singular, Qal perfect	Strong's #398 BDB #37
matstsâh (מַצֵּה) [pronounced mahts- TSAWH]	unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread	feminine plural noun	Strong's #4682 BDB #595

Translation: [For] seven days, you will eat unleavened bread [only],...

Israel was to understand this feast to look back at their sudden exit from Egypt, where they did not have enough time to let their bread rise. They left suddenly, as directed by the people of Egypt and Pharaoh. This feast celebrated that sudden departure.

Exodus 23:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according to; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]	1 st person singular, Piel imperfect, 2 nd person masculine singular suffix	Strong's #6680 BDB #845
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning	directional/relational preposition	No Strong's # BDB #510

Exodus 23:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417
chôdesh (חֹדֶשׁ) [pronounced KHOH- desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular construct	Strong's #2320 BDB #294
'âbîyb (אֲבִיב) [pronounced aw-BEEB]	<i>fresh, young ears [of barley, corn]; the month of ear-forming, of greening of crop, of growing green Abib, the month of exodus and Passover (March or April), [the month of] Abib; transliterated Abib</i>	masculine singular noun with the definite article	Strong's #24 BDB #1

Translation: ...as I have commanded you for a specific time [during] the month of Abib,...

This would be done in the month of Abib, the time that they left Egypt.

Exodus 23:15d			
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
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	Strong's# none BDB #88
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	2 nd person masculine singular, Qal perfect	Strong's #3318 BDB #422
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
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 in that month [lit., in him, in it] you came out of Egypt.

It is in Abib that the people left out from Egypt. Abib would be the end of March and early April; it would be springtime for the people, a time of renewing and growth.

Exodus 23:15e			
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
lô' (אֵל or לֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine plural, Niphal imperfect	Strong's #7200 BDB #906
pânîym (פְּנִיּוֹת) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular) with the 1 st person singular suffix	Strong's #6440 BDB #815
When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.			
rêyqâm (רֵיקָאִם) [pronounced <i>ray-KAWM</i>]	<i>empty, empty-handed; in vain, to no purpose; without cause, without purpose, rashly</i>	adverb	Strong's #7387 BDB #938

Translation: You [all] will not appear before Me empty-handed.

There are a couple of problems with the translation here. People do not like being aware of this verse and Ex. 33:20, 23b, which reads: *But He said, "You cannot see My face for no man can see Me and live! You will see My back, but My face shall not be seen"* Often the Hebrew takes words which are properly applied to parts of the body and uses them in a more poetic, figurative manner. *Face* is another word for *presence*. This still leaves us with the problem of Ex. 33:20. The point of that verse is that we cannot be in God's perfect, holy presence as we are. All men are corrupt, sinful and have been imputed with Adam's original sin. In God's presence, He can only condemn us as we are. The verb is the 3rd person, masculine plural, Niphal imperfect of râ'âh (רָאָה) [pronounced *raw-AWH*], simply meaning *to see*. The Niphal is the passive voice, so this means *to be seen by, to appear before*. Rather than these verses contradicting one another, these verse complement each other.

When the people came before God, they were not to show up empty-handed. God expected them to bring animal sacrifices to offer to Him.

Bringing an animal sacrifice before God indicates that each person or each family is covered by a sacrifice. At the very end of the festival, the Passover would be observed, when an animal for each family is offered up to God and then eaten.

Exodus 23:15 *The Feast of Unleavened Bread you will keep. [For] seven days, you will eat unleavened bread [only], as I have commanded you for a specific time [during] the month of Abib, for in that month [lit., in him, in it] you came out of Egypt. You [all] will not appear before Me empty-handed.*

We cannot appear before God empty-handed; that is, we cannot appear before Him with nothing. We take to God the perfect work of Jesus Christ. We do not bring to him the puny works of our own hands (the mistake of Cain). We do not bring to him our intentions, our attempts to be good, the works of our hands; because these things are appearing before Him empty-handed; we come before Him in Christ, perfect by imputation.

We have already covered the feast of unleavened bread. One of the greatest setbacks to Israel is that they mixed God's Truth with a lot of false doctrine. They allowed themselves to be influenced by other peoples and by their gods; and they added great volumes of literature to the Law, which distorted the Law. In other words, they added leaven to the lump, and it leavened the whole lump. The feast of unleavened bread was a sign to keep God's Word pure and separate from false doctrine and false interpretations. God's Word is the unleavened bread of life and Jesus Christ is the bread of life.

Exodus 23:16a

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
chag (חַג) [pronounced <i>khahg</i>]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular construct	Strong's #2282 BDB #290
qâtsîyr (קִצֵּיר) [pronounced <i>kaw-TZEER</i>]	<i>harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest</i>	masculine singular noun with the definite article	Strong's #7105 BDB #894
bikkûwr (בִּכּוּר) [pronounced <i>bihk-KOOR</i>]	<i>first-fruits; 1a) the first of the crops and fruit that ripened, was gathered, and offered to God according to the ritual of Pentecost; 1b) the bread made of the new grain offered at Pentecost; 1c) the day of the first-fruits (Pentecost)</i>	masculine singular noun	Strong's #1061 BDB #114
This is the first occurrence of this word in Scripture.			
ma'āsîym (מַעֲשֵׂים) [pronounced <i>mah-ġuh-SEEM</i>]	<i>deeds, works, production, that which is produced or done [crops, property, goods]; profession, occupation</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #4639 BDB #795
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
zâra' (זָרָא) [pronounced <i>zaw-RAH</i>]	<i>to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]</i>	2 nd person masculine singular, Qal imperfect	Strong's #2232 BDB #281

Exodus 23:16a

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	Strong's# none 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

Translation: Also [you will celebrate] the Feast of the Harvest [or Firstfruits], [wherein you celebrate] the firstfruits of your harvest which you have sown in the field.

There would also be the harvest festival or the Feast of Firstfruits, also known as the Feast of Pentecost. This would celebrate the firstfruits of that which they harvested in the land where God would lead them.

The idea is, they would be in the land given them by God and they would be celebrating the harvest which God has given them.

In the Church Age, this is the feast which kicked off the Church Age. The disciples were all in one place and of one mind when God sent to them the Holy Spirit.

Exodus 23:16b

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
chag (חַג) [pronounced khahg]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular construct	Strong's #2282 BDB #290
ʾâçîph/ʾâçîyph (אָפֶה/אָפֶיִף) [pronounced aw-SEEF]	<i>ingathering, harvest</i>	masculine singular noun with the definite article	Strong's #614 BDB #63
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	Strong's# none BDB #88
yâtsâ' (יָצֵא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct	Strong's #3318 BDB #422
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
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	Strong's# none BDB #88

Exodus 23:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âçaph (אָפַף) [pronounced aw-SAHF]	<i>to collect, to relocate, to transfer, to transport, to gather (together), to gather and remove, to remove</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #622 BDB #62
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ma'âšîym (מַאֲשִׂימ) [pronounced mah-ğuh-SEEM]	<i>deeds, works, production, that which is produced or done [crops, property, goods]; profession, occupation</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #4639 BDB #795
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: [You will also celebrate] the Feast of the Ingathering, [in the month] when you go out in the year to gather your production from the field.

The third feast is the Feast of Ingathering (or, of shelters, booths, tabernacles), when apparently most of their crops came in. This feast celebrated God blessing them with these crops.

In the Church Age, would this celebrate our lives on earth.

Exodus 23:16 Also [you will celebrate] the Feast of the Harvest [or Firstfruits], [wherein you celebrate] the firstfruits of your harvest which you have sown in the field. [You will also celebrate] the Feast of the Ingathering, [in the month] when you go out in the year to gather your production from the field.

These last two feasts are new and had not been mentioned prior to now in the Bible. Jesus Christ is the first fruits of the resurrection (1Cor. 15:20). Once He has been harvested—raised from the dead—then we who are alive will be raised; and seven years later, the OT saints. This is the feast of the ingathering at the end of the year. God will gather all of us at the end of time unto Him; and this is the feast which speaks of that. It is a time of celebration. We will cover the feast days altogether in more detail when we get to Lev. 23.

Exodus 23:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025

Exodus 23:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
p ^e âmiym (פְּמִיִּם) [pronounced <i>peh-ġaw-MEEM</i>]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun	Strong's #6471 BDB #821
Occasionally we find this in the Hebrew, where a masculine singular noun is paired with a feminine plural noun.			
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	Strong's# none BDB #88
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
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
zâkûwr (זָכוּר) [pronounced <i>zaw-KOOR</i>]	<i>male, males</i>	masculine singular collective noun; with the 2 nd person masculine singular suffix	Strong's #2138 BDB #271
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Literally, this means, <i>unto faces of</i> ; it is translated, <i>before, in the presence of, into the presence of, upon the surface of</i> .			
'âdôwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the definite article	Strong's #113 BDB #10
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [Three times in the year your males will appear before Adonai Y^ehowah.](#)

Three times a year, after the Israelites settled in Canaan, their males would travel to Shiloh or to Bethel or to Jerusalem, wherever their sacred city was at that time (the sacred city would be wherever the Tent and the Ark of God were¹⁴). First, we should look at the word *males*, which corresponding Hebrew word is only found in four

¹⁴ Later, this would be Jerusalem where the Temple was.

passages. The word is zākûwr (זָכוּר) [pronounced *zaw-KOOR*], which is generally translated *male*. However, there is no emphasis upon *males* exclusively in these four passages where this word is found (Ex. 23:17 34:23 Deut. 16:16 20:13). Strong's #2138 BDB #271.

I believe that this particular set of feasts would be the feasts where all of the males were to appear before God.

Exodus 23:17 [Three times in the year your males will appear before Adonai Y^ehowah.](#)

In practice, this would often be entire families (see, for instance, 1Sam. 1:1–7, 21 Luke 2:41–44). In fact, for the family to eat of the offerings, they had to attend these feasts (Deut. 12:17–18 16:14). And certainly neither this passage or any of its parallel passages *require* that the influx be exclusively males. The males, at minimum, were required to show. Jerusalem certainly made provision for such an influx, and those who were unable to find shelter lived in their tents either along or in the streets or on the outskirts of town. Freeman points out that this was done with more ease than we would expect, citing the more recent Muhammadans who in great numbers, make their journey to Mecca, carrying enough provisions to get them there and back, along with the necessary provisions for their camels and donkeys. If Satan's counterfeit of the real thing can do this then certainly the Hebrews were able to accomplish this.

Now, a minor problem is that we have 8 various feasts (actually 7 with one added much later) and three times that Israel is to gather. We will deal with this point by point in Deut. 12:5.

This continues the parallel; at the end of time, all men will stand before our Lord—specifically the believers—for evaluation. The harvest which they bring before Y^ehowah is the yield of the ground brought forth by God. They are bringing before God what He has wrought. Just as when we stand in the presence of our Lord and we are judged, He first justifies us as we stand under the work of Jesus Christ; that is, we are justified because we are His and because we have appropriated the work of Jesus Christ, as no good thing dwells within us. Then we bring for reward the works that God has wrought through us in the power of the Holy Spirit, through the understanding of His Word. Those who appear before God without the blood of Christ will spend eternity in the Lake of Fire. God has no choice but to judge and condemn that person. God has done everything He can to bring us to Him. When we reject His Son, we have rejected Him and the only provision which allows us to stand before God. For the believers who appear before God empty-handed (that is, bringing no works of the Spirit to Him; works which He would have done through us), there is that moment of shame prior to going into eternity.

Exodus 23:14–17 [There will be three feasts in particular which you celebrate to Me. You will keep the Feast of Unleavened Bread for seven days, during which you will only eat unleavened bread. This will take place during a specific time in the month of Abib, for in that month, you came out of Egypt. Furthermore, you will not appear before Me empty handed. Also, you will celebrate the Feast of Firstfruits, which is when you enjoy your first harvest of the things which you have sown in your fields. The third feast is the Feast of Ingathering, which occurs in the month when you go out and gather up all of your harvest from the field. Three times a year will your males appear before Me, Jehovah your Lord.](#)

The Hebrews follow a lunar calendar that has 11 fewer days than the solar calendar. Since it has only 354 days in the year, an extra month (a “leap” month) is added periodically to bring the dates into alignment with the seasons. Within this annual cycle, God sets aside several great feasts for the people to celebrate. The people are to honor their God by having days of pure rejoicing as they recall their rescue from Egypt and God’s ongoing provision. In keeping with the needs of an agricultural people, these feasts are situated around the harvests: first, the collection of the winter grains; second, the harvest of the other grains 50 days later; third, the gathering of the main crops of the field.

Hebrew Calendar (from the Voice)			
Month	Length	Date of Celebration	Modern Months
Nisan	30	14 Passover	March/April

Month	Length	Date of Celebration	Modern Months
15-21 Unleavened Bread			
16 Firstfruits			
Iyyar	29		April/May
Sivan	30	6 Pentecost (Weeks)	May/June
Tammuz	29		June/July
Ab	30		July/August
Elul	29		August/September
Tishri	30	1-2 Rosh Hashanah (New Year)	September/October
10 Day of Atonement			
15 Ingathering (7 days)			
Heshvan	29		October/November
Chislev	29	25 (8 days) Hanukkah	November/December
Tebeth	29		December/January
Shebat	30		January/February
Adar	29	14-15 Purim	February/March
Veadar*	29		February/March

* (added 7 of every 19 years)

From <https://www.biblegateway.com/passage/?search=Exodus+23&version=VOICE> accessed July 20, 2019.

A summary of the 3 feasts is followed by 4 commands. Although they seem like general commands, one specifically seems to refer back to the Feast of the Firstfruits. Many of the translations reflect 4 separate commands by separating these into 4 sentences, each a paragraph.

You will not sacrifice beside leavened [bread] blood of My slaughtered animal and you will not let pass the night fat of My feast as far as morning. [The] first of firstfruits of your ground you will bring into a house of Y^ehowah your Elohim. You will not cook a kid in milk of his mother.

Exodus
23:18–19

You will not sacrifice the blood of My slaughtered animals along with leavened [bread]. You will not let the fat of My feast remain until morning. The first of the firstfruits of your ground you will bring into the house of Y^ehowah your Elohim. You will not boil a kid in its mother's milk.

You will not sacrifice an animal slaughtered to me along side of leavened bread. You will not allow any of the fat of My feast to remain until the morning. You will bring into the House of Jehovah your God the firstfruits of your harvest. You will not boil a kid in its mother's milk.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not sacrifice beside leavened [bread] blood of My slaughtered animal and you will not let pass the night fat of My feast as far as morning. [The] first of firstfruits of your ground you will bring into a house of Y ^e howah your Elohim. You will not cook a kid in milk of his mother.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Thou shalt not offer with unleavened bread the blood of My pascha, neither shall the fat of the sacrifice of the feast remain without on the altar until morning. The beginning of the first fruits of thy land thou shalt bring into the sanctuary of the Lord thy God. Thou shalt not eat flesh with milk.
Targum (Pseudo-Jonathan)	Sons of Israel My people, while there is leaven in your houses you may not immolate the bloody sacrifice of My Pascha; nor shall the fat of the sacrifice of My Pascha remain without the altar until morning, nor of the flesh that you eat in the evening. The first of the choice fruits of thy ground thou shalt bring to the sanctuary of the Lord thy God. My people of the house of Israel, you are not permitted to dress or to eat of flesh and milk mingled together, lest I be greatly displeased; and I prepare you the wheat and the straw together for your food.
Revised Douay-Rheims	You shall not sacrifice the blood of my victim upon leaven, neither shall the fat of my solemnity remain until the morning. You shall carry the firstfruits of the corn of your ground to the house of the Lord your God. you shall not boil a kid in the milk of his dam.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall not offer the blood of my sacrifice with leavened bread, neither shall the fat of my feast remain all night until the morning. The first of the first fruits of your ground you shall bring into the house of Mar-Yah your God. "You shall not boil a young goat in its mother's milk.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not offer the blood of a sacrifice with leavened bread; neither shall the fat of the festival sacrifices remain until morning. The best of the first fruits of your land you shall bring into the house of the LORD your God. You shall not cook the meat of a kid in its mothers milk.
Updated Brenton (Greek)	For when I shall have cast out the nations from before you, and shall have widened your borders, you shall not offer the blood of My sacrifice with leaven, neither must the fat of My feast abide till the morning. You shall bring the first offerings of the firstfruits of your land into the house of the Lord your God. You shall not boil a young lamb in its mother's milk.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	If you give to me an animal as a gift, you may offer its blood. But do not offer it together with anything that has yeast in it. Do not keep the fat from my special gifts until the next morning. When you pick the first food from your fields, put the best food into a basket. Then bring it to the house of the LORD your God. Do not cook a young goat in its mother's milk.
Easy-to-Read Version—2001	"When you kill an animal and offer its blood as a sacrifice, you must not offer bread that has yeast in it. {And when you eat the meat from this sacrifice, you must eat all of the meat in one day.} Don't save any of the meat for the next day. "When you

gather your crops at harvest time, you should bring the first of everything you harvest to the house of the Lord your God. "You must not eat the meat from a young goat that is boiled in its mother's milk."

Easy-to-Read Version–2006	<p>"When you kill an animal and offer its blood as a sacrifice, you must not include anything that has yeast in it. And when you burn the fat from my sacrifice, don't let any of it remain until morning.</p> <p>"When you gather your crops at harvest time, you should bring the first of everything you harvest to the house [The "Holy Tent" where the people went to meet with God. See Ex. 25:8, 9.] of the LORD your God.</p> <p>"You must not eat the meat from a young goat that is boiled in its mother's milk."</p>
<p>God's Word™ Good News Bible (TEV)</p>	<p>.</p> <p>"Do not offer bread made with yeast when you sacrifice an animal to me. The fat of animals sacrificed to me during these festivals is not to be left until the following morning.</p> <p>"Each year bring to the house of the LORD your God the first grain that you harvest.</p> <p>"Do not cook a young sheep or goat in its mother's milk.</p>
<i>The Message</i>	<p>"Don't offer the blood of a sacrifice to me with anything that has yeast in it.</p> <p>"Don't leave the fat from my festival offering out overnight.</p> <p>"Bring the choice first produce of the year to the house of your GOD.</p> <p>"Don't boil a kid in its mother's milk.</p>
Names of God Bible	<p>"Never offer the blood of a sacrifice to me at the same time you offer anything containing yeast. The fat sacrificed at my festivals should never be left over in the morning.</p> <p>"You must bring the best of the first produce harvested from your soil to the house of Yahweh your Elohim.</p>
NIRV	<p>"Never cook a young goat in its mother's milk.</p> <p>"Do not include anything made with yeast when you offer me the blood of a sacrifice.</p> <p>"Suppose the fat from sacrifices is left over from my feasts. Then do not keep it until morning.</p> <p>"Bring the best of the first share of your crops to my house. I am the LORD your God.</p> <p>"Do not cook a young goat in its mother's milk.</p>
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
<p>Casual English Bible College Press Bible Study Contemporary English V.</p>	<p>.</p> <p>.</p> <p>Do not offer bread made with yeast when you sacrifice an animal to me. And make sure that the fat of the animal is burned that same day. Each year bring the best part of your first harvest to the place of worship. Don't boil a young goat in its mother's milk.</p>
The Living Bible	<p>"As you reap each of your crops, bring me the choicest sample of the first day's harvest; it shall be offered to the Lord your God. [literally, "you shall bring (it) into the house of Jehovah your God."]</p> <p>"Do not boil a young goat in its mother's milk.</p>
<p>New Berkeley Version New Life Version</p>	<p>.</p> <p>"Do not give the blood of My gift of worship with bread made with yeast. And the fat of My special supper is not to be kept all night until morning. Bring the best first-fruits of your land to the house of the Lord your God. Do not boil the meat of a young goat in its mother's milk.</p>

New Living Translation	<p>“You must not offer the blood of my sacrificial offerings together with any baked goods containing yeast. And do not leave the fat from the festival offerings until the next morning.</p> <p>“As you harvest your crops, bring the very best of the first harvest to the house of the Lord your God.</p> <p>“You must not cook a young goat in its mother’s milk.</p>
Unlocked Dynamic Bible	<p>When you sacrifice an animal and offer it to me, you must not offer bread that has been baked with yeast. When you offer sacrifices, burn the fat from the animals on that same day so that no fat remains the next morning. Each year, when you harvest your crops, take the best of what you harvest first, go to the place where you worship me, and give it to me, Yahweh Almighty. When you kill a young animal, do not cook it by boiling it in its mother’s milk.”</p>
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	<p>‘And when I drive the other nations out of your midst and widen your borders, you must never offer fermented bread along with the blood sacrifices, nor should the fat of My feast be allowed to stay [on the altar] until the next morning.</p> <p>‘You must bring all the first fruitage of your fields to the House of your God, Jehovah.</p> <p>‘You must never boil a lamb in its mother’s milk.</p>
Beck’s American Translation	.
Common English Bible	<p>Don’t offer the blood of my sacrifice with anything leavened. Don’t let the fat of my festival offering be left over until the morning.</p> <p>Bring the best of your land’s early produce to the Lord your God’s temple.</p> <p>Don’t boil a young goat in its mother’s milk.</p>
New Advent (Knox) Bible	<p>When thou offerest living things in sacrifice to me, the bread that goes with them shall not be leavened, nor shalt thou leave the fat of my victims unconsumed till the morrow.</p> <p>The first-fruits of thy land must be brought to the house of the Lord thy God.</p> <p>Seething a kid in its dam’s milk is a rite forbidden thee.[3]</p> <p>[3] The reference seems to be to a practice connected with local superstition, of which we have record elsewhere.</p>
Translation for Translators	<p>When you sacrifice an animal <i>and offer it</i> to me, you must not offer bread that has been baked with yeast. <i>When you offer sacrifices, burn the fat from the animals on that same day.</i> Do not allow any fat to remain until the next morning.</p> <p>Each year, when you harvest your crops, bring to the place where you worship me, Yahweh God, the first part of what you harvest. When you kill a ◀young animal/kid or lamb or calf▶, do not <i>prepare to eat it</i> by boiling it in its mother’s milk.”.</p>

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	<p>“You shall not sacrifice with fermented bread a blood—sacrifice to Me; and the fat of My feast shall not be kept till the morning. ‘ The best of the first-fruits of your ground you shall bring to the hand of your EVER-LIVING GOD. ‘ You shall not boil a kid in its mother’s milk.</p>
God’s Truth (Tyndale)	<p>You shall not offer the blood of my sacrifice with leavened bread: neither shall the fat of my feast remain until the morning.</p> <p>The first of the firstfruits of your land you shall bring into the house of the Lord your God, you shall also not seize a kid in his mothers milk.</p>

HCSB International Standard V	. Various Laws "You are not to offer the blood of my sacrifice with anything leavened, and you are not to let the fat portion of my sacrifice remain overnight until morning. "You are to bring the best of the first fruits of your soil to the house of the Lord your God. "You are not to boil a young goat in its mother's milk."
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	. . " 'You will not sacrifice the blood of my sacrifice together with [food with] yeast, and you will not leave the fat of my feast overnight until morning. " 'The best of the firstfruits of your land you will bring to the house of Yahweh your God. " 'You will not boil a young goat in its mother's milk.
NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible Urim-Thummim Version You will not offer the blood of My sacrifice with leavened bread, neither will the fat of My sacrifice remain until the morning. The beginning of the first fruits of your ground you will bring into the House of YHWH ELOHIM. You will not boil a young male goat in his mother's milk.
Wikipedia Bible Project	You will not sacrifice on bread the blood of my altar, and you will not leave over the fat of my feast until the morning. First bring the earliest grown on your lands to the house of Yahweh your God. You will not cook a kid goat in its mother's milk.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible New American Bible (2002)	. . "You shall not offer the blood of my sacrifice with leavened bread; nor shall the fat of my feast be kept overnight till the next day. The choicest first fruits of your soil you shall bring to the house of the LORD, your God. "You shall not boil a kid in its mother's milk. Boil a kid in its mother's milk: this was part of a Canaanite ritual; hence it is forbidden here as a pagan ceremony.
New American Bible (2011)	You shall not offer the blood of my sacrifice with anything leavened; i nor shall the fat of my feast be kept overnight till the next day. The choicest first fruits of your soil you shall bring to the house of the LORD, your God. You shall not boil a young goat in its mother's milk.* Ex 34:25–26. * [23:19] Boil a young goat in its mother's milk: this command, repeated in 34:26 and Dt 14:21, is difficult to understand. It may originate from a taboo that forbade killing the young that were still nursing from the mother, or that forbade the mixing of life and death: the slaughtered young goat with the milk that previously had nourished its life. The Jewish dietary custom of keeping meat and dairy products separate is based on this command.
New English Bible–1970	You shall not offer the blood of my sacrifice at the same time as anything leavened. The fat of my festal offering shall not remain overnight till morning. You shall bring the choicest firstfruits of your soil to the house of the LORD your God. You shall not boil a kid in its mother's milk.
New Jerusalem Bible	'You will not offer the blood of my victim with leavened bread, nor will the fat of my feast be kept till the following day. 'You will bring the best of the first-fruits of your soil to the house of Yahweh your God. 'You will not boil a kid in its mother's milk.

New RSV .
Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible “You are not to offer the blood of my sacrifice with leavened bread, nor is the fat of my festival to remain all night until morning.
“You are to bring the best firstfruits of your land into the house of Adonai your God.
“You are not to boil a young animal in its mother’s milk.

exeGesés companion Bible .
Hebraic Roots Bible .
Israeli Authorized Version .
The Israel Bible (beta) .
JPS (Tanakh—1985) .
Kaplan Translation .
The Scriptures 1998 “Do not offer the blood of My slaughtering with leavened bread, and the fat of My offering shall not remain until morning.
“Bring the first of the first-fruits of your land into the House of יהוה your Elohim. Do not cook a young goat in its mother’s milk.

Tree of Life Version .

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible FOR WHEN I SHALL HAVE CAST OUT THE NATIONS FROM BEFORE YOU, AND SHALL HAVE WIDENED YOUR BORDERS, YOU SHALL NOT OFFER THE BLOOD OF MY SACRIFICE WITH LEAVEN, NEITHER MUST THE FAT OF MY SACRIFICE ABIDE TILL THE MORNING. YOU SHALL BRING THE FIRST-OFFERINGS OF THE FIRST-FRUITS OF YOUR LAND INTO THE HOUSE OF JESUS YOUR THEOS (*Alpha & Omega*). YOU SHALL NOT BOIL A LAMB IN ITS MOM'S MILK.

Awful Scroll Bible Were yous to sacrifice it with the blood, even sacrifice with leaven? - The fat of my festival, was it to abide until the morning? -
The best of the first fruits of the ground, were yous to bring in to the house of Jehovah, he of mighty ones. Were yous to cook a kid in its mother's milk? -

Charles Thompson OT .
Concordant Literal Version You shall not sacrifice the blood of My sacrifice with what is leavened, nor shall the fat of My celebration lodge until the morning. You shall bring the first of the firstfruits of your ground to the house of Yahweh your Elohim. You shall not cook a kid in the milk of its mother.

Darby Translation .
exeGesés companion Bible ...neither sacrifice the blood of my sacrifice with fermentation;
nor the celebration stay overnight until the morning.
Bring the first of the firstfruits of your soil into the house of Yah Veh your Elohim.
Stew not a kid in the milk of his mother.

Orthodox Jewish Bible Thou shalt not offer the dahm of My zevach with chametz; neither shall the chelev of My sacrifice remain until the boker.
The reshít bikkurim of thy land thou shalt bring into the Bais Hashem Eloheicha [see Ac chp 2]. Thou shalt not cook a kid in his mother’s cholov.

Rotherham’s *Emphasized B.* Thou shalt not offer with anything leavened, the blood of my sacrifice,—neither shall the fat of my festival-sacrifice remain until morning. The beginning of the firstfruits of thy ground, shalt thou bring into the house of Yahweh thy God. Thou shalt not boil a kid in the milk of its dam.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible

“You shall not offer the blood of My sacrifice with ^[b]leavened bread; and the fat of My feast is not to be left overnight until morning.

“You shall bring the choice first fruits of your ground into the house of the Lord your God.

“You shall not ^[c]boil a young goat in its mother’s milk.

b. Exodus 23:18 Because leaven is a kind of fungus, it became a symbol of corruption and sin. But in some contexts it had positive connotations (e.g. Lev 23:17; Matt 13:33).

c. Exodus 23:19 This may have been a pagan practice, perhaps a fertility rite.

The Expanded Bible

“You must not offer animal blood [^L blood of a sacrifice] along with anything that has yeast in it [leavened].

“You must not save any of the fat from the sacrifice for the next day.

“You must bring the best of the firstfruits of your land to the Holy Tent [^L House; 25:9] of the Lord your God.

“You must not cook a young goat in its mother’s milk [^C probably a pagan ritual; Deut. 14:21].

The Geneva Bible

Kretzmann’s Commentary

Thou shalt not offer the blood of My sacrifice, that of the Passover, which, in a most particular sense, belonged to the Lord, with leavened bread; neither shall the fat of My sacrifice (or feast) remain until the morning. This is a reference to the institution of the Passover and of the Feast of Unleavened Bread, for the Lord had decreed that leaven and leavened bread should not be found in the houses of the Israelites when this great sacrifice was made, and also that no part of the Passover lamb was to remain till the morning. The first of the first-fruits of thy land thou shalt bring into the house of the Lord, thy God. This refers to the festivals in general, for not only were the firstlings of the barley sheaves offered at Passover and two pentecostal loaves during the Feast of Weeks, but the people were expected in general to bring gifts of first-fruits to the Lord. Thou shalt not seethe a kid in his mother's milk, this practice being prohibited as unnatural and tending to make the feasting the central feature, especially in connection with the great festivals. The Old Testament Sabbath and festivals with their ordinances are no longer binding upon the Christians of the New Testament; yet God expects also us to thank and to praise, to serve and obey Him in true faith and love.

Syndein/Thieme

The Voice

When you make offerings before Me, do not present any bread made with yeast along with an animal sacrifice. Do not let the fat of the sacrifice remain until the next morning. Bring only the best crops from your first harvest into the house of the Eternal your God. You must not boil a baby goat in its mother’s milk.

Bible Translations with Many Footnotes:

The Complete Tanach

You shall not sacrifice the blood of My sacrifice with leaven, and the fat of My festive sacrifice shall not stay overnight until morning.

You shall not sacrifice the blood of My sacrifice with leaven: You shall not slaughter the Passover sacrifice on the fourteenth of Nissan until you have done away with the leaven. -[From Mechilta, Pes. 63a]

and the fat of My festive sacrifice shall not stay overnight: off the altar. -[From Mechilta]

until morning: One may think that even on the altar pyre it would become disqualified. Therefore, the Torah states: “on its pyre on the altar all night” (Lev. 6:2).

shall not stay overnight: Only at dawn is it considered [as if the fat of the sacrifice had been] staying overnight, as it is said: “until morning,” but all night he may pick it [the fat] up from the floor [and return it] onto the altar. -[From Zev. 87a]

The choicest of the first fruits of your soil you shall bring to the house of the Lord, your God. You shall not cook a kid in its mother's milk.

The choicest of the first fruits of your soil: Even in the seventh year, the offering of bikkurim is obligatory. Therefore, it is stated here, too: “the first fruits of your soil.” How are the bikkurim chosen? A person enters his field and sees a fig that has ripened. He winds a blade of grass around it as a sign and sanctifies it. Bikkurim are [brought as an offering] only from the seven species enumerated in Scripture: “A land of wheat and barley, and vines and figs and pomegranates, a land of oil-yielding olives and honey” (Deut. 8:8). -[From Bik. 3:1]

You shall not cook a kid: Heb. גִּדִּי. A calf and a lamb are also included in [the term] גִּדִּי, for גִּדִּי is only an expression of a tender \young animal. [This you know] from what you find in many places in the Torah where גִּדִּי is written, and it was necessary to write after it מִיָּדָע [to qualify it as a kid], for example, “I will send you a kid גִּדִּי מִיָּדָע ” (Gen. 38:17); “the kid יָדָעָה ” (Gen. 38:20); “two kids מִיָּדָעִים ” (Gen. 27:9); to teach you that wherever גִּדִּי is mentioned unqualified, it also means a calf and a lamb. This [prohibition] is written in three places in the Torah, one for the prohibition of eating [meat with milk], one for the prohibition of deriving any benefit [from meat with milk], and one for the prohibition of cooking [meat with milk]. -[From Chul. 113b, 115b]

Kaplan Translation

Do not sacrifice the blood of My [Passover] offering in the presence of leavened bread.

Do not allow the fat of My offering to remain overnight until morning.

Bring your first fruits to the Temple of God your Lord.

Do not cook meat in milk, [even] that of its mother.

Do not sacrifice...

See Exodus 34:25, Deuteronomy 16:4.

fat

This was the part that was to be burned on the altar. See Leviticus 3:16, 17:6. Also see Exodus 29:13, Leviticus 3:3, 7:31, etc.

offering

Or, 'festival offering' (see Chagigah 10b). See Exodus 34:25, Deuteronomy 16:4. This is speaking specifically of the Passover offering (Rashbam), but applies to all offerings and sacrifices (Sefer HaMitzvot, Negative Commandment 116). Above (Exodus 12:10), there was a commandment not to leave over the edible portions; here there is a commandment not to leave over the portions that are to be burned on the altar.

Bring your first fruits...

See Deuteronomy 26:2 f. Also see Exodus 26:2, 34:22,26, Leviticus 2:14, 23:17, Numbers 18:13.

meat

Literally, 'kid,' denoting any young animal (Hirsch; cf. Chullin 114a; Midrash HaGadol).

in milk

See Exodus 34:26, Deuteronomy 14:21. This commandment forbids us to eat meat cooked in milk (Sefer HaMitzvot, Negative Commandment 187; Yad, Maakholoth Assuroth 9:3).

One reason for this law is that meat represents death (the slaughter of the animal), while milk represents new life, and it is not proper to mix life and death (Recanti; Tzeror HaMor; Zohar 2:124b). It is also forbidden because eating meat cooked in milk was an idolatrous practice, especially on festivals (Moreh Nevukhim 3:48; Ralbag).

NET Bible®

“You must not offer⁴³ the blood of my sacrifice with bread containing yeast; the fat of my festal sacrifice must not remain until morning.⁴⁴ The first of the firstfruits of your soil you must bring to the house of the Lord your God.

“You must not cook a young goat in its mother’s milk.⁴⁵

^{43tn} The verb is תִּזְבַּחַ (tizbbakh), an imperfect tense from the same root as the genitive that qualifies the accusative “blood”: “you will not sacrifice the blood of my sacrifice.” The verb means “to slaughter”; since one cannot slaughter blood, a more general translation is required here. But if the genitive is explained as “my blood-sacrifice” (a genitive of specification; like “the evil of your doings” in Isa 1:16), then a translation of sacrifice would work (U. Cassuto, Exodus, 304).

^{44sn} See N. Snaith, “Exodus 23:18 and 34:25,” JTS 20 (1969): 533-34; see also M. Haran, “The Passover Sacrifice,” Studies in the Religion of Ancient Israel (VTSup), 86-116.

^{45sn} On this verse, see C. M. Carmichael, “On Separating Life and Death: An Explanation of Some Biblical Laws,” HTR 69 (1976): 1-7; J. Milgrom, “You Shall Not Boil a Kid in Its Mother’s Milk,” BRev 1 (1985): 48-55; R. J. Ratner and B. Zuckerman, “In Rereading the ‘Kid in Milk’ Inscriptions,” BRev 1 (1985): 56-58; and M. Haran, “Seething a Kid in Its Mother’s Milk,” JJS 30 (1979): 23-35. Here and at 34:26, where this command is repeated, it ends a series of instructions about procedures for worship.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...you will not sacrifice the blood of my sacrifice upon leavened bread, and the fat of my feast will not stay the night until morning, you will [bring] the summit of the firstfruits of your ground to the house of "YHWH^{He Is}" your "Elohiym^{Powers}", you will not boil a male kid in the fat of his mother,...

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 offer the blood of My sacrifice with leavened bread; nor is the fat of My feast [Or *festival*] to remain overnight until morning.

“You shall bring the choice first fruits of your soil into the house of the Lord your God.

“You are not to boil a young goat in the milk of its mother.

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 .

Young’s Literal Translation .

Young’s Updated LT

“You will not sacrifice on a fermented thing the blood of My sacrifice, and the fat of My festival does not remain till morning; the beginning of the first-fruits of your

ground you will bring into the house of Jehovah your God; you will not boil a kid in its mother's milk.

The gist of this passage: 4 law related to the festivals are given: unleavened bread was not to be offered up with a blood sacrifice. The meat/fat from an animal sacrifice was not to be left for the next day. The best of one's firstfruits were to be brought to the Tabernacle of the Lord (or Temple). Finally, they were not to boil a young goat in the mother's milk.

What follows here are a set of general rules for the feasts to Y^ehowah God.
18-19

Exodus 23:18a			
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
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	2 nd person masculine plural, Qal imperfect	Strong's #2076 BDB #256
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
châmêts (חָמֵץ) [pronounced khaw-MATES]	<i>leaven, leavened bread, that which is leavened; ferment; figuratively, extortion</i>	masculine singular noun	Strong's #2557 BDB #329
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
zêbach (זָבַח) [pronounced ZEH ^B -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct with the 1 st person singular suffix	Strong's #2077 BDB #257

Translation: You will not sacrifice the blood of My slaughtered animals along with leavened [bread].

Leavened bread is not to be a part of the celebration. If an animal is offered, then it is not to be offered up with leavened bread.

Leaven represents corruption, and the animal being offered up represents the gospel of Jesus Christ (His spiritual death is our Christian era blood sacrifice). The gospel is never to be corrupted but presented pure.

Exodus 23:18b

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 wāw conjunction	No Strong's # BDB #251
lō' (לוּ 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
lūwn (לוּן) [pronounced <i>loon</i>]	<i>to lodge, to pass the night, to spend the night, to lodge for the night, to abide</i>	3 rd person masculine singular, Qal imperfect	Strong's #3885 BDB #533
chêleb (חֵלֶב) [pronounced <i>KHAY-le^bv</i>]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
chag (חַג) [pronounced <i>khahg</i>]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular noun with the 1 st person singular suffix	Strong's #2282 BDB #290
'ad (דַּע) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

Translation: You will not let the fat of My feast remain until morning.

Any part of the animal offered up is not to be allowed to remain all night until the morning. It will either be eaten or burned up.

The sacrifice of the Lord on our behalf occurred all at once in human history. This only occurs one time. It does not take place over a period of time; it occurred all at once. Our sins were paid for on the cross during 3 hours on the cross.

Exodus 23:18 You will not sacrifice the blood of My slaughtered animals along with leavened [bread]. You will not let the fat of My feast remain until morning.

Leaven is apostasy and falsehood mixed into the truth. God's gospel of salvation and the sacrifice of our Lord Jesus Christ is not to be polluted with leaven. The sacrifice of Jesus Christ is perfect and sufficient for our salvation. There is no need to add any works, good deeds or human additions to what He accomplished. Whatever we would add to God's plan, to Christ's work on the cross, to the gospel of our Lord, would be nothing but leaven.

The *fat of My feast* is a metonymy for the sacrifice offered to the Lord. Once our Lord died for our sins, he was taken immediately off the cross. He was not left on the cross until morning. Once He had paid for our sins, He gave up the spirit and physically died. Then he was taken from the cross and placed into a tomb. Those who ate of the feast were not to allow the food to remain until morning. They were to partake of the food immediately, as we are to partake of our Lord immediately upon hearing the gospel. We are to eat of the gospel of our Lord, the bread of life, and whoever eats shall never again hunger.

Exodus 23:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rē'shîyth (רֵישִׁית) [pronounced ray-SHEETH]	<i>first fruit, firstling, first of one's kind, first, chief; a beginning, a former state; former times</i>	feminine plural construct	Strong's #7225 BDB #912
Inexplicably, Owens (upon whom I depend to parse my verbs for me) lists this as a feminine singular construct, which makes little sense because this is a plural noun (always found in the plural form).			
bikkûwr (בִּכּוּר) [pronounced bihk-KOOR]	<i>first-fruits; 1a) the first of the crops and fruit that ripened, was gathered, and offered to God according to the ritual of Pentecost; 1b) the bread made of the new grain offered at Pentecost; 1c) the day of the first-fruits (Pentecost)</i>	masculine plural construct	Strong's #1061 BDB #114
'ādâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #127 BDB #9
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43

Translation: The first of the firstfruits of your ground you will bring into the house of Y^ehowah your Elohim.

The initial offerings to God are to be the first of the firstfruits. These laws are being given to Israel before there is a land that they live in.

The House of Y^ehowah is the Tabernacle; later the Temple.

Exodus 23:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לו) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bâshal (בָּשַׁל) [pronounced baw-SHAHL]	<i>to cook [especially flesh], to bake, to simmer, to smoulder; to boil</i>	2 nd person masculine singular, Piel imperfect	Strong's #1310 BDB #143
g ^e dîy (גִּדְי) [pronounced g ^{eh} -DEE]	<i>kid (as in a young goat)</i>	masculine singular noun	Strong's #1423 BDB #152
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	Strong's# none BDB #88
châlâb (חֵלָב) [pronounced khaw-LAW ^β V]	<i>milk; cheese</i>	masculine singular construct	Strong's #2461 BDB #316
'ê'm (אֵם) [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: You will not boil a kid in its mother's milk.

What is being mandated here seems clear. I do not know the significance of this law.

Exodus 23:19 The first of the firstfruits of your ground you will bring into the house of Y^ehowah your Elohim. You will not boil a kid in its mother's milk.

Although the Hebrews did not have the specifics yet, they would, at some point in the future, have a tabernacle and then a temple, both of which spoke of our Lord Jesus Christ and of His death on our behalf. God gives them the harvest. He brings the rain, He gives them the ground and the seed, and He causes the seed to grow. All that we have has been given to us by God. The offering of the first fruits is a recognition of this. After salvation, we present our bodies as a living sacrifice to our Lord. Our labors should be for Him, on His behalf. Therefore, the best that we have, our first fruits, belong to Him (this is after salvation; prior to salvation, we have nothing to offer Him).

When God speaks of judgement, He uses the analogy of fire. When an animal is offered to our Lord, it is burnt with fire—as our Lord was judged by God the Father and therein paid for our sins. Nor do we immerse our Lord in the doctrine of his earthly mother, Mary; the mother of His humanity. She has nothing to do with salvation; she has an old sin nature as does everyone else. This same command is repeated in Ex. 34:26 and Deut. 14:21.

Exodus 23:18–19 You will not sacrifice an animal slaughtered to me along side of leavened bread. You will not allow any of the fat of My feast to remain until the morning. You will bring into the House of Jehovah your God the firstfruits of your harvest. You will not boil a kid in its mother's milk.

Chapter Outline

Charts, Graphics and Short Doctrines

Israel in the Land of Canaan

The Angel of God Will Go Before Israel

Behold, I am sending a Messenger to your faces to guard you in your way and to bring you unto the place that I prepared. Be careful from faces of Him, and listen to His voice. You will not show bitterness against Him, for He will not lift up regarding your transgression for My Name in His midst. For if hearing you hear in His voice and you have done all that I say, and I have been an enemy to your enemies and I have been an adversary to your persecutors.

Exodus
23:20–22

Listen, I am sending an Angel before you to guard you along your way and to bring you to the place that I have prepared [for you]. Take heed from behind Him and listen to His voice. Do not show bitterness against Him, for He will not lift up [and set aside] your transgressions, for My Name is with Him [lit., *in his midst*]. For if you listen [attentively] to His voice and you do all that I say, then I will be the enemy of your enemy and I will be the adversary to your persecutors.

Listen, I am sending an Angel to go before you to guard you along your way and to eventually bring you to the land of Canaan, which land I have prepared for you. Be careful where you are behind My Angel and listen to His voice. Do not be embittered against Him, for He will not lift up and move your transgressions away, for My Name is with Him. If you listen to Him attentively and do everything that I say, then I will be the enemy of your enemies and the adversary of those persecuting you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Behold, I am sending a Messenger to your faces to guard you in your way and to bring you unto the place that I prepared. Be careful from faces of Him, and listen to His voice. You will not show bitterness against Him, for He will not lift up regarding your transgression for My Name in His midst. For if hearing you hear in His voice and you have done all that I say, and I have been an enemy to your enemies and I have been an adversary to your persecutors.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
Behold, I send My Angel [Sam. Vers., shelachi, “my apostle.”] before thee, to protect thee in the way, and to bring thee into the place which I have prepared. Take heed before Him, and hearken to His words; rebel not against Him, for He will not forgive your sins; for in My Name are His words. For if thou wilt truly hearken to His words, and do all that I shall speak, I will be a foe to thy enemies, and will afflict them that afflict thee.

Targum (Pseudo-Jonathan)

Behold, I will send an Angel before thee, to keep thee in the way, and to bring thee in to the place of My habitation which I have prepared. Be circumspect before Him, and obey His word, and be not rebellious against His words; for He will not forgive your sins, because His word is in My Name. For if thou wilt indeed hearken to His word, and do all that I speak by Him, I will be the enemy of thy enemy, and will trouble them who trouble thee.

Revised Douay-Rheims

Behold I will send my angel, who shall go before you, and keep you in your journey, and bring you into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned: for he will not forgive when you

have sinned, and my name is in him. But if you will hear his voice, and do all that I speak, I will be an enemy to your enemies, and will afflict them that afflict you.

Douay-Rheims 1899 (Amer.) .

Aramaic ESV of Peshitta

"Behold, I send an angel before you, to keep you by the way, and to bring you into the place which I have prepared. Pay attention to him, and listen to his voice. Do not provoke him, for he will not pardon your disobedience, for my name is in him. But if you indeed listen to his voice, and do all that I speak, then I will be an enemy to your enemies, and an adversary to your adversaries.

V. Alexander's Aramaic T.

Plain English Aramaic Bible

Lamsa's Peshitta (Syriac)

Behold, I send an angel before you to guard you on the way and to bring you into the land which I have prepared. Heed him and obey his voice; do not strive against him; perhaps he will not pardon your transgressions; for my name is upon him. But if you shall indeed obey his voice and do all that he says to you, then I will hate those who hate you and oppress your enemies.

Updated Brenton (Greek)

And behold, I send My angel before your face, that He may keep you in the way, that He may bring you into the land which I have prepared for you. Take heed to yourself and hearken to Him, and disobey Him not; for He will not give way to you, for My name is in Him. If you will indeed hear My voice, and if you will do all the things I shall charge you with, and keep My covenant, you shall be to Me a peculiar people above all nations. For the whole earth is Mine, and you shall be to Me a royal priesthood, and a holy nation. These words shall you speak to the children of Israel: If you shall indeed hear My voice, and do all the things I shall tell you, then I will be an enemy to your enemies, and an adversary to your adversaries.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

See, I am sending an angel before you, to keep you on your way and to be your guide into the place which I have made ready for you. Give attention to him and give ear to his voice; do not go against him; for your wrongdoing will not be overlooked by him, because my name is in him. But if you truly give ear to his voice, and do whatever I say, then I will be against those who are against you, fighting those who are fighting you.

Easy English

God's angel will go in front of the Israelites

Look! I send an angel in front of you, to keep you safe on the journey. He will bring you to the place that I have prepared for you. Be careful to watch him. Listen to what he says to you. Do not refuse to obey him because he will not forgive you. This is because he is called by my name. Be careful to listen to his words. Do everything that I say to you. Then I will be an enemy to your enemies. I will fight against anyone who fights against you.

Easy-to-Read Version—2001

{God said,} "I am sending an angel before you. This angel will lead you to the place that I have prepared for you. The angel will protect you. Obey the angel and follow him. Don't rebel against him. The angel will not forgive the wrong things you do to him. He has my power in him. You must obey everything he says. You must do everything that I tell you. If you do this, then I will be with you. I will be against all of your enemies. And I will be an enemy to every person who is against you."

Easy-to-Read Version—2006

God Will Help Israel Take Their Land

"I am sending an angel before you to protect you along the way and to lead you to the place that I have prepared for you. Obey the angel and follow him. Be careful in his presence, and don't rebel against him. The angel will not forgive the wrong things you do to him. He has my power [Literally, "my name."] in him. If you listen

to what he says and do everything I tell you, then I will be an enemy to all of your enemies. I will be against everyone who is against you.

God's Word™

Laws about God's Messenger, Who Will Bring Israel to the Promised Land

"I'm going to send a Messenger in front of you to protect you on your trip and bring you to the place I have prepared. Pay attention to him, and listen to him. Don't defy him, because he will not forgive your disobedience. He is acting on my authority. But if you will listen to him and do everything I say, then I will be an enemy to your enemies and an opponent to your opponents.

Good News Bible (TEV)

Promises and Instructions

"I will send an angel ahead of you to protect you as you travel and to bring you to the place which I have prepared. Pay attention to him and obey him. Do not rebel against him, for I have sent him, and he will not pardon such rebellion. But if you obey him and do everything I command, I will fight against all your enemies.

The Message

"Now get yourselves ready. I'm sending my Angel ahead of you to guard you in your travels, to lead you to the place that I've prepared. Pay close attention to him. Obey him. Don't go against him. He won't put up with your rebellions because he's acting on my authority. But if you obey him and do everything I tell you, I'll be an enemy to your enemies, I'll fight those who fight you.

Names of God Bible

NIRV

God's Angel Will Prepare the Way

"I am sending an angel ahead of you. He will guard you along the way. He will bring you to the place I have prepared. Pay attention to him. Listen to what he says. Do not refuse to obey him. He will not forgive you if you turn against him. He has my full authority. Listen carefully to what he says. Do everything I say. Then I will be an enemy to your enemies. I will fight against those who fight against you.

New Simplified Bible

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

Casual English Bible

College Press Bible Study

Contemporary English V.

I am sending an angel to protect you and to lead you into the land I have ready for you. Carefully obey everything the angel says, because I am giving him complete authority, and he won't tolerate rebellion. If you faithfully obey him, I will be a fierce enemy of your enemies.

The Living Bible

"See, I am sending an Angel before you to lead you safely to the land I have prepared for you. Reverence him and obey all of his instructions; do not rebel against him, for he will not pardon your transgression; he is my representative—he bears my name. [literally, "my name is in him."] But if you are careful to obey him, following all my instructions, then I will be an enemy to your enemies.

New Berkeley Version

New Life Version

The Angel and the Promises

"See, I am sending an angel before you to keep you safe on the way. He will bring you to the place I have made ready. Listen to him and obey his voice. Do not turn against him, for he will not forgive your sins, because My name is in him. But if you obey his voice and do all that I say, then I will hate those who hate you and fight against those who fight against you.

New Living Translation

A Promise of the LORD's Presence

"See, I am sending an angel before you to protect you on your journey and lead you safely to the place I have prepared for you. Pay close attention to him, and obey his instructions. Do not rebel against him, for he is my representative, and he will not forgive your rebellion. But if you are careful to obey him, following all my

instructions, then I will be an enemy to your enemies, and I will oppose those who oppose you.

Unlocked Dynamic Bible "I am going to send an angel ahead of you to guard you as you travel and to bring you safely to the place that I have prepared for you. Pay attention to what he says and obey him. Do not rebel against him because he will have my authority and he will punish you if you rebel against him. But if you pay attention to what he says and if you do all that I tell you to do, I will fight against all of your enemies.

Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible '{Look!} I'm going to send My messenger to you in order to keep you headed in the right direction; for he will lead you into the land that I have prepared for you. Be sure to listen to him... obey him! He won't give in to you, because he carries My Name.

'Tell the children of IsraEl that if they will listen to what I say and do everything that I tell them, I will be an enemy to their enemies, and I will oppose anyone who is against them.

Beck's American Translation .

Common English Bible **God's promise: messenger and land**

I'm about to send a messenger in front of you to guard you on your way and to bring you to the place that I've made ready. Pay attention to him and do as he says. Don't rebel against him. He won't forgive the things you do wrong because I [Or *my name*] am with him. But if you listen carefully to what he says and do all that I say, then I'll be an enemy to your enemies and fight those fighting you.

New Advent (Knox) Bible

And now I am sending my angel to go before thee and guard thee on thy way, and lead thee to the place I have made ready for thee. Give him good heed, and listen to his bidding; think not to treat him with neglect. He will not overlook thy faults, and in him dwells the power of my name. If thou wilt listen to his warnings, and do all I bid thee, then thy enemies shall find an enemy in me, and those who shew thee no mercy shall find me merciless.

Translation for Translators

Yahweh gave the Israeli people several promises

"Note this: I am going to send an angel ahead of you, to guard you as you travel and to bring you safely to the place that I have prepared *for you*. Pay attention to what he says and obey him. Do not rebel against him, because he will have my authority [MTY] and he will ◀punish/not forgive> [LIT] you if you rebel against him. But if you pay attention to what he says and if you do all that I tell you to do, I will fight strongly [DOU] against all of your enemies.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation See; I am sending a Messenger before you, to keep you on the road, and to bring you into the place that I have prepared. Guard yourself from his face, and listen to his voice, and do not provoke [The word rendered "provoke" is actually "embitter."] him. He will not put up wth your transgressions, because My name is within him. But if you truly listen to his voice, and do everything I tell you to do, then I will be an Enemy of your enemies, and a Foe of your foes.

Ferrar-Fenton Bible

Then I will send My Messenger before your face to guard you in your way, and to bring you to the place where I will tix you. Regard his presence, and listen to his voice. Grieve him not, that he may not rise to punish you, for My POWER is around him. Butt if you listen to his voice, and do all that I shall command, then I will love you, but I will distress your distressers.

God's Truth (Tyndale)	Behold, I send mine angel before you, to keep you in the way, and to bring you into the place which I have prepared. Beware of him and hear his voice and anger him not: for he will not spare your misdeeds, yea and my name is in him. But and if you shall hearken unto his voice and keep all that I shall tell you, then I will be an enemy unto your enemies and an adversary unto your adversaries.
HCSB	Promises and Warnings "I am going to send an angel before you to protect you on the way and bring you to the place I have prepared. Be attentive to him and listen to his voice. Do not defy[<i>i</i>] him, because he will not forgive your acts of rebellion, for My name is in him. But if you will carefully obey him and do everything I say, then I will be an enemy to your enemies and a foe to your foes.
International Standard V	<i>God Promises Help as the Israelis Enter Canaan</i> "Look, I'm sending an angel in front of you to guard you on the way and to bring you to the place I've prepared. Be careful! Be sure to obey him. Don't rebel against him, for he won't forgive your transgression, since my Name is in him. Indeed, if you carefully obey him and do everything that I say, then I'll be an enemy to your enemies and an adversary to your adversaries.
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	. . Reasons for Loyal Obedience " 'Look, I [am about to] send an angel before you to guard you on the way and to bring you to the place that I have prepared. Be attentive to him and listen to his voice; do not rebel against him, because he will not forgive your transgression, for my name is in him. But if you listen attentively to his voice and do all that I say, I will be an enemy to your enemies and a foe to your foes.
NIV, ©2011	God's Angel to Prepare the Way "See, I am sending an angel ahead of you to guard you along the way and to bring you to the place I have prepared. Pay attention to him and listen to what he says. Do not rebel against him; he will not forgive your rebellion, since my Name is in him. If you listen carefully to what he says and do all that I say, I will be an enemy to your enemies and will oppose those who oppose you.
Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible Urim-Thummim Version	. . . I send an Angel before you to guard you along the way, and to bring you into the region that I have established for you. Give heed to him and listen to his voice, do not enrage him for he will not forgive your transgressions, for my Name is in him. But if you will listen and obey his voice and do all that he commands, then he will be an enemy to your enemies, and a vexer to those that cause you trouble.
Wikipedia Bible Project	Here I myself send an angel before you to guard you on your path, and to bring you to the place I have prepared. Keep alert from his face, and listen to him, do not rebel against him, because he will not tolerate your crimes, because my name is within him. Because if listen you will listen to him, and you did all that I will speak, and I will make your enemies my enemies, and trouble your foes.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	"See, I am sending an Angel before you to keep you safe on the way and bring you to the place I have made ready. Be on your guard in his presence and listen to him; do not resist him for he will not pardon your wrong-doing, for my name is in him. If you listen to him and do what I say, I will be enemy to your enemies and the opponent of your opponents.
The Heritage Bible	Behold, I send my Messenger before your face to hedge you about in the way, and to bring you into the place which I have set up. Hedge about his face, and

attentively hear his voice; do not be bitter toward him, because he will not lift your transgressions, because my name is in him.²¹ Because if attentively hearing you shall attentively hear his voice, and do all that I speak, then I will hate those who hate you, and oppress those who oppress you;...

²¹ **23:21** The last two phrases of this verse, **because he will not lift your transgressions, because my name is in him**, show clearly that the Messenger of Jehovah is no ordinary angel. He has authority to lift (forgive) transgressions, and Jehovah's name is in Him. This is none other than the Son of God before He was manifested in the flesh. See full Note Gen 16:7.

New American Bible (2002)

New American Bible (2011)

Reward of Fidelity.

See, I am sending an angel [Ex 14:19; 32:34; 33:2] before you, to guard you on the way and bring you to the place I have prepared. Be attentive to him and obey him. Do not rebel against him, for he will not forgive your sin. My authority is within him.* If you obey him and carry out all I tell you, I will be an enemy to your enemies and a foe to your foes.

* [23:21] **My authority is within him:** lit., "My name is within him."

New English Bible—1970

The promised land.

And now I send an angel before you to guard you on your way and to bring you to the place I have prepared. Take heed of him and listen to his voice. Do not defy him; he will not pardon your rebelliousness, for my authority rests in him. If you will only listen to his voice and do all I tell you, then I will be an enemy to your enemies, and I will harass those who harass you.

New Jerusalem Bible

'Look, I am sending an angel to precede you, to guard you as you go and bring you to the place that I have prepared. Revere him and obey what he says. Do not defy him: he will not forgive any wrong-doing on your part, for my name is in him. If, however, you obey what he says and do whatever I order, I shall be an enemy to your enemies and a foe to your foes.

New RSV

I am going to send an angel in front of you, to guard you on the way and to bring you to the place that I have prepared. Be attentive to him and listen to his voice; do not rebel against him, for he will not pardon your transgression; for my name is in him. But if you listen attentively to his voice and do all that I say, then I will be an enemy to your enemies and a foe to your foes.

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(vi) "I am sending an angel ahead of you to guard you on the way and bring you to the place I have prepared. Pay attention to him, listen to what he says and do not rebel against him; because he will not forgive any wrongdoing of yours, since my name resides in him. But if you listen to what he says and do everything I tell you, then I will be an enemy to your enemies and a foe to your foes.

exeGeses companion Bible

Hebraic Roots Bible

Behold, I am about to send a messenger before you, to guard you in the way, and to bring you to the place which I have prepared. Be on guard before Him, and listen to His voice. Do not be rebellious against Him, for He will not forgive your transgressions; for My name is in Him. For if you fully listen to His voice, and do all which I speak, I will be an enemy to your enemies, and will be a foe to your foes.

Israeli Authorized Version

The Israel Bible (beta)

JPS (Tanakh—1985)

Kaplan Translation

The Scriptures 1998

Tree of Life Version

"Behold, I am sending an angel before you, to guard you on the way and to bring you into the place that I have prepared. Watch for Him and listen to His voice. Do not rebel against Him because He will not pardon your transgression, for My Name

is in Him. But if you listen closely to His voice, and do everything I say, I will be an enemy to your enemies and an adversary to your adversaries.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND, BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, THAT HE MAY KEEP YOU IN THE WAY, THAT HE MAY BRING YOU INTO THE LAND WHICH I HAVE PREPARED FOR YOU. TAKE HEED TO YOURSELF AND HEarken TO HIM, AND DISOBEY HIM NOT; FOR HE WILL NOT GIVE WAY TO YOU, FOR MY NAME IS ON HIM. IF YOU WILL INDEED HEAR MY VOICE, AND IF YOU WILL DO ALL THE THINGS I SHALL CHARGE YOU WITH, AND KEEP MY COVENANT, YOU SHALL BE TO ME A PECULIAR PEOPLE ABOVE ALL NATIONS, FOR THE WHOLE EARTH IS MINE; AND YOU SHALL BE TO ME A ROYAL PRIESTHOOD, AND A HOLY NATION: THESE WORDS SHALL YOU SPEAK TO THE CHILDREN OF ISRAEL, IF YOU SHALL INDEED HEAR MY VOICE, AND DO ALL THE THINGS I SHALL TELL YOU, I WILL BE AN ENEMY TO YOUR ENEMIES, AND AN ADVERSARY TO YOUR ADVERSARIES.
Awful Scroll Bible	I am sending out an angelic messenger turned before you, to guard you all's way, even to bring you to the place I am to have prepared. Be observing to be turned before him, even be listening to his loud call - where you to grieve him? - was he to bear up you all's transgressions? - My name is in him. You were to listen a listening to his loud call, even are to have done as he was to warn; I am to have been an enemy to your enemy, and they constricting you I am to have besieged.
Charles Thompson OT Concordant Literal Version Darby Translation exeGesés companion Bible THE ANGEL OF YAH VEh Behold, I send an angel at your face to guard you in the way; and to bring you to the place I prepared. Guard at his face and hear his voice, embitter him not; for he bears not your rebellions: for my name is in him. But if in hearing, you hear his voice, and work all I word; then I become an enemy to your enemies and besiege them who tribulate you.
Orthodox Jewish Bible	Hinei, I send Malach before thee, to be shomer over thee in the derech, and to bring thee into the place which I have prepared. Pay heed to him, and obey his voice, provoke him not; for he will not pardon your peysha'im; for My Shem is in him. But if thou shalt indeed obey his [bat] kol, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.
Rotherham's <i>Emphasized B.</i>	Lo! I, am sending a messenger before thee, to guard thee in the way,—and to bring thee into the place which I have prepared. Take thou heed of his presence, and hearken to his voice—do not vex him,—for he will not pardon your transgression, for, my name, is within him. But if thou wilt indeed hearken, to his voice, and so wilt do all that I may speak, then will I be an enemy to thine enemies, and an adversary to thine adversaries;...
Third Millennium Bible	.

Expanded/Embellished Bibles:

The Amplified Bible

Conquest of the Land

“Behold, I am going to send an Angel [“Angel” has been capitalized here to reflect the likelihood that it is God appearing in a visible form (see note Gen 16:7).] before you to keep and guard you on the way and to bring you to the place I have prepared. Be on your guard before Him, listen to and obey His voice; do not be rebellious toward Him or provoke Him, for He will not pardon your transgression, since My Name (authority) is in Him. But if you will indeed listen to and truly obey His voice and do everything that I say, then I will be an enemy to your enemies and an adversary to your adversaries.

The Expanded Bible

God Will Help Israel

“I am sending an angel ahead of you, who will ·protect [guard] you ·as you travel [^L on the way/path]. He will ·lead [bring] you to the place I have prepared. Pay attention to him and ·obey him [^Llisten to his voice]. Do not ·turn [rebel] against him; he will not forgive ·such turning against him [^Lit] because my ·power [^Lname] is in him. If you listen carefully to ·all he says [^Lhis voice] and do everything that I tell you, I will be an enemy to your enemies.

The Geneva Bible

Kretzmann’s Commentary

Verses 20-33

Concerning the Continuation of the Journey

Behold, I send an Angel before thee to keep thee in the way and to bring thee into the place which I have prepared. This special guiding and protecting Angel was the Son of God Himself, for in Him Jehovah was revealed; in Him, as the Angel of the face of God, the innermost essence of God was manifested. Under His almighty guidance their journey would prosper. Beware of Him, and obey His voice, provoke Him not, do not embitter Him; for He will not pardon your transgressions; for My name is in Him. The salvation of the children of Israel would depend upon their obedience, implicit, cheerful obedience. But if thou shalt indeed obey His voice, and do all that I speak, as the Lord's word and His word would be identical, then I will be an enemy unto thine enemies and an adversary unto thine adversaries; all those that bore or showed ill will to the children of Israel the Lord would requite in kind.

Syndein/Thieme

{A Christology - Jesus Christ as the Angel of Jehovah}

Behold, I send an Angel before you, to keep you in the Way, and to bring you into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions . . . for My name is in Him. But if you shall indeed obey His voice, and do all who I speak; then I will be an enemy unto your enemies, and an adversary unto your adversaries.

The Voice

Look! I am going to send a *heavenly* messenger before you to protect you during your journey and lead you *safely* to the place I have prepared for you. Pay attention to all he shows you and obey whatever he tells you. Do not cause him any trouble. He will not forgive you if you rebel against him for he carries My name in him.

If you are obedient to his voice and follow all of My instructions, then I will be an enemy to all of those who are against you, and I will oppose all those who oppose you.

Bible Translations with Many Footnotes:

The Complete Tanach

Behold, I am sending an angel before you to guard you on the way and to bring you to the place that I have prepared.

Behold, I am sending an angel before you: Here they were informed that they were destined to sin, and the Shechinah would say to them, “for I will not ascend in your midst” (Exod. 33: 3). -[From Exod. Rabbah 32:3]

that I have prepared: to give to you. This is its simple meaning. Its midrashic interpretation is: "That I have prepared": My place is already recognizable opposite it. This is one of the verses that state that the heavenly Temple is directly opposite the earthly Temple. [From Midrash Tanchuma 18]

Beware of him and obey him; do not rebel against him, for he will not forgive your transgression, for My Name is within him.

do not rebel against him: Heb. *הִתְּרַם*, an expression of rebellion *הִתְּרַם*, like "Any man who rebels (*הִתְּרַם*) against your orders" (Josh. 1:18).

for he will not forgive your transgression: He is not accustomed to that [i.e., forgiving], for he is of the group that do not sin. And moreover, he is a messenger, and he can do only his mission. -[From Midrash Tanchuma 18]

for My Name is within him: [This clause] is connected to the beginning of the verse: Beware of him because My Name is associated with him. Our Sages, however, said: This is [the angel] Metatron, whose name is like the name of his Master (Sanh. 38b). The numerical value of *וְהָיָה שְׁמוֹ* [314] equals that of *שׁוֹ* [314]. -[From Tikunei Zohar 66b]

For if you hearken to his voice and do all that I say, I will hate your enemies and oppress your adversaries.

and oppress: Heb. *וְהָיָה*, as the Targum [Onkelos] renders: *קִינְיָא*, and I will cause distress.

Kaplan Translation

Promises and Instructions

I will send an angel before you to safeguard you on the way, and bring you to the place that I have prepared.

Be careful in his presence and heed his voice. Do not rebel against him, since My name is with him. He will not pardon your disobedience.

But if you obey him and do all that I say, then I will hate your enemies and attack your foes.

angel

See Joshua 5:14 (Shemoth Rabbah 32:3; Rashbam; Abarbanel). Some say that this angel was necessary since all prophets other than Moses could only receive their prophecy through an angel (Moreh Nevukhim 3:34). Others say that the 'messenger' here denotes a prophet (Ralbag). See Exodus 32:34.

since...

(Rashi; Abarbanel). Literally, 'He will not pardon.... since My name is with him.' This means, 'My commandment is with him' (Moreh Nevukhim 1:64). Some translate this, 'He will not forgive you, even though My name [indicating mercy] is in him' (Saadia); or, 'He will not forgive you, since he is [merely] My representative' (Ralbag).

NET Bible®

The Angel of the Presence

⁴⁶ "I am going to send⁴⁷ an angel⁴⁸ before you to protect you as you journey⁴⁹ and to bring you into the place that I have prepared.⁵⁰ Take heed because of him, and obey his voice; do not rebel against him, for he will not pardon your transgressions, for my name⁵¹ is in him. But if you diligently obey him⁵² and do all that I command, then I will be an enemy to your enemies, and I will be an adversary to your adversaries.

^{46sn} This passage has some of the most interesting and perplexing expressions and constructions in the book. It is largely promise, but it is part of the Law and so demands compliance by faith. Its points are: God promises to send his angel to prepare the way before his obedient servants (20-23); God promises blessing for his loyal servants (24-33). So in the section one learns that God promises his protection (victory) and blessing (through his angel) for his obedient and loyal worshipers.

^{47tn} The particle *הִנֵּה* (hinneh) with the active participle indicates imminent future, something God is about to do.

^{48sn} The word is מַלְאָךְ (mal'akh, "messenger, angel"). This angel is to be treated with the same fear and respect as Yahweh, for Yahweh will be speaking in him. U. Cassuto (Exodus, 305-6) says that the words of the first clause do not imply a being distinct from God, for in the ancient world the line of demarcation between the sender and the sent is liable easily to be blurred. He then shows how the "Angel of Yahweh" in Genesis is Yahweh. He concludes that the words here mean "I will guide you." Christian commentators tend to identify the Angel of Yahweh as the second person of the Trinity (W. C. Kaiser, Jr., "Exodus," EBC 2:446). However, in addition to being a preincarnate appearance, the word could refer to Yahweh – some manifestation of Yahweh himself.

^{49tn} Heb "protect you in the way."

^{50tn} The form is the Hiphil perfect of the verb כּוּן (kun, "to establish, prepare").

^{51sn} This means "the manifestation of my being" is in him (S. R. Driver, Exodus, 247). Driver quotes McNeile as saying, "The 'angel' is Jehovah Himself 'in a temporary descent to visibility for a special purpose.'" Others take the "name" to represent Yahweh's "power" (NCV) or "authority" (NAB, CEV).

^{52tn} The infinitive absolute here does not add as great an emphasis as normal, but emphasizes the condition that is being set forth (see GKC 342-43 §113.o).

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...look, I am sending a messenger <in front of> you to safeguard you in the road, and to [bring] you to the area which I prepared, be safeguarded from his face, and hear his voice, you will not [provoke] him, given that he will not lift up your transgression, given that my title is within him, <instead> you will :surely: hear his voice, and you will do all which I will speak, (then) I will attack your attackers, and I will smack your oppressors,...

Charles Thompson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version

Conquest of Canaan Promised

"Behold, I send an angel before you to guard you on the way and to bring you to the place that I have prepared. Pay careful attention to him and obey his voice; do not rebel against him, for he will not pardon your transgression, for my name is in him. "But if you carefully obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries..

Green's Literal Translation .

Modern English Version

The Angel Prepares the Way

Indeed, I am going to send an angel before you to guard you along the way and to bring you into the place which I have prepared. Be on guard before him and obey his voice. Do not provoke him, for he will not pardon your transgressions, for My name is in him. But if you diligently obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries.

Modern Literal Version .

Modern KJV .

New American Standard B.

Conquest of the Land

"Behold, I am going to send an angel before you to guard you along the way and to bring you into the place which I have prepared. Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since My name is in him. But if you truly obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries.

New European Version

The Exclusive Nature of the Covenant

20Behold, I send an angel before you, to keep you by the way, and to bring you into the place which I have prepared. 21Pay attention to him, and listen to his voice. Don't provoke him, for he will not pardon your disobedience, for My name is in him.

22But if you indeed listen to his voice, and do all that I speak, then I will be an enemy to your enemies, and an adversary to your adversaries.

New King James Version

The Angel and the Promises

“Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him. But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries.

Niobi Study Bible
Owen's Translation
Restored Holy Bible 6.0
Updated Bible Version 2.17

Look, I send an angel before you, to keep you by the way, and to bring you into the place which I have prepared. You + take heed before him, and listen to his voice; don't provoke him; for he will not pardon your + transgression: for my name is in him. But if you will indeed listen to his voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries.

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

“Lo, I am sending a messenger before you to keep you in the way, and to bring you in unto the place which I have prepared; be watchful because of his presence, and hearken to his voice, rebel not against him, for he bears not with your transgression, for My name is in his heart; for, if you diligently hearken to his voice, and have done all that which I speak, then I have been at enmity with your enemies, and have distressed those distressing you.

The gist of this passage:

God will send His Messenger (Angel = Jesus Christ) before the people of Israel to prepare the way for them. However, they need to listen carefully to Him; as a result, the Angel will be enemies to Israel's enemies.

20-22

Exodus 23:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced hin-NAY]	lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
<p>This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i>. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.</p>			
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	I, me; (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59

Exodus 23:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>am sending, sending for [forth, away], dismissing, deploying, putting forth, stretching out, directing, extending; reaching out</i>	Qal active participle; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
mal ^o âk ^e (מַלְאָק) [pronounced mah ^o -AWK ^e]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular noun	Strong's #4397 BDB #521
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815
Together, they literally translate to, <i>to your faces</i> . However, they properly mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> .			
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 with the 2 nd person masculine singular suffix	Strong's #8104 BDB #1036
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	Strong's# none BDB #88
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1870 BDB #202

With the bêyth preposition, this means *in the way, along the way [road], near the road, by the way, on [your] journey*.

Translation: Listen, I am sending an Angel before you to guard you along your way...

Angel is the word mal^oâk^e (מַלְאָק) [pronounced mah^o-AWK^e] and its root means *to dispatch*. This is one dispatched by God, generally an angel—often a manifestation of Jesus Christ. It is reasonably translated *angel, messenger* and the word is used for both men who are priests (Mal. 2:7 and possibly Eccles. 5:5) or prophets (2Chron. 36:15–16 Isa. 42:19 44:26); and this word is used for our Lord Jesus Christ, in theophanic form, prior to the incarnation (Gen. 19:1, 15 28:12 32:2). In the case of the former, God accepted the offerings of the priest and He sent the prophet with a message from Him. Strong's #4397 BDB #521.

In other instances, the Angel of God was the revealed member of the Trinity, Jesus Christ, Who appeared several times in various forms to the Israelites and guided them through the desert. It was not time for them to enter into the land yet because they were not ready and the degeneracy of the Amorites was not yet full.

I believe that we should understand this Angel to be the Incarnate Christ, the Savior of Israel. God made provision for Israel and this Angel would be sent to guard them along the way.

Exodus 23:20b			
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
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bôw' (בּוֹ) [pronounced <i>boh</i>]	<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>	Hiphil infinitive construct with the 2 nd person masculine singular suffix	Strong's #935 BDB #97
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מִקְוִם) [pronounced <i>maw-KOHM</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
kûwn (כּוּן) [pronounced <i>koon</i>]	<i>to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized</i>	1 st person singular, Hiphil perfect	Strong's #3559 BDB #465

Translation: ...and to bring you to the place that I have prepared [for you].

Ultimately, the place that God has prepared for Israel is the land of Canaan. Their time in the desert is supposed to be a temporary thing. God is preparing Canaan for the people to enter and to take.

Exodus 23:20 Listen, I am sending an Angel before you to guard you along your way and to bring you to the place that I have prepared [for you].

A great deal of the Old Testament is an illustration, an analogy or a type of that which was to come. These were literal occurrences during those times, but they meant more that the actual historical event which is recorded. That is, God literally prepared the land of Canaan for Israel to take possession of—a land flowing with milk and honey. This real event finds its New Testament parallel in John 14:2–3 where our Lord is speaking to His disciples: "In my Father's house there are many dwelling places; if it were not so, I would have told you; for you see, I go to prepare a place for you. And if I go and prepare a place for you, I will return and receive you to Myself; that where I am, there you may be also." The promised land represents eternity with God the Father in a place prepared by

God the Son specifically for us; just as God the Father and God the Son prepared the land of Canaan for occupation by the Hebrews.

Various translations of Ex. 23:21	
<i>The Amplified Bible</i>	Give heed to Him, listen to <i>and</i> obey His voice; be not rebellious before him or provoke Him, for He will not pardon your transgression; for My name is in Him.
<i>The Emphasized Bible</i>	Take thou heed of his presence and hearken to his voice—do not vex him,—for he will not pardon your transgression, for my name is within him.
KJV	Beware of Him, and obey his voice, provoke him not; for he will not pardon your transgression; for my name <i>is</i> in him.
NASB	Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since My name is in him.
NIV	Pay attention to him and listen to what he says. Do not rebel against him; he will not forgive your rebellion, since my Name is in him.
NRSV	Be attentive to him and listen to his voice; do not rebel against him, for he will not pardon your transgression; for my name is in him.
Owen's Translation	Give heed to him and hearken to his voice. Do not rebel against him for he will not pardon your transgression for my name in him.
<i>Young's Literal Translation</i>	Be watchful because of his presence, and hearken to his voice, rebel not against him, for he beareth not with your transgression, for My name is in his heart;

Obviously, we have a lot of agreement here, and you would think with all that we could quickly dispense with this verse and move on. However, there is a lot here which is lost in the English.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 23:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>be kept, be preserved; be careful; abstain yourself [from anything]; beware [of anything]; care [for something]; take heed, give heed</i>	2 nd person masculine singular, Niphal imperative	Strong's #8104 BDB #1036
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Exodus 23:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, min pânîym and a suffix mean <i>from before his face, out from before his face, from him, from behind him, from one's presence, before him</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of him, by him</i> .			

Translation: [Take heed from behind Him...](#)

This verse begins with the 2nd person, masculine singular, Niphal imperative of shâmar (שָׁמַר) [pronounced *shaw-MAR*]. This is a word which defies a one-word rendering from the Hebrew into the English. The root means *to hedge*. When it is used of God's Word, it means *guard, keep, preserve*; when used of our Lord in this context, it means *watch, observe, pay attention to*. The Niphal is generally the passive of the Qal, but in the imperative, a passive meaning is more difficult to wrest from this word (other than the one given: *pay heed to, observe*). The Niphal can refer to the verb in progress or in development and the English word *being* is sometimes added to the translation to give the feeling of more continuous action. Individually, they were to pay attention, to watch, to observe the Angel of God. He was to be the focus of their attention. Strong's #8184 BDB #.

I believe the understanding here is, this Messenger (or Angel) is in front of the people of Israel, and they are following Him. They need to be concerned with their own mental attitude in being behind Him.

Exodus 23:21b

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' (שָׁמַר) [pronounced <i>shaw-MAHÇ</i>]	<i>listen [intently], listen up, pay attention; hear [me, my words], listen and obey, [or, listen and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 nd person masculine singular, Qal imperative	Strong's #8085 BDB #1033
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	Strong's# none BDB #88
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6963 BDB #876

Translation: [...and listen to His voice.](#)

Then we have the 2nd masculine singular, Qal imperative of shâma' (שָׁמַר) [pronounced *shaw-MAHÇ*], which passively means *to hear intelligently* and actively means *to listen intently*. The Qal is active and the imperative corresponds to an active voice. Again, this is directed toward every individual. God speaks to Israel as a nation and as a group of people at times, but primarily as to each and every individual. Furthermore, this is a play on words which we miss entirely in the English: *shaw-MAR shaw-MAHÇ*. Strong's #8085 BDB #.

The people are to listen to the voice of this Messenger/Angel, which again suggests to me that this is Christ Incarnate.

Exodus 23:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
mârar (מָרַר) [pronounced maw-RAHR]	<i>to show bitterness; to embitter, to make [life] bitter; to make sad; to weep bitterly</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #4843 BDB #600
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	Strong's# none BDB #88

Translation: Do not show bitterness against Him,...

This is followed by the 2nd person, masculine singular, Hiphil imperfect of *mârar* (מָרַר) [pronounced *maw-RAHR*], a word which is translated *bitter* everywhere but here (as you can see). This is accompanied with the negative so the Israelites are being told to not be bitter against the Angel of God. *Against Him* is not a preposition with the 3rd masculine singular suffix, as you would suppose from the translations, but merely the masculine singular suffix of the verb. The Hiphil is the causative stem, and it means *not causing yourselves to be bitter [toward] Him or [with reference to] Him, not becoming bitter*. I don't think that we could translate this *not causing Him to be bitter*, as the suffix is 3rd person but the verb is 2nd person. In this verse I become rather disheartened with *Young's Literal Translation of the Holy Bible* because he purports to be the literalist, yet translated this verb *rebel*.¹⁵ The author himself points out at the beginning of his translation of the Bible that several words are erratically translated and then he translates this differently than it is translated elsewhere in his rendering. Strong's #4843 BDB #600.

The people are not to react to Him with bitterness, as they did when they came to the bitter waters.

Exodus 23:21d			
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
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
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 BDB #669

¹⁵ Examine, if you need to, the other occurrences of this verb: Gen. 49:23 Ex. 1:14 Ruth 1:13, 20 1Sam. 38:17 Job 27:2 Dan. 8:7 11:11

Exodus 23:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Nâsâ' actually has a variety of Qal meanings: It means ❶ to take up, to lift up, to bear up; ❷ to lift up someone's head (this is used in a favorable way; i.e., it is mused to mean to make one cheerful or merry; ❸ to lift up one's own countenance, i.e., to be cheerful, full of confidence, ❹ to bear, to carry, ❺ to lift up in a balance, i.e., to weigh carefully; ❻ to bear one's sin or punishment, ❼ to lift up the voice (this can be used in the sense of bewailing, crying, crying out, rejoicing, to lift up any with the voice (a song, an instrument); ❽ to lift up the soul (i.e., to wish for, to desire); ❾ to have the heart lifted up (i.e., they are ready and willing to do something; ❿ to bear one's sin (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: to support, to sustain, to endure; to take, to take away, to carry off, to forgive.			
lâmed (ל) [pronounced leh]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning	directional/relational preposition	No Strong's # BDB #510
pesha' (עֲשָׂה) [pronounced PEH-shahg]	violation, infraction, disobedience, insubordination, rebellion, transgression, trespass	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #6588 BDB #833
kîy (כי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shêm (שָׁמָה) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine plural noun with the 1 st person singular suffix	Strong's #8034 BDB #1027
bê (ב) [pronounced beh]	in, into, at, by, near, on, with, before, upon, against, by means of, among, within	a preposition of proximity	Strong's #none BDB #88
qereb (קָרֵב) [pronounced KEH-reb]	midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7130 BDB #899

With the bêyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion).

Translation: ...for He will not lift up [and set aside] your transgressions, for My Name is with Him [lit., in his midst].

This verse continues with a conjunction, the negative and the 3rd person, masculine singular, Qal imperfect of nâsâ' (נָסָה) [pronounced naw-SAW] and it is wrongly translated *pardon, forgive*. How does this happen? The highly respected KJV begins with this translation and it can be interpreted that way; so most translations go right along with it. There is a word for *pardon* and a word for *justify*, yet neither of these words are here. This word means *lift, bear, carry*. We find, unfortunately, 46 English words in the KJV which translate this one word. What will our Lord not *bear*? Finally, we have a word correctly rendered: *your transgression* (which is in the singular and obviously refers back to their bitterness, which indicates negative volition toward God). However, there is one minor problem here: the translations leave out the lâmed preposition, which means *to, for, in regards to, with*

reference to. *Your transgression* is not the object of the verb; the angel will not *bear, carry, or lift, with regard to your transgression*. *Your*, here, is plural, rather than singular. This refers to a national transgression which arises from many individual transgressions. Strong's #5375 BDB #669.

The people of Israel need to be aware that, their constant struggle against God is going to result in God allowing their transgressions to remain with them.

Exodus 23:21 **Take heed from behind Him and listen to His voice. Do not show bitterness against Him, for He will not lift up [and set aside] your transgressions, for My Name is with Him [lit., in his midst].**

The verse ends reasonably well, however, in the translations. God's name is His reputation, His character and He places this inside of this angel because this angel is God. The Angel of the Lord has the exact same essence as God the Father.

Exodus 23:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
îm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
shâma' (שָׁמַע) [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>	Qal infinitive absolute	Strong's #8085 BDB #1033
shâma' (שָׁמַע) [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>	2 nd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6963 BDB #876

Translation: For if you listen [attentively] to His voice...

God then gives two things that Israel must do. They must listen carefully to the voice of this Angel.

As ought to be clear, the Israelites balked at God speaking to them directly. Therefore, God will speak to them through intermediaries, e.g. prophets, kings, priests or His Word.

Exodus 23:22b

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
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
<p>In Joshua 1:7, Owen and the NASB translates these three words <i>wherever</i>; Young: <i>in every [place] where</i>; Rotherham and the KJV: <i>wheresoever</i>. In 2Sam. 7:7, the NASB renders this <i>wherever</i>, but Owens translates it <i>in all places</i>. Young, in an unusual move, renders this <i>during all [the time] that</i> in 2Sam. 7:7. In 1Kings 2:26, Owens renders this, <i>in all that</i>. Literally, this is <i>in all which, in all that</i>; and <i>wherever</i> is a good modern rendering.</p>			
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 st person singular, Piel imperfect	Strong's #1696 BDB #180

Translation: ...and you do all that I say,...

Israel must do what God tells them to do.

Exodus 23:22c

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
’âyab (אָיַב) [pronounced <i>aw-YA^BV</i>]	<i>to be at enmity, to be hostile</i>	1 st person singular, Qal perfect	Strong's #340 BDB #33
’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 23:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âyab (אֵיבָ) [pronounced aw-YA ^B V]	<i>enemies, those being at enmity with you; those with enmity, those with hostility</i>	masculine plural, Qal active participle with the 2 nd person masculine singular suffix	Strong's #340 & #341 BDB #33

Translation: ...then I will be the enemy of your enemy...

V. 22 has some problems in the translation, but ones which are not quite as flagrant as v. 20. Most renderings read *I will be an enemy to your enemies*. It sounds as though we have *hâyâw* coupled with two nouns. Actually, we have the 1st person singular, Qal perfect of 'âyab (אֵיבָ) [pronounced aw-YA^BV] which means *to be hostile toward, to be at enmity with*, and then we have the Hebrew mark of a direct object, which is the word 'êth (אֵת) [pronounced ayth] (the Hebrew does not have a case system as does the Greek). Strong's #340 BDB #33.

What follows is the masculine plural, 2nd masculine singular suffix, Qal active participle of 'âyab again. The participle acts like a noun, but there is action involved. This would be more literally rendered, *those being hostile toward you*.

If the people listen to the voice of this Angel and if they do what God tells them to do, then He will become the enemy of their enemy. Those various nations which will try to harm them, God will go after them; God will treat those nations as His personal enemies.

Exodus 23:22d

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
tsûwr (צוּר) [pronounced tzoor]	<i>to show hostility to, to treat as an enemy, to be an adversary to, to treat as a foe</i>	1 st person singular, Qal perfect	Strong's #6696 BDB #848 & #849
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsârar (רָצַר) [pronounced tsaw-AHR]	<i>oppressors, enemies, persecutors, those who are hostile, the ones oppressing</i>	masculine plural, Qal active participle with the 2 nd person masculine singular suffix	Strong's #6887 BDB #865

Translation: ...and I will be the adversary to your persecutors.

You would expect to find the exact same sentence structure here with the next phrase, judging by what we have in the English—and we do—with the exception that there are two different verbs here. The first verb is *tsûwr* (צוּר) [pronounced tzoor], which has two different listings in the Hebrew lexicons (as two different verbs spelled the same way in BDB) and as a verb and a noun in Strong's. It's primitive root means *confine, cramp*; and it appears as though it can have two rather distinct meanings depending upon the context. In some contexts, there is no hostility

involved (Ex. 32:4 Deut. 14:25 SOS 8:9¹⁶) and in others, this word seems to refer to an all-out attack (Deut. 14:25 2Sam. 11:1 Ezek. 4:3). In the latter sense, the subject of the verb is encompassing or surrounding the object of the verb with hostile intentions; in the former use, there is an encompassing or surrounding, but the intentions, as per the context, are not hostile. *Beseige* is an absolutely marvelous translation, as it carries with it the connotation of *attacking* or *assaulting* and the idea of *enclosing*. Strong's #6696 BDB #848 & #849.

The second word is the verb *tsârar* (צָרַר) [pronounced *tsaw-AHR*], a word which appears less than sixty times in the Old Testament, but is translated by over a dozen English words. It carries with it the same primitive root as does *tsûwr*, but it does not appear to carry with it the connotation of an actual attack (with the exceptions of 1Kings 8:37 2Chron. 6:28 Neh. 9:27). It means *to afflict, to suffer distress, to distress*. Strong's #6887 BDB #865.

God would also be an adversary to the adversaries of Israel. I do not know exactly how to differentiate this from the previous statement.

Exodus 23:22 For if you listen [attentively] to His voice and you do all that I say, then I will be the enemy of your enemy and I will be the adversary to your persecutors.

As you see, the literal translation, in meaning, is not too far from the traditional translations; however, the wording is dramatically changed. The Hebrews thus far have the point of reference the Egyptians. They have seen what this means for God to be an enemy to their enemies. The Egyptians were more numerous and much stronger than they were, and much better adapted to warfare. The only edge on the side of the Israelites was that the Egyptians had a large group of gods and the God of the Hebrews was Y^ehowah.

Exodus 23:20–22 Listen, I am sending an Angel to go before you to guard you along your way and to eventually bring you to the land of Canaan, which land I have prepared for you. Be careful where you are behind My Angel and listen to His voice. Do not be embittered against Him, for He will not lift up and move your transgressions away, for My Name is with Him. If you listen to Him attentively and do everything that I say, then I will be the enemy of your enemies and the adversary of those persecuting you.

For goes My Angel to your faces and he has brought in you unto the Amorite and the Hittite and the Perizzite and the Canaanite, the Hivite and the Jebusite; and I have destroyed them. You will not bow down unto their elohim and you will not serve them and you will not do according to their words, for overthrowing, you will overthrow them and breaking, you will break their pillars [or, *sculpted images*].

Exodus
23:23–24

My Angel will go before you and he will bring you to the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite and the Jebusite; but I have destroyed them. You will not bow down to their elohim nor will you serve them nor will you do according to their words; for you will surely overthrow them and you will surely break down their pillars [or, *sculpted images*].

My Angel travel ahead of you and he will bring you to the land there the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite and the Jebusite all live. However, do not fear, for I have destroyed them all. You will never bow down to their gods, nor will you serve them nor will you act according to their traditions; for you will certainly overthrow them all and destroy their religious icons.

Here is how others have translated this verse:

Ancient texts:

¹⁶ You're thinking, *yes, but wait until they've been married for five years...*

Masoretic Text (Hebrew)	For goes My angel to your faces and he has brought in you unto the Amorite and the Hittite and the Perizzite and the Canaanite, the Hivite and the Jebusite; and I have destroyed them. You will not bow down unto their elohim and you will not serve them and you will not do according to their words, for overthrowing, you will overthrow them and breaking, you will break their pillars [or, <i>sculpted images</i>].
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	. . For My Angel shall go before thee, and bring thee in, to the Amoraee and Hittae, and Perizaee and Kenaanaee, Hivae and Jebusaee; and I will destroy them. Thou shalt not worship their idols, nor serve them, nor do according to their doings, but shalt utterly demolish them, and break their images;...
Targum (Pseudo-Jonathan)	For My Angel shall go before thee, and bring thee to the Amoraee, and Pherizaee, and Kenaanaee, Hivae, and Jebusaee; and I will destroy them. Thou shalt not worship their idols, nor serve them, nor do after their evil works; but thou shalt utterly demolish the house of their worship, and break the statues of their images.
Revised Douay-Rheims	And my angel shall go before you, and shall bring you in unto the Amorrhite, and the Hethite, and the Pherizite, and the Chanaanite, and the Hevite, and the Jebusite, whom I will destroy. You shall not adore their gods, nor serve them. you shall not do their works, but shall destroy them, and break their statues.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. For my angel shall go before you, and bring you in to the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Yebusite; and I will cut them off. You shall not bow down to their deities, nor serve them, nor follow their practices, but you shall utterly overthrow them and demolish their pillars.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . For my angel shall go before you and bring you against the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will destroy them. You shall not worship their gods nor serve them nor do after their works; but you shall utterly overthrow them and break down their statues.
Updated Brenton (Greek)	For My angel shall go as your leader, and shall bring you to the Amorites and the Hittites and the Perizzites and the Canaanites and the Gergesites and the Hivites and the Jebusites, and I will destroy them. You shall not worship their gods, nor serve them. You shall not do according to their works, but shall utterly destroy them, and break to pieces their pillars.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And my angel will go before you, guiding you into the land of the Amorite and the Hittite and the Perizzite and the Canaanite and the Hivite and the Jebusite, and they will be cut off by my hand. Do not go down on your faces and give worship to their gods, or do as they do; but overcome them completely, and let their pillars be broken down.
Easy English	My angel will go in front of you. He will bring you into the country of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites. I will kill all of them. Do not bend your heads in front of their gods. Do not worship these gods. And do not copy the things that these people do. Destroy the gods and break their special stones into small pieces.
Easy-to-Read Version--2001	{God said,} "My angel will lead you through the land. He will lead you against many different people--the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites. But I will defeat all of those people. "Don't worship the gods of those people. Don't ever bow down to those gods. You must never live the

way those people live. You must destroy their idols. And you must break the stones that help them remember their gods.

Easy-to-Read Version—2006 “My angel will lead you through the land. He will lead you against many different people—the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites. But I will defeat all of them.

“Don’t worship their gods. Don’t ever bow down to those gods. You must never live the way those people live. You must destroy their idols. And you must break the stones that help them remember their gods [Or “memorials.” Here, these were stone markers that people used in worshiping their gods].

God’s Word™

“My Messenger will go ahead of you and will bring you to the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites. I will wipe them out. Never worship or serve their gods or follow their practices. Instead, you must destroy their gods and crush their sacred stones.

Good News Bible (TEV)

My angel will go ahead of you and take you into the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I will destroy them. Do not bow down to their gods or worship them, and do not adopt their religious practices. Destroy their gods and break down their sacred stone pillars.

The Message

When my Angel goes ahead of you and leads you to the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, I’ll clear the country of them. So don’t worship or serve their gods; don’t do anything they do because I’m going to wipe them right off the face of the Earth and smash their sacred phallic pillars to bits.

Names of God Bible
NIRV

My angel will go ahead of you. He will bring you into the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites and Jebusites. I will wipe them out. Do not do what they do. Do not bow down to their gods or worship them. You must destroy the statues of their gods. You must break their sacred stones to pieces.

New Simplified Bible

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

Casual English Bible

College Press Bible Study

Contemporary English V.

My angel will lead you into the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites, and I will wipe them out. Don't worship their gods or follow their customs. Instead, destroy their idols and shatter their stone images.

The Living Bible

For my Angel shall go before you and bring you into the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites, to live there. And I will destroy those people before you.

“You must not worship the gods of these other nations, nor sacrifice to them in any way, and you must not follow the evil example of these heathen people; you must utterly conquer them and break down their shameful idols.

New Berkeley Version

New Life Version

For My angel will go before you and bring you into the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites. And I will destroy them. Do not worship their gods, or serve them, or act like them. But you are to destroy them and break their pillars of worship to pieces.

New Living Translation

For my angel will go before you and bring you into the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites, so you may live there. And I will destroy them completely. You must not worship the gods of these nations or serve them in any way or imitate their evil practices. Instead, you must utterly destroy them and smash their sacred pillars.

Unlocked Dynamic Bible My angel will go ahead of you and will take you to where the Amor, Heth, Periz, Canaan, Hiv, and Jebus people groups live, and I will completely get rid of them. Do not bow down before their gods or worship them. Do not do the things that they think that their gods want them to do. Destroy their gods and smash to pieces their sacred stones.

Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible Then I will send My messenger to serve as their leader, and [he will] bring them to [the land of] the Amorites, Chettites, Pherезites, Canaanites, Gergeshites, Evites, and Jebusites, whom I will destroy. But [Israel] must not worship or serve the gods [of those people], nor should they do any of the things that they are doing. Rather, [those people] must all be destroyed and their [sacred] columns must be pulled down.

Beck's American Translation .

Common English Bible When my messenger goes in front of you and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I wipe them out, don't bow down to their gods, worship them, or do what they do. Instead, you should completely destroy them and smash their sacred stone pillars to bits.

New Advent (Knox) Bible So this angel of mine will go on before thee, leading thee on into the land of Amorrhite and Hethite, Pherезite and Chanaanite, Hevite and Jebusite; and all these I will destroy. Do not bow down to their gods and worship them, or follow their customs; sweep them away, and break down their monuments.

Translation for Translators My angel will go ahead of you, and will take you to where the Amor and Heth and Periz and Canaan and Hiv and Jebus people-groups live, and I will completely get rid of them. Do not bow down before their gods/idols or worship them. And do not do the things *that they think that their gods want* them to do. Completely destroy their gods/idols, and smash to pieces their sacred stones.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation My Messenger will go before you, and will bring you to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites. And I will suppress them. You are not to bow yourself down to their gods, nor be made to serve them, nor do their sort of deeds. You are to destroy them totally, and break down their images completely..

Ferrar-Fenton Bible For My Messenger shall march before you, and bring you to the Amoritites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites, and destroy them.

Prohibition of Paganism and Idolatry.

You shall not worship their Gods, and not serve them, and you shall not make like them, but you shall destroy, and you shall break their pillars;...

God's Truth (Tyndale) When mine angel goes before you and has brought you in unto the Amorites, Hethites, Pherезites, Canaanites, Hevites and Jebusites, and I shall have destroyed them, see you worship not their gods neither serve them, neither do after the works of them, but overthrow them and break down the places of them.

HCSB .

International Standard V For my angel will go ahead of you and will bring you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I'll annihilate them. You are not to bow down to their gods or serve them. You are not to follow their

	practices, [Lit. do their deeds] but you are to completely overthrow them and smash their sacred stones [Or pillars] to pieces.
Jubilee Bible 2000	For my Angel shall go before thee and bring thee in unto <i>the land of</i> the Amorite and the Hittite and the Perizzite and the Canaanite the Hivite and the Jebusite; and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them and completely break down their images.
H. C. Leupold Lexham English Bible	. When my angel goes before you and brings you to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites, I will wipe them out. " 'You will not bow to their gods, and you will not serve them, and you will not act according to their actions, because you will utterly demolish them, and you will utterly break their stone pillars.
NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible My angel will go before you and bring you to the Amorites, Hittites, Perizzites, Canaanites, Hivites, and the Jebusites. I will destroy them. You must not bow down to their gods, worship them, or do as they do. Instead, you must completely overthrow them and smash their stone pillars in pieces.
Urim-Thummim Version Wikipedia Bible Project	. Because my angel will walk before you, and will bring you to the Amorite and the Hittite and the Prizite and the Canaanite and the Chivite and the Yevusite and I will cut them down. You will not bow down to their gods and you will not worship them, and you will not do as they do, because destroy you will destroy them, and break you will break their monuments.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	My Angel will go before you and bring you to the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; all these I will destroy. You shall not bow down before their gods or serve them, or act according to their ways; rather you will destroy them utterly and smash their sacred stones.
The Heritage Bible	Because my Messenger shall walk before your face, and bring you in to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will hide them <i>in destruction</i> . You shall not prostrate yourselves to their gods, and do not serve them; and do not do after their works, because pulling them down, you shall pull them down, and breaking to pieces, you shall break their memorial columns to pieces.
New American Bible (2002)	"My angel will go before you and bring you to the Amorites, Hittites, Perizzites, Canaanites, Hivites and Jebusites; and I will wipe them out. Therefore, you shall not bow down in worship before their gods, nor shall you make anything like them; rather, you must demolish them and smash their sacred pillars. Make anything like them: some render, "act according to their conduct." Sacred pillars: objects of religious veneration at Canaanite sanctuaries.
New American Bible (2011)	My angel will go before you and bring you to the Amorites, Hittites, Perizzites, Canaanites, Hivites and Jebusites; and I will wipe them out. Therefore, you shall not bow down to their gods and serve them, nor shall you act as they do; rather, you must demolish them and smash their sacred stones.* [23:23–24] Ex 34:10–16; Nm 33:51–52; Dt 7:24–26. * [23:24] Sacred stones: objects that symbolized the presence of Canaanite deities. In general, standing stones served as memorials for deities, persons, or significant events such as military victories or covenant-making. See 24:4.

New English Bible–1970	My angel will go before you and bring you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I will make an end of them. You are not to bow down to their gods, nor worship them, nor observe their rites, but you shall tear down all their images and smash their sacred pillars.
New Jerusalem Bible	My angel will precede you and lead you to the home of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites, whom I shall exterminate. You will not bow down to their gods or worship them or observe their rites, but throw them down and smash their cultic stones.
New RSV	When my angel goes in front of you, and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I blot them out, you shall not bow down to their gods, or worship them, or follow their practices, but you shall utterly demolish them and break their pillars in pieces.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When my angel goes ahead of you and brings you to the Emori, Hitti, P'rizi, Kena'ani, Hivi and Y'vusi, I will make an end of them. You are not to worship their gods, serve them or follow their practices; rather, you are to demolish them completely and smash their standing-stones to pieces.
exeGeses companion Bible	.
Hebraic Roots Bible	For My Messenger shall go before you and bring you in to the Amorite, and the Hittite, and the Perizzite, and the Canaanite, and the Hivite, and the Jebusite; and I will destroy them. You shall not bow down to their gods, and you shall not serve them. And you shall not do according to their works. But tearing you shall tear them down, and smashing you shall smash their standing pillars.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	“For My Messenger shall go before you and shall bring you in to the Amorites and the Hittites and the Perizzites and the Kena'anites and the Hivites and the Jebusites, and I shall cut them off. “Do not bow down to their mighty ones, nor serve them, nor do according to their works, but without fail overthrow them and without fail break down their pillars.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	FOR MY MESSENGER SHALL GO AS YOUR LEADER, AND SHALL BRING YOU TO THE AMORITE, AND CHETTITE, AND PHEREZITE, AND CANAANITES, AND GERGESITE, AND HIVITE, AND JEBUSITE, AND I WILL DESTROY THEM. YOU SHALL NOT WORSHIP THEIR GODS, NOR SERVE THEM: YOU SHALL NOT DO ACCORDING TO THEIR WORKS, BUT SHALL UTTERLY DESTROY THEM, AND BREAK TO PIECES THEIR PILLARS.
Awful Scroll Bible	My angelic messenger was to lead turned before yous, even is to have brought yous the Amorite, Hittite, Perizzite, Canaanite, Hivite, and Jebusite; indeed I am to have cut them down. Were yous to bow down to they he of mighty ones of theirs? - even were yous to serve them? - were yous to do their deeds? - You were to break down a breaking down of them, and were to shatter, a shattering of that being their pillars.
Charles Thompson OT	.
Concordant Literal Version	.
Darby Translation	.

exeGesés companion Bible	For my angel goes at your face and brings you to the Emoriy and the Hethiy and the Perizziy and the Kenaaniy the Hivviy and the Yebusiy: and I cut them off. Neither prostrate to their elohim, nor serve them, nor work after their works: but in demolishing, demolish them and in breaking, break their monoliths;...
Orthodox Jewish Bible	For My Malach shall go before thee, and bring thee in unto the Emori, and the Chitti, and the Perizzi, and the Kena'ani, the Chivi, and the Yevusi; I will cut them off. Thou shalt not bow down to their elohim, nor serve them, nor follow after their works; but thou shalt utterly overthrow them, and completely break down their matztzot (memorial columns dedicated to idols).
Rotherham's <i>Emphasized B.</i> Third Millennium Bible	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When My Angel goes before you and brings you to [the land of] the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite, I will reject them and completely destroy them. You shall not bow down to worship their gods, nor serve them, nor do [anything] in accordance with their practices. You shall completely overthrow them and break down their [sacred] pillars and images [of pagan worship].
The Expanded Bible	I will fight all who fight against you. My angel will go ahead of you and take you into the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites, and I will ·destroy them [wipe/blot them out].
The Geneva Bible Kretzmann's Commentary	. For Mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off, destroy, annihilate, extirpate them. Thou shalt not bow down to their gods, nor serve them, nor do after their works, in no manner become guilty of false worship, of idolatry; but thou shalt utterly overthrow them, the destruction of the heathen tribes of Canaan being expressly commanded here, and quite break down their images, break in pieces, smash the carved pillars used for idolatrous purposes.
Syndein/Thieme The Voice	. When My messenger moves ahead of you and leads you to the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites—I will annihilate them. Do not bow down to their gods, <i>worship</i> , or serve them <i>in any way</i> . Do not engage in any of their wicked practices. Instead, you must destroy every idol <i>you find</i> and shatter their sacred pillars into <i>tiny</i> pieces.

Bible Translations with Many Footnotes:

The Complete Tanach	For My angel will go before you, and bring you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I will destroy them. You shall not prostrate yourself before their gods, and you shall not worship them, and you shall not follow their practices, but you shall tear them down and you shall utterly shatter their monuments.
---------------------	--

but you shall tear them down: Those gods.

their monuments: Heb. קה־יתבצמ. Stones they erect (וְיִבְצֵמ) upon which to prostrate themselves before them [idols].

Kaplan Translation

My angel will go before you and bring you among the Amorites, Hittites, Perizzites, Canaanites, Hivites and Jebusites, and I will [then] annihilate them.

Do not bow down to their gods and do not serve them. Do not follow the ways of [these nations]. You must tear down [their idols] and break their sacred pillars.

Amorites...

See note on Exodus 3:8.

sacred pillars

See Genesis 28:18, 35:14, Deuteronomy 16:22.

NET Bible®

For my angel will go before you and bring you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I will destroy them completely.⁵³

“You must not bow down to their gods; you must not serve them or do according to their practices. Instead you must completely overthrow them and smash their standing stones⁵⁴ to pieces.⁵⁵

^{53tn} Heb “will cut them off” (so KJV, ASV).

^{54tn} The Hebrew is קה־יתבצמ (matsevotehm, “their standing stones”); these long stones were erected to represent the abode of the numen or deity. They were usually set up near the altar or the high place. To destroy these would be to destroy the centers of Canaanite worship in the land.

^{55tn} Both verbs are joined with their infinitive absolutes to provide the strongest sense to these instructions. The images of the false gods in Canaan were to be completely and utterly destroyed. This could not be said any more strongly.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.

...given that, my messenger will walk <in front of> you, and he will [bring] you to the one of "Emor" ^{Sayer} and the one of "Hhet" ^{Trembling in fear} and the one of "Perez" ^{Peasant} and the one of "Kena'an" ^{Lowered}, the one of "Hhiw" ^{Town} and the one of "Yevus" ^{He will trample down}, and I will [hide] him, you will not bend yourself down to their "Elohiym" ^{Powers}, and you will not be made to serve them, and you will not do like their works, given that you will :surely: cast them down, and you will :surely: [shatter] their monuments,...

Charles Thompson OT
 C. Thompson (updated) OT
 Context Group Version
 English Standard Version
 Green’s Literal Translation
 Modern English Version

For My angel will go before you and bring you to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites, and I will completely destroy them. You must not bow down to their gods, or serve them, or do according to their practices, but you shall utterly overthrow them and break down their images in pieces.

Modern Literal Version
 Modern KJV
 New American Standard B.
 New European Version

For My angel shall go before you, and bring you in to the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite; and I will cut them off. You shall not bow down to their gods, nor serve them, nor follow their practices, but you shall utterly overthrow them and demolish their pillars.

New King James Version

For My Angel will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off [annihilate them]. You shall not bow down to their gods, nor serve

them, nor do according to their works; but you shall utterly overthrow them and completely break down their *sacred* pillars.

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 .

“For My messenger goes before you, and has brought you in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite, and I have cut them off.

“You will not bow yourself to their gods, nor serve them, nor do according to their doings, but will utterly devote them, and thoroughly break their standing pillars.

The gist of this passage:

God would bring His people into the land He has prepared for them and He will wipe out the peoples in this land. The people of Israel are supposed to destroy their idolatry.

23-24

Exodus 23:23a

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
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
mal ^e âk ^e (מלאך) [pronounced <i>mahl^e-AWK^e</i>]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular noun with the 1 st person singular suffix	Strong's #4397 BDB #521
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנימ) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

Together, they literally translate to, *to your faces*. However, they properly mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Translation: *My Angel will go before you...*

This *Angel* is the *Revealed God*. God's Angel goes before the people of Israel.

Exodus 23:23b

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
bôw' (אוב) [pronounced <i>boh</i>]	<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 perfect with the 2 nd person masculine singular suffix	Strong's #935 BDB #97
'el (ל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ĕmôrîy (אמורי) [pronounced <i>eh-moh-REE</i>]	<i>mountaineer (possibly); and is transliterated Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57
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
Chittîy (חיתי) [pronounced <i>khiht-TEE</i>]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366
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
P ^e rizzîy (פרזי) [pronounced <i>p^er-ihz-ZEE</i>]	which possibly means <i>belonging to a village; rural population, rustics</i> ; and is transliterated <i>Perizzite</i>	gentilic adjective with the definite article	Strong's #6522 BDB #827

I realize that these appear to be almost contradictory definitions: BDB tells us that *Perizzite* means *belonging to a village* and Strong says it means *inhabitants of the open country*.

Translation: ...and he will bring you to the Amorite, the Hittite, the Perizzite,...

The people of Israel will be guided into the land, and there, they will face the Amorite, the Hittite and the Perizzite.

Exodus 23:23c

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
K ^e na'ănîy (כנעני) [pronounced <i>k^e-nah-guh-NEE</i>]	<i>merchant, trader; and is transliterated Canaanite, Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
Chivvîy (חיו) [pronounced <i>khihv-VEE</i>]	<i>villagers, transliterated Hivite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #2340 BDB #295

Exodus 23:23c

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
Y ^e bûçîy (יְבוּסִי) [pronounced <i>y^evoo-SEE</i>]	an inhabitant or descendant of Jebus; transliterated <i>Jebusite</i>	adjective gentilis with the definite article	Strong's #2983 BDB #101

Translation: ...the Canaanite, the Hivite and the Jebusite;...

They will also face off the Canaanite, the Hivite and the Jebusite.

Exodus 23:23d

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
kâchad (כָּחַד) [pronounced <i>kaw-KHAHD</i>]	<i>to hide, to destroy; to cut off, to remove; to blot out</i>	1 st person singular, Hiphil perfect with the 3 rd person masculine singular suffix	Strong's #3582 BDB #470

Translation: ...but I have destroyed them.

The verb is the Hiphil perfect of *kâchad* (כָּחַד) [pronounced *kaw-KHAHD*] means *hide, cut off, blot out*. *Remove, purge, depose* would be a good, one-word, active translation, whereas *removed, hidden* would be reasonable renderings of the passive meaning. The Hiphil is the causative stem; however, it also means that the object participates in the verb as a second subject. This is clearly human volition factored into this equation. God did not bring the Hebrews into the land immediately because the iniquity of the Amorites was not yet complete (Gen. 15:16).

In eternity past, God determined the ultimate destination of the 6 groups of people named in this verse—He will destroy them, He will cut them off, He will blot them out. The perfect tense is used here to indicate a future event which is so certain as to be seen as a past event.

Exodus 23:23 **My angel will go before you and he will bring you to the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite and the Jebusite; but I have destroyed them.**

These are the names of those groups which occupied the land of Canaan—groups and tribes and nations which were much stronger and more aggressive than Israel and these same groups and tribes and nations are no longer found.

A people must participate in their own destruction; in their own removal from history. God does not arbitrarily take out a people just because He would like His people, the Hebrews, to occupy that piece of real estate. Their degeneracy must reach a peak, a point of no return; they must be at a place where they are a cancer to society and society would only be served by removing them entirely.

Chapter Outline

Charts, Graphics and Short Doctrines

Serving Yehowah and Attendant Blessings

Exodus 23:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	2 nd person masculine singular, Hithpael imperfect	Strong's #7812 BDB #1005
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	plural masculine noun with the 3 rd person masculine plural suffix	Strong's #430 BDB #43

Translation: You will not bow down to their elohim...

The people of Israel are not to be seduced by their gods. They are not to bow down to them.

Exodus 23:24b

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
lō' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbad (עָבַד) [pronounced gâw ^b -VAHD]	<i>to be led or enticed to serve [work, labor], to be made [persuaded, incited] to serve</i>	2 nd person masculine singular, Hophal imperfect with the 3 rd person masculine plural suffix	Strong's #5647 BDB #712

Translation: ...nor will you serve them...

The people of Israel are not to serve the gods of the people in the land of Canaan.

God is going to give the land of Canaan to the sons of Jacob. Why would they worship another god?

Exodus 23:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ma'ăšîym (מַעֲשֵׂימ) [pronounced <i>mah-ğuh-SEEM</i>]	<i>deeds, works, production, that which is produced or done [crops, property, goods]; profession, occupation</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #4639 BDB #795

Translation: ...nor will you do according to their words;...

There may be doctrines or principles which are defining to the people who worship the gods of Canaan; and the Israelites are to ignore these things.

Exodus 23:24d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
hâraç (הָרַח) [pronounced <i>haw-RAHS</i>]	<i>to throw down, to break or tear down, to pull down; to overthrow; to destroy; to break through, to break in; to break away</i>	Piel infinitive absolute	Strong's #2040 BDB #248
hâraç (הָרַח) [pronounced <i>haw-RAHS</i>]	<i>to throw down, to break or tear down, to pull down; to overthrow; to destroy; to break through, to break in; to break away</i>	2 nd person masculine singular, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #2040 BDB #248

Translation: ...for you will surely overthrow them...

God doubles up on the verb, indicating something that Israel would certainly do—Israel will overthrow this people.

Exodus 23:24e

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
shâbar (שָׁבַר) [pronounced <i>shawb</i> ^b -VAHR]	<i>To break altogether, to thoroughly break, to break into pieces [teeth, statues, altars]</i>	Piel infinitive absolute	Strong's #7665 BDB #990
shâbar (שָׁבַר) [pronounced <i>shawb</i> ^b -VAHR]	<i>To break altogether, to thoroughly break, to break into pieces [teeth, statues, altars]</i>	2 nd person masculine singular, Piel imperfect	Strong's #7665 BDB #990
matstsêbâh (מַטְצֵבָה) [pronounced <i>mahtz-tzay</i> ^b -VAWH]	<i>pillar, mastaba, stump; a pillar as a monument, personal memorial with an altar; a sculpted image (s); religious icon (s)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4676 & #4678 BDB #663

Translation: ...and you will surely break down their pillars [or, sculpted images].

They have their pillars, sculpted images and religious icons. Israel is to tear all of those things down. They are to destroy all pagan religious symbols and artifacts.

Exodus 23:24 You will not bow down to their elohim nor will you serve them nor will you do according to their words; for you will surely overthrow them and you will surely break down their pillars [or, sculpted images].

Utterly overthrow, as you may have suspected, is a doubling of the verb.

There is no other God but Y^ehowah and if the Hebrews chose to worship any other god, this would be demon worship. Now were they to do anything on behalf of the demon gods—that is, they were not to participate in the worship service, to watch the sacrifices to them, etc. Neither today are Christians to have any involvement with demonically inspired religion. We are not to attend apostate churches, support organizations which are influenced and empowered by demons; our strength and our guidance comes through God's Word. Because Israel was to be a theocracy, they could destroy all vestige of degenerate demonism.

Exodus 23:23–24 My angel travel ahead of you and he will bring you to the land there the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite and the Jebusite all live. However, do not fear, for I have destroyed them all. You will never bow down to their gods, nor will you serve them nor will you act according to their traditions; for you will certainly overthrow them all and destroy their religious icons.

Although some translations break this down into separate paragraphs, I think all of these thoughts belong together, and they all stand upon the first statement (*If you will serve the LORD your God...*).

And you [all] will serve Y^ehowah your Elohim and He has blessed your bread and your water and I have removed disease from your midst. Will not be a miscarriage or barrenness in your land; a number of your days I will fulfill.

Exodus
23:25–26

You [all] will serve Y^ehowah your Elohim [instead] and He will bless your bread and your water. I will remove disease from your midst. Miscarriages and barrenness will not be [known] in your land; and I will fulfill your number of days.

You will all serve Jehovah your God instead of the gods of the heathen and He will bless your bread and your water. I will removed diseases and plagues from your midst. Miscarriages and barrenness will not be known in your land. I will makes your days in the land fulfilling.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you [all] will serve Y ^e howah your Elohim and He has blessed your bread and your water and I have removed disease from your midst. Will not be a miscarriage or barrenness in your land; a number of your days I will fulfill.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	...and you shall serve before the Lord your God, and He will bless thy food and thy drink, and will take away grievous evils from among thee. There shall be none abortive or barren in thy land; the number of thy days will I complete.
Targum (Pseudo-Jonathan)	And you shall do service before the Lord our God and He will bless the provision of thy food and thy drinks, and remove the bitter plague from among thee. None shall be abortive or barren in thy land; the number of the days of thy life I will fulfil from day to day.
Revised Douay-Rheims	And you shall serve the Lord your God, that I may bless your bread and your waters, and may take away sickness from the midst of you. There shall not be one fruitless nor barren in your land: I will fill the number of your days.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall serve Mar-Yah your God, and he will bless your bread and your water, and I will take sickness away from your midst. No one will miscarry or be barren in your land. I will fulfil the number of your days.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall serve the LORD your God, and he shall bless your bread and your water; and I will take sickness away from your houses. There shall nothing cast their young nor be barren in your land; the number of your days I will fulfil.
Updated Brenton (Greek)	And you shall serve the Lord your God, and I will bless your bread and your wine and your water, and I will turn away sickness from you. There shall not be one that is impotent or barren on your land. I will surely fulfill the number of your days.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And give worship to the Lord your God, who will send his blessing on your bread and on your water; and I will take all disease away from among you. All your animals will give birth without loss, not one will be without young in all your land; I will give you a full measure of life.
Easy English	Worship me, the LORD your God, and then I will make your bread and water very good. I will remove illness from among you. Your women will all have babies. None of the babies will be born before it is ready. I will give a long life to every person.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	You must serve the LORD your God. If you do this, I will bless you with plenty of bread and water. I will take away all sickness from you. Your women will all be able to have babies. None of their babies will die at birth. And I will allow you to live long lives.
God's Word™	.
Good News Bible (TEV)	.

The Message	“But you—you serve your GOD and he’ll bless your food and your water. I’ll get rid of the sickness among you; there won’t be any miscarriages nor barren women in your land. I’ll make sure you live full and complete lives.
Names of God Bible	You must serve Yahweh your Elohim , and he will bless your food and water. I will take away all sickness from among you. No woman in your land will miscarry or be unable to have children. I will let you live a normal life span.
NIRV	Worship the LORD your God. Then he will bless your food and water. I, the LORD, will take away any sickness you may have. In your land no woman will give birth to a dead baby. Every woman will be able to have children. I will give you a long life.
New Simplified Bible	»You must serve Jehovah your God! I will bless your food and water. I will take away all sickness from among you. »No woman in your land will miscarry or be unable to have children. I will let you live a normal life span.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Worship only me, the LORD your God! I will bless you with plenty of food and water and keep you strong. Your women will give birth to healthy children, and everyone will live a long life.
The Living Bible	“You shall serve the Lord your God only; then I will bless you with food and with water, and I will take away sickness from among you. There will be no miscarriages nor barrenness throughout your land, and you will live out the full quota of the days of your life.
New Berkeley Version	.
New Life Version	Serve the Lord your God and He will give you bread and water. And I will take sickness from among you. Women in your land will not lose their babies before they are born, and will be able to give birth. I will give you a full life.
New Living Translation	“You must serve only the LORD your God. If you do, I[d] will bless you with food and water, and I will protect you from illness. There will be no miscarriages or infertility in your land, and I will give you long, full lives.
Unlocked Dynamic Bible	You must worship me, Yahweh your Almighty. If you do that, I will bless your food and water, and I will protect you from becoming sick. No women in your land will have miscarriages, and no women will be unable to become pregnant. I will enable you to live a long time.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	‘If you serve Jehovah your God, I will bless your bread, your wine, and your water, and I will keep you from getting sick. There won’t be anyone in your land who is impotent or infertile, and you will live full lives.
Beck’s American Translation	.
Common English Bible	If you worship the LORD your God, the LORD will bless your bread and your water. I’ll take sickness away from you, and no woman will miscarry or be infertile in your land. I’ll let you live a full, long life.
New Advent (Knox) Bible	All your loyalty must be for the Lord your God. So I will enrich thee with the bread and the water thou needest, and keep sickness far away from thy company; there shall be no unfruitfulness in thy land, no barrenness; and I will grant thee a full span of days.
Translation for Translators	You must worship me, Yahweh God. <i>If you do that</i> , I will bless your (OR, bless you <i>by giving you</i>) food and water, and I will protect you from becoming sick. 26 No women in your land will have ◀miscarriages/babies that will die after being born

prematurely», and no women will be unable to become pregnant. And I will enable you to live a long time.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	You will serve the LORD your God, and He will best your bread, and your water, and I will take away sickness from within you. Nothing will miscarry or be barren in your land. I will make full the number of your days.
Ferrar-Fenton Bible	...and you shall serve your EVER-LIVING GOD, and He will bless your bread, and your water, and will turn war away from around you. You shall not be childless, and sterile in your land. You shall fulfil your days.
God's Truth (Tyndale)	And see that you serve the Lord your God, and he shall bless your bread and your water, and I will take all sicknesses away from among you. Moreover there shall be no woman childless or unfruitful in your land, and the number of your days I will fulfil.
HCSB	Worship the Lord your God, and He [LXX, Vg read I] will bless your bread and your water. I will remove illnesses from you. No woman will miscarry or be childless in your land. I will give you the full number of your days.
International Standard V	You are to serve the Lord your God, and he will bless your food [Or bread] and water, and I'll remove sickness from you. No woman will miscarry or be barren in your land, and I'll make every day of your life complete. [Lit. make the number of your days full]
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And you will serve Yahweh your God, and he will bless your bread and your water, and I will remove sickness from among you. There will be no one suffering miscarriage or infertile in your land. I will make full the number of your days.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	You will serve YHWH your Elohim, and He will bless your food and water, and I will remove diseases from the inward parts of you. There is not a miscarrying and sterile one in your land, and the number of your days will be full.
Wikipedia Bible Project	And you worshiped Yahweh your god, and bless your bread and your water, and I will remove disease from your midst. There will be no miscarriage or barren woman in your land, I will fill up the your days' number.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And you shall serve Jehovah, your God, and he shall kneel down with goodness to your food, and your water; and I will cause sickness to depart from your midst. Nothing shall be miscarrying nor be sterile in your land; I will fulfill the number of your days.
New American Bible (2002)	The LORD, your God, you shall worship; then I will bless your food and drink, and I will remove all sickness from your midst; no woman in your land will be barren or miscarry; and I will give you a full span of life.
New American Bible (2011)	.
New English Bible—1970	Worship the LORD your God, and he will bless your bread and your water. I will take away all sickness out of your midst. None shall miscarry or be barren in your land. I will grant you a full span of life.

New Jerusalem Bible	You will worship Yahweh your God, and then I shall bless your food and water, and keep you free of sickness. In your country no woman will miscarry, none be sterile, and I shall give you your full term of life.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“You are to serve <i>ADONAI</i> your God; and he will bless your food and water. I will take sickness away from among you. (vii) In your land your women will not miscarry or be barren, and you will live out the full span of your lives.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	You will then serve God your Lord, and He will bless your bread and your water. I will banish sickness from among you. <i>The Land</i> In your land, no woman will suffer miscarriage or remain childless. I will make you live out full lives.
<i>The Scriptures</i> 1998	“And you shall serve יהוה your Elohim, and He shall bless your bread and your water. And I shall remove sickness from your midst. “None shall miscarry or be barren in your land. I shall fill the number of your days.
Tree of Life Version	.

Weird English, ©198 English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL SERVE JESUS YOUR THEOS (<i>Alpha & Omega</i>), AND I WILL BLESS YOUR BREAD AND YOUR WINE AND YOUR WATER, AND I WILL TURN AWAY SICKNESS FROM YOU. THERE SHALL NOT BE ON YOUR LAND ONE THAT IS IMPOTENT OR BARREN. I WILL SURELY FULFILL THE NUMBER OF YOUR DAYS.
Awful Scroll Bible	You are to have served Jehovah, he of mighty ones, even is he to have favored you with bread and water, and is he to have turned aside, a turning aside of ailments from your midst. Is there to be a miscarrying or a barren on your solid grounds? - The number of you all's days was I to make full.
Charles Thompson OT Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	...and serve Yah Veh your Elohim: and he blesses your bread and your water; and I turn away sickness from your midst. There is neither the aborted nor the sterile, in your land: the number of your days I fulfil.
Orthodox Jewish Bible	And ye shall serve Hashem Eloheichem, and He shall bless thy lechem, and thy mayim; and I will take machalah (sickness) away from the midst of thee. There shall nothing miscarry their young, nor be barren, in thy land; the mispar (number) of thy yamim I will fulfill.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

If you worship the Lord your God, I [he] will bless your bread and your water. I will take away sickness from you. None of your women will miscarry or be unable to have children [barren]. I will allow you to live long lives [fill the number of your days].

The Geneva Bible
Kretzmann's Commentary

And ye shall serve the Lord, your God, and He shall bless thy bread and thy water; and I will take sickness away from the midst of thee. Bread and water are symbols of welfare, and well-being and health were to be the reward of faithfulness. There shall nothing cast their young nor be barren in thy land; the population of men as well as of domestic animals was not to be diminished by epidemics of miscarriages and by barrenness. The number of thy days I will fulfill; for a long life, under the blessing of God, is a reward of His goodness and mercy.

Syndein/Thieme
The Voice

Worship and serve only the Eternal your God, and I will bless you with *an ample supply of wholesome food and clean water*. I will take away all sickness from you, prevent miscarriages and barrenness, and give you long, *productive lives*.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall worship the Lord, your God, and He will bless your food and your drink, and I will remove illness from your midst. There will be no bereaved or barren woman in your land; I will fill the number of your days.

There will be no bereaved... woman: if you comply with My will.

bereaved... woman: Heb. הַלְכָשָׁמָּה. [A woman who] miscarries or buries her children is called מְשֻׁמָּה.

Kaplan Translation
NET Bible®

You must serve⁵⁶ the Lord your God, and he⁵⁷ will bless your bread and your water,⁵⁸ and I will remove sickness from your midst. No woman will miscarry her young⁵⁹ or be barren in your land. I will fulfill⁶⁰ the number of your days.

^{56tn} The perfect tense, masculine plural, with vav (i) consecutive is in sequence with the preceding: do not bow down to them, but serve Yahweh. It is then the equivalent of an imperfect of instruction or injunction.

^{57tn} The LXX reads "and I will bless" to make the verb conform with the speaker, Yahweh.

^{58sn} On this unusual clause B. Jacob says that it is the reversal of the curse in Genesis, because the "bread and water" represent the field work and ground suitability for abundant blessing of provisions (Exodus, 734).

^{59tn} Or "abort"; Heb "cast."

^{60sn} No one will die prematurely; this applies to the individual or the nation. The plan of God to bless was extensive, if only the people would obey.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will serve "YHWH ^{He Is}" your "Elohiym ^{Powers}", and he will [respect] your bread and your waters, and I will [remove] sickness from within you, you will not [miscarry] (or) be sterile in your land, I will [fulfill] the number of your days,...

Charles Thompson OT
C. Thompson (updated) OT

...and worship the Lord your God. And I will bless your bread and your wine and your water, and turn away sickness from you. There will not be a man childless, nor a woman barren in your land. The number of your days I will completely fulfil.

Context Group Version

And you (pl) shall serve YHWH your (pl) God, and he will esteem your bread, and your water; and I will take sickness away from the midst of you. There shall be none that cast her young, nor that shall be barren, in your land: the number of your days I will fulfill.

English Standard Version .
 Green’s Literal Translation .
 Modern English Version .
 Modern Literal Version .
 Modern KJV .
 New American Standard B. .
 New European Version .
 New King James Version “So you shall serve the Lord your God, and He will bless your bread and your water. And I will take sickness away from the midst of you. No one shall suffer miscarriage or be barren in your land; I will fulfill the number of your days.

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] have served Jehovah your God, and He has blessed your bread and your water, and I have turned aside sickness from your heart; there is not a miscarrying and barren one in your land; the number of your days I fulfil:...

The gist of this passage: The 4 results of serving or worshipping the Lord.
 25-26

Exodus 23:25a			
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
‘âbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to be led or enticed to serve [work, labor], to be made [persuaded, incited] to serve</i>	2 nd person masculine singular, Hophal imperfect with the 3 rd person masculine plural suffix	Strong’s #5647 BDB #712
‘âbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	2 nd person masculine plural, Qal perfect	Strong’s #5647 BDB #712
’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
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong’s #3068 BDB #217
’Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong’s #430 BDB #43

Translation: You [all] will serve Y^ehowah your Elohim [instead]...

Y^ehowah is the God of the Hebrew people. He chose them in Abraham about 500–600 years previous to this point in time. It is my guess that most or all of the people there at the foot of Mount Sinai have some understanding of this.

God is telling the Hebrew people to worship and to serve Him only (God is speaking to Moses, but Moses will later come down the mountain and teach these things and record them for all time).

God said, “You will not bow down or serve the gods of heathen.” And here, in the alternative, “[You will serve Y^ehowah your Elohim instead.](#)” God is faithful to the Hebrew people and God will bless them.

Exodus 23:25b			
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
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>one who is blessing [praising, celebrating, adoring], one being blessed [praised, celebrated]; prospering; being prospered; happy</i>	3 rd person masculine singular, Piel perfect	Strong's #1288 BDB #138
There seems to be some disagreement as to what form of this verb is here. The LXX and the Vulgate read: <i>I will bless.</i>			
'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
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3899 BDB #536
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
'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
mayim (מַיִם) [pronounced <i>MAH-yim</i>]	<i>water, waters</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #4325 BDB #565

Translation: [...and He will bless your bread and your water.](#)

It says that God would bless the bread (or food) as well as the water of the Hebrew people. This means that God would provide for His people in the land. He would see to it that they got good, clean water; and that they had enough food to eat.

Now, if you want to point out various times in Israel's history where this did not occur, you must bear in mind that Israel was not always faithful to God. Quite obviously, when God came to them in human form, Israel as a whole rejected Him.

Exodus 23:25c

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
çûwr (סור) [pronounced <i>soor</i>]	<i>to cause to depart, to remove, to cause to go away; to take away; to turn away from; cause to deviate [from]</i>	1 st person singular, Hiphil perfect	Strong's #5493 (and #5494) BDB #693
machăleh (הַלְחַח) [pronounced <i>makh-uhl- EH</i>]	<i>sickness, disease, infirmity</i>	masculine singular noun	Strong's #4245 BDB #318
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
qereb (בְּרֵךְ) [pronounced <i>KEH-re^bv</i>]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7130 BDB #899

Translation: I will remove disease from your midst.

God promises to remove diseases from their midst. God does this in two ways: (1) God would provide laws which would limit behavior of the Hebrew people which would lead to them being more healthy and less prone to disease. There will be laws of uncleanness which would protect the people from eating things which, in an unrefrigerated world, tend to carry harmful bacteria and diseases. God would also institute in His laws the concept of quarantine, to keep diseases from spreading. (2) God purposely placed diseases and plagues upon the Egyptian people. In the same way, God is able to prevent diseases from invading a country.

This does not mean that the Hebrew people (or Christians) will live lives free of disease. This is a comparative thing. In times of faithfulness in Canaan, there was far less disease among the people of God than among the Canaanites. However, when they rebelled against their God, God would use disease and natural disasters and hostile nations in order to discipline His people.

Exodus 23:25 You [all] will serve Y^ehowah your Elohim [instead] and He will bless your bread and your water. I will remove disease from your midst.

God blesses our daily needs and provides for our necessities if we serve Him. Notice the combination of the first person and the third person in this verse. The trinity is again inferred.

Exodus 23:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (לוֹ' or לֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
shâkal (שָׁכַל) [pronounced <i>shaw-KAHL</i>]	<i>bereavement, making childless, causing barrenness; making one abort, causing an abortion, miscarrying; barrenness; used of a sword which causes the death of young men</i>	feminine singular, Piel participle	Strong's #7921 BDB #1013
w ^e (or v ^e) (וְ, 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
ʿâqâr (עָקַר) [pronounced <i>gaw-KAWR</i>]	<i>barren, sterile; barrenness, sterility</i>	feminine singular, adjective/noun	Strong's #6135 BDB #785
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #776 BDB #75

Translation: Miscarriages and barrenness will not be [known] in your land;...

V. 26 begins with the 3rd person, feminine singular, Qal imperfect of hâyâh (הָיָה) [pronounced *haw-YAW*] which is the Hebrew equivalent of *be* or *become*. This is combined with the negative. This means the subject is a female, not the word *none*. When the negative precedes the verb, it negates the verb.¹⁷ This is followed by the feminine singular, Piel participle of shâkal (שָׁכַל) [pronounced *shaw-KAHL*]; in the Qal, it means simply *bereaved* (that is, the person has lost his or her children; Gen. 43:14 clearly shows that this is not necessarily a miscarriage). In the intensive Piel stem, it can also mean *bereavement* (again, not necessarily a miscarriage—Gen. 42:36 1Sam. 15:33). In fact, of the 24 times this word occurs, it usually does not refer to a miscarriage (with the exception of Gen. 31:38 Hos. 9:14) but to the loss of children already born (Lev. 26:22 Ezek. 5:17 14:15 Hos. 9:12). A participle can function as an adjective or as a noun (actually, it is used most often as an adjectival noun). When there is no specified subject, the participle is best translated as passive.¹⁸

This is followed by the conjunction and the adjective for *barren*. Adjectives in the predicate form imply the verb *to be*. The conjunction takes with it the negative. We do not have a subject for the first clause of this verse and the main verb is in the feminine singular. We might translate this as *It will not come to pass that she will be bereaved or barren*. *Your* is the 2nd masculine singular suffix affixed to *land*. God is addressing the people of

¹⁷ BDB 518

¹⁸ *Biblical Hebrew Step By Step*; Menahem Mansoor; 2:103

Israel in general; each one specifically. As is the case with most languages, when you are speaking to males and females, you use the male gender.

Now that we have the first portion of this verse straightened out; it simply means that God will protect women from bereavement (whether by miscarriage or loss of already born children) and from barrenness. However, this is predicated upon fulfilling vv. 24–25; that is, they Hebrews will not fall into the idolatry of the peoples who inhabit the promised land (v. 24) and that they serve Y^ehowah (v. 25).

Again, this does not mean that there would never be a miscarriage among the people or their animals; nor does this mean that no woman would be barren. However, there would be less of these things among God's people.

Again, this was accomplished by following God's laws, which protected the people in that particular age; and by God's direct blessing upon His people.

We know these things to be true. How many Jews do you know today? Or people who you know are Jewish? Now, how about Canaanites? Hittites? Amorites? I know exactly how many people you know from the last 3 groups: 0. These are peoples who, at one time, were much larger, more prosperous, and stronger than the Hebrew people. But, the Hebrew people are still here; their influence upon our culture is incalculable (well, actually, it is God's influence on our culture).

Certainly, there are many idolaters in the United States. How many of them worship a Hittite god? How many pray to a god of the Canaanites? Now, how many people in the United States pray to the God of the Hebrew people? How many people have believed in the God of the Hebrew people? There might be as many as 50% of Americans who do.

Exodus 23:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [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
miç ^o phâr (מִסְפָּר) [pronounced <i>mis^e-FAWR</i>]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
yâmîym (יָמַיִם) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #3117 BDB #398
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	1 st person singular, Piel imperfect	Strong's #4390 BDB #569

Translation: ...and I will fulfill your number of days.

Mâlê' (מָלֵא) [pronounced *maw-LAY*] means *to be full*. It can be translated in a good sense as *filled with abundance, plenitude*; and often when dealing with age or time, the implication is completion or fulfillment. It would be translated in a bad sense when context directs, as in Job 36:17 Jer. 16:18. You understand what this means. You have people whose lives seem to be cut short, lives which seemed to accomplish little. Even the phrase, *I am too young to die* doesn't quite convey the negative, as most people are never ready to die. This verse is the positive side; the lives of people who have accomplish all that was reasonable for them to accomplish; that they leave this life with nothing undone. Perhaps another way to convey this is that they are ready to spend

eternity with God. Losing them is a loss for their loved ones; however, their dying is a blessing. As Paul wrote to the Philippians, For to me, to live is Christ and to die is gain (Phil. 1:21).

God would provide a fulfilling life for the people; a life of overflowing blessing; a life which is satisfying and complete.

The fulfillment of days is all about quality and quantity. Many in Israel would be born and they would live long and prosperous lives (I am not confining prosperity to material prosperity).

Exodus 23:26 Miscarriages and barrenness will not be [known] in your land; and I will fulfill your number of days.

V. 26 can sound and mean something entirely different, depending upon the translation:

<i>The Amplified Bible</i>	None shall lose her young by miscarriage or be barren in your land; I will fulfill the number of your days.
<i>The Emphasized Bible</i>	There shall be nothing casting its young or barren in thy land,—the number of thy days will I make full.
NASB	There shall be no one miscarrying or barren in your land: I will fulfill the number of your days.
NIV	And none will miscarry or be barren in your land. I will give you a full life span.
Owen's Translation	None shall be casting her young or be barren in your land; the number of your days I will fulfil.

Exodus 23:25–26 You will all serve Jehovah your God instead of the gods of the heathen and He will bless your bread and your water. I will removed diseases and plagues from your midst. Miscarriages and barrenness will not be known in your land. I will makes your days in the land fulfilling.

Chapter Outline

Charts, Graphics and Short Doctrines

Israel Incrementally Takes Control of the Land

My terror I will send to your faces and I have put to flight all the people who you come in against them. And I have give all of your enemies unto you a neck. And I have sent the hornet to your faces and I have driven out the Hivite, the Canaanites and the Hittite from to your faces. I have not driven them out from your faces in a year one and is the land desolate and many against you life of the field. A little a little I will drive him out from your faces as far as that you increase and you have possessed the land.

Exodus
23:27–30

I will send My terror before you and I will put to flight all of the people who you come in [to the land to be] against them. I will give the back of all your enemies to you. I will send in the hornet before you and drive out the Hivite, the Canaanite and the Hittite from before you. I will not drive them out from before you in the first year, the land will be desolate and much wildlife of the field will be against you. Little [by] little I will drive them out from before you until you increase [in population and strength] and take the land.

I will send My terror into the land before you, and begin to chase off tho people who will come against you when you enter the land. Your enemies will retreat before you. I will send in natural enemies against the Hivite, the Canaanite and the Hittite and drive them out right in front of you. I will not completely drive out your enemies in the first year, then the land will become desolate and the wildlife will multiply against you. Little by little, I will drive your enemies out of the land, so that, as you increase in population and strength, you may take the land.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	My terror I will send to your faces and I have put to flight all the people who you come in against them. And I have give all of your enemies unto you a neck. And I have sent the hornet to your faces and I have driven out the Hivite, the Canaanites and the Hittite from to your faces. I have not driven them out from your faces in a year one and is the land desolate and many against you life of the field. A little a little I will drive him out from your faces as far as that you increase and you have possessed the land.
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	. . I will send My terror before thee, and will perturb all the people among whom thou shalt come to fight against them, and I will make all thy adversaries turn their back before thee. I will send the hornet before thee, and it shall drive out the Hivae and Kenaanaee and the Hittae from before thee. I will not expel them before thee in one year, lest the land be made desolate., and the beasts of the field multiply against thee. By little and little I will drive them out before thee, until thou shalt be increased and inherit the lan.
Targum (Pseudo-Jonathan)	My terror will I send before thee, and will perturb all the peoples to whom thou comest, that thou mayest wage battle against them; and I will make all thy enemies turn back before thee. And I will send the hornet before thee to drive out the Hivae, and Kenaanaee, and Hitaee, from before thee. I will not expel them before thee in one year, lest the land become a wilderness, and the beasts of the field multiply upon thee, when they come to eat their carcasses, and injure thee. By little and little I will drive them out before thee, until thou art increased, and inherit the land.
Revised Douay-Rheims	I will send my fear before you, and will destroy all the people to whom you shall come: and will turn the backs of all your enemies before you. Sending out hornets before, that shall drive away the Hevite, and the Chanaanite, and the Hethite, before you come in. I will not cast them out from your face in one year: lest the land be brought into a wilderness, and the beasts multiply against you. By little and little I will drive them out from before you, till you be increased, and do possess the land.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. I will send my terror before you, and will confuse all the people to whom you come, and I will make all your enemies turn their backs to you. I will send the hornet before you, which will drive out the Hivite, the Canaanite, and the Hittite, from before you. I will not drive them out from before you in one year, lest the land become desolate, and the animals of the field multiply against you. Little by little I will drive them out from before you, until you have increased and inherit the land.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . I will send my fear before you and will destroy all the peoples against whom you shall go to war, and I will make all your enemies flee from you. And I will send fierce armies before you, and will destroy the Canaanites and the Hittites from before you. I will not destroy them from before you in one year, lest the land become desolate and the wild beasts multiply against you. Little by little I will destroy them before you, till you become strong and inherit the land.
Updated Brenton (Greek)	And I will send terror before you, and I will strike with amazement all the nations to which you shall come, and I will make all your enemies to flee. And I will send hornets before you, and you shall cast out the Amorites and the Hivites and the Canaanites and the Hittites from you. I will not cast them out in one year, lest the land become desolate, and the beasts of the field multiply against you. By little <i>and</i>

little I will cast them out from before you, until you shall be increased and inherit the earth.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I will send my fear before you, putting to flight all the people to whom you come; all those who are against you will go in flight, turning their backs before you. I will send hornets before you, driving out the Hivite and the Canaanite and the Hittite before your face. I will not send them all out in one year, for fear that their land may become waste, and the beasts of the field be increased overmuch against you. Little by little I will send them away before you, till your numbers are increased and you take up your heritage in the land.
Easy English	I will go in front of you and I will make everyone afraid of me. I will confuse the people in every country where you go. I will cause all your enemies to run away from you. I will send in front of you cruel insects that fly. These will cause the Hivites, the Canaanites and the Hittites to run away from you. But I will not remove these people in one year. If I did that, the country would become empty. And then there would be too many wild animals. I will remove them slowly, one group after another group. Then you will become strong and you will fill the country yourselves.
Easy-to-Read Version–2001	"When you fight against your enemies, I will send my great power before you.[416] I will help you defeat all your enemies. The people that are against you will become confused in battle and run away. I will send the hornet in front of you. He will force your enemies to leave. The Hivite people, the Canaanite people, and the Hittite people will leave your country. But I will not force all those people out of your land quickly. I will not do this in only one year. The land will be empty if I force the people out too fast. Then all the wild animals would increase and control the land. And they would be much trouble for you. So I will force those people out of your land very slowly. You will continue to move across the land. And wherever you go I will force the other people to leave.
Easy-to-Read Version–2006	"When you fight against your enemies, I will send my great power before you. [Or "News of my power will go before you, and your enemies will be frightened."] I will help you defeat all your enemies. The people who are against you will become confused in battle and run away. I will send the hornet [A stinging insect like a large wasp or bee. Here, it might mean "God's angel" or "his great power."] in front of you. He will force your enemies to leave. The Hivites, Canaanites, and Hittites will leave your country. But I will not force all of them out of your land quickly. I will not do this in only one year. The land will be empty if I force the people out too fast. Then all the wild animals would increase and control the land. And they would be much trouble for you. So I will force them out of your land very slowly. I will do this as you grow and eventually take the land to be your own.
<i>God's Word™</i>	"I will send my terror ahead of you and throw any nation you meet into a panic. I will make all your enemies flee from you. I will spread panic ahead of you to force the Hivites, Canaanites, and Hittites out of your way. I will not force them out of your way in one year. Otherwise, the land would be deserted, and wild animals would take over. Little by little I will force them out of your way until you have increased enough in number to take possession of the land.
Good News Bible (TEV)	"I will make the people who oppose you afraid of me; I will bring confusion among the people against whom you fight, and I will make all your enemies turn and run from you. I will throw your enemies into panic;[a] I will drive out the Hivites, the Canaanites, and the Hittites as you advance. I will not drive them out within a year's time; if I did, the land would become deserted, and the wild animals would be too

	many for you. Instead, I will drive them out little by little, until there are enough of you to take possession of the land.
<i>The Message</i>	“And I’ll send Despair on ahead of you. It will push the Hivites, the Canaanites, and the Hittites out of your way. I won’t get rid of them all at once lest the land grow up in weeds and the wild animals take over. Little by little I’ll get them out of there while you have a chance to get your crops going and make the land your own. I will make your borders stretch from the Red Sea to the Mediterranean Sea and from the Wilderness to the Euphrates River. I’m turning everyone living in that land over to you; go ahead and drive them out.
Names of God Bible NIRV	. “I will send my terror ahead of you. I will throw every nation you meet into a panic. I will make all your enemies turn their backs and run away. I will send hornets ahead of you. They will drive the Hivites, Canaanites and Hittites out of your way. But I will not drive them out in just one year. If I did, the land would be deserted. There would be too many wild animals for you. I will drive them out ahead of you little by little. I will do that until there are enough of you to take control of the land.
New Simplified Bible	»I will send my terror ahead of you and throw any nation you meet into a panic. I will make all your enemies flee from you. »I will throw your enemies into panic! I will drive out the Hivites, the Canaanites, and the Hittites as you advance. »I will not drive them out within a year’s time. If I did, the land would become deserted. There would be too many wild animals for you. »I will drive them a few at a time, until there are enough of you to take possession of the land.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	I will terrify those nations and make your enemies so confused that they will run from you. I will make the Hivites, Canaanites, and Hittites panic as you approach. But I won't do all this in the first year, because the land would become poor, and wild animals would be everywhere. Instead, I will force out your enemies little by little and give your nation time to grow strong enough to take over the land.
The Living Bible	“The terror of the Lord shall fall upon all the people whose land you invade, and they will flee before you; and I will send hornets to drive out the Hivites, Canaanites, and Hittites from before you. I will not do it all in one year, for the land would become a wilderness, and the wild animals would become too many to control. But I will drive them out a little at a time, until your population has increased enough to fill the land.
New Berkeley Version	.
New Life Version	I will send My fear before you. The people you meet will be afraid. And I will make all those who hate you run away from you. I will send hornets before you. They will drive out the Hivites, the Canaanites and the Hittites before you come. I will not move them out of your way in one year. So the land will not become a waste, and the animals of the field become too many for you. I will drive them out a few at a time, until you become many and take the land for your own.
New Living Translation	“I will send my terror ahead of you and create panic among all the people whose lands you invade. I will make all your enemies turn and run. I will send terror[e] ahead of you to drive out the Hivites, Canaanites, and Hittites. But I will not drive them out in a single year, because the land would become desolate and the wild animals would multiply and threaten you. I will drive them out a little at a time until your population has increased enough to take possession of the land.
Unlocked Dynamic Bible	I will cause the people who oppose you to become very afraid of me. I will kill all of the people that you come close to. Then I will cause them to turn around and run away from you. I will cause your enemies to become terrified. I will expel the Hiv, Canaan, and Heth people groups from your land. I will not remove all of them in

less than one year. If I did that, your land would become deserted, and there would be very many wild animals that would attack you. I will remove those people groups slowly, a few at a time, until the number of your people increases and you are able to live everywhere in the land.

Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible I will send terror ahead you, all the nations in the land you're entering will be amazed by you, and I will make all your enemies run from you. I will send hornets ahead of you to drive the Amorites, Evites, Canaanites, and the Chettites away from you. I won't throw them out in the first year, so the fields don't grow wild and allow wild animals to multiply there. But before long, I will start throwing them out ahead of you, until you grow and inherit the land.

Beck's American Translation .

Common English Bible My terrifying reputation will precede you, and I'll throw all the people that you meet into a panic. I'll make all your enemies turn their backs to you. I'll send insect swarms in front of you and drive out the Hivites, the Canaanites, and the Hittites before you. I won't drive them out before you in a single year so the land won't be abandoned and the wild animals won't multiply around you. I'll drive them out before you little by little, until your numbers grow and you eventually possess the land.

Updated Knox Bible

I mean to make the fear of me go in front of you, bringing destruction upon the whole people you go to meet; all your enemies will turn their backs before you. I will send in hornets first, to make cowards of Hevite and Chanaanite and Hethite before ever you go in. Only I will not drive them out before you all in one year; that would make a wilderness of the land, and the wild beasts in it would multiply, to your harm. I will make them yield little by little before your onset, so that you will have time to increase, and populate the land.

Translation for Translators

I will cause the people who oppose you to become very afraid of me. I will cause the people whom you fight against to become very confused. And then I will cause them to turn around and run away from you. 28 I will cause your enemies to become terrified. And I will expel the Hiv, Canaan, and Heth people-groups from your land. I will not expel *all of* them in less than one year. If I did that, your land would become deserted, and there would be very many wild animals *<that would attack you/you would not be able to control>*. I will expel those people-groups slowly, a few at a time, until the number of your people increases and you are able to live everywhere in the land.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation I will send the dread of Me before you, and I will discomfit all the people that you come into contact with, and I will make all your enemies turn the napes of their necks to you. I will send the hornet before you, and it will drive out the Hivite, the Canaanite, and the Hittite from before you. I will not drive them out in a single year; I would not have the land become desolate and the field animals become many against you. I will drive them out little by little from before you, until you are fruitful and can be allotted the land.

Ferrar-Fenton Bible

Promises to the Faithful.

' I will send My terror before your face, and will terrify every Nation when you arrive at them; and I will make all your enemies to turn their back to you. And I will send the Destroyer before you, and drive out the Hitites and the Cananites and the Hivites from before your approach. I will not drive them away in a year from before

you, lest the earth should become waste, and the beasts of the field should increase upon you. I will drive them out little by little before you, until you multiply and can inherit the country.

God's Truth (Tyndale)

I will send my fear before you and will kill all the people *where you shall go. And I will make all your enemies turn their backs unto you, and I will send hornets before you, and they shall drive out the Hevites, the Cananites and the Hethites before you. I will not cast them out in one year, least the land grow to a wilderness: and the beasts of the field multiply upon you. But a little and a little I will drive them out before you, until you be increased that you may inherit the land. *where=what ever place, result, or condition.

HCSB

"I will cause the people ahead of you to feel terror [Lit *will send terror of Me ahead of you*] and throw into confusion all the nations you come to. I will make all your enemies turn their backs to you in retreat. I will send the hornet [Or *send panic*] in front of you, and it will drive the Hivites, Canaanites, and Hittites away from you. I will not drive them out ahead of you in a single year; otherwise, the land would become desolate, and wild animals would multiply against you. I will drive them out little by little ahead of you until you have become numerous [Lit *fruitful*] and take possession of the land.

International Standard V

"I'll go ahead of you and terrorize all the people to whom you are coming. I'll confuse your enemies and make them turn their backs on you and run away. [The Heb. lacks *and run away*] I'll send hornets ahead of you and they'll drive out the Hivites, the Canaanites, and the Hittites before you. I won't drive them out before you in a single year, so that the land does not become desolate and so that wild animals do not overrun you. I'll drive them out ahead of you little by little until you increase in numbers [Lit. *you are fruitful*] and possess the land.

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

NIV, ©2011

Peter Pett's translation

Unfolding Bible Literal Text

Unlocked Literal Bible

I will send fear of myself on those into whose land you advance. I will kill all the people whom you meet. I will make all your enemies turn their backs to you in fright. I will send hornets before you that will drive out the Hivites, Canaanites, and the Hittites from before you. I will not drive them out from before you in one year, or the land would become abandoned, and the wild animals would become too many for you. Instead, I will drive them out little by little from before you until you become fruitful and inherit the land.

Urim-Thummim Version

I will send My terror in front of you and will discomfort all the people you come in contact with, and I will make all your enemies bow their necks to you. I will send hornets in front of you that will drive out the Hivite, Canaanite and the Hittite from before you. I will not expel them from you in one year because the land would become desolate and the animals in the field would multiply against you. But little by little I will expel them from you until you have branched off and inherit the land.

Wikipedia Bible Project

My threat I will send before you, and I will kill the whole people which you shall come against, and I will offer up all your enemies to you prone. And I will send the wasp before you, and he will evict the Chivite and the Canaanite and the Hittite from before you. I will not evict them from you in one year, lest the land will become wasteland, and the animals of the fields will multiply upon it. Little by little I will evict them from your presence, until you will be fertile and inherit the land.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Now I will send my terror ahead of you and throw into confusion all the people you encounter; I will make all your enemies turn and flee before you. I will send hornets

The Heritage Bible

ahead of you to drive out the Hivites, the Canaanites and the Hittites. I will not drive them out in a single year lest the land become a desert and the wild beasts increase and molest you. I will drive them out before you little by little until your number increase and you are able to take possession of the land.

I will send my dread before your face, and will put in commotion all the people to whom you shall come, and I will cause all those who hate you to give their backs to you. And I will send the one who strikes before you, who shall drive out the Hivite, the Canaanite, and the Hittite, from before your face. See Note Jos 24:12 I will not drive them out from before your face in one year lest the land becomes desolate, and the living creatures of the field multiply against you. I will drive them out little by little from before your face, until that you bear fruit, and inherit the land.

¹²24:12 the one who strikes, tsirah. Tsirah, Strong's number 6880, occurs in the Bible only three places. Each place, Ex 23:28, Deu 7:20, and Jos 24:12, say basically the same thing, that Jehovah God will send the tsirah before their face to drive out the wicked inhabitants of the land. It is a form of the word tsara, 6879, and 6883, which means to strike (with leprosy) or to strike (with destruction or uncleanness, etc.). The only reason that tsirah has been given the meaning of hornet or wasp is because ancient translators did not know what was meant by tsirah, and they gave it the meaning of hornet. Our principle of interpreting a word, when its meaning is not otherwise clear, is to go strictly by its use in the Bible, and by its context where it is used. Read Ex 23:27-31. In verse 27 God promises to send His fear before their face. Then in the remaining verses He promises, I will destroy your enemies. I will drive them out. Etc. If you read the entire passage carefully it is clear that God will drive out these evil people supernaturally. I realize that if God sent droves of hornets which made the inhabitants flee the country, this most likely would be supernatural. It would especially be supernatural if after the hornets drove out the Canaanites, they then disappeared, or at least did not bother Israel, but no account of such a thing exists anywhere in Scripture. If you simply forget that the word hornet was ever used, and leave tsirah untranslated, and read the whole passage, you would have to conclude that tsirah is something or someone supernatural which God sends. When you read Deu 7:18-21 and leave tsirah untranslated you get the same impression. In Deu 7:18-19 God mentions the signs and miracles they saw in Egypt. God did destroy Egypt with frogs, lice, flies, locusts, and other physical plagues, but all of these are clearly spelled out in the story, and we are not left without clear knowledge as to what these things were. But Moses in recounting this in Deu only mentions the signs and miracles God will do in Canaan by sending the tsirah before their face until all the inhabitants are destroyed. And when you read it in the third place in the Bible, Jos 24:12, after it has happened, Joshua gave an interpretation of its meaning: not with your sword, nor with your bow. If you turn to Numbers 21:24 the Word of God states clearly that Moses and Israel struck Sihon and his people with the mouth of the sword, and Joshua continued to strike every place and people with the sword, even after the supernatural manifestations that clearly were God's doings and not man's. Now we know that the Bible does not contradict itself, so here is what we understand: Moses in Num 21:24 is stating the fact as it is from the human point of view - that Israel struck Sihon with the mouth of the sword; and Joshua is stating the truth in the unseen world, from God's viewpoint, that the real cause of the defeat of Sihon and his armies and all the Caananites was not the sword of Israel, but the supernatural Messenger of Jehovah who went before the face of Israel, and really gave the victory. Based upon all the foregoing explanation we have translated tsirah as the one who strikes, meaning the supernatural Messenger whom God invisibly sent before their face to guarantee their victory at every turn. In Judges 2:1 the Messenger of Jehovah Himself declares that He is the One Who brought them into Caanan, And the Messenger of Jehovah came up from Gilgal to Bochum, and said, I caused you to go up out of Egypt, and have brought you to the land which I swore to your fathers. The tsirah was the Messenger of Jehovah who struck the peoples of Caanan, Jos 5:13-15. He supernaturally consummated the victory in every place, as he made the walls of Jerecho fall, Jsh 6:20, and all the other miraculous events. See Note Gen 16:7.

New American Bible (2002)

"I will have the fear of me precede you, so that I will throw into panic every nation you reach. I will make all your enemies turn from you in flight,⁶ and ahead of you I will send hornets to drive the Hivites, Canaanites and Hittites out of your way. But not in one year will I drive them all out before you; else the land will become so desolate that the wild beasts will multiply against you. Instead, I will drive them out little by little before you, until you have grown numerous enough to take possession of the land.

⁶[28] Hornets: some understand this figuratively of various troublesome afflictions; others translate the Hebrew word as "leprosy." Cf ⇒ Deut 7:20; ⇒ Joshua 24:12; ⇒ Wisdom 12:8.

New American Bible (2011)

I will have the terror of me precede you, so that I will throw into panic every nation you reach. I will make all your enemies turn from you in flight, and ahead of you I will send hornets* to drive the Hivites, Canaanites and Hittites out of your way. But I will not drive them all out before you in one year, lest the land become desolate and the wild animals multiply against you. Little by little I will drive them out before

you, until you have grown numerous enough to take possession of the land.
Dt 2:25; 7:20–22

* [23:28] **Hornets:** the Hebrew sir'ah is a disputed term, but according to ancient interpreters it refers to hornets that were unleashed against the enemy to sting them and cause panic (cf. Dt 7:20; Jos 24:12; Wis 12:8). Others associate the word with plagues or troublesome afflictions.

New English Bible–1970

I will send my terror before you and throw into confusion all the peoples whom you find in your path. I will make all your enemies turn their backs. I will spread panic before you to drive out in front of you the Hivites, the Canaanites and the Hittites. I will not drive them out all in one year, or the land would become waste and the wild beasts too many for you. I will drive them out little by little until your numbers have grown enough to take possession of the whole country.

New Jerusalem Bible

'I shall send terror of myself ahead of you; I shall throw all the peoples you encounter into confusion, and make all your enemies take to their heels. I shall send hornets ahead of you to drive Hivite, Canaanite and Hittite out before you. I shall not drive them out ahead of you in a single year, or the land might become a desert where wild animals would multiply to your cost. I shall drive them out little by little before you, until your numbers grow sufficient for you to take possession of the land.

New RSV

Revised English Bible–1989

I shall send terror of me ahead of you and throw into panic every people you find in your path. I shall make all your enemies turn their backs towards you. I shall spread panic before you to drive out the Hivites, the Canaanites, and the Hittites in front of you. I shall not drive them out all in one year, or the land would become waste and the wild beasts too many for you, but I shall drive them out little by little until you have grown numerous enough to take possession of the country.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

exeGesés companion Bible .

Hebraic Roots Bible .

Israeli Authorized Version

I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send shofarets before thee, which shall drive out the Hivite, the Kenaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

The Israel Bible (beta) .

JPS (Tanakh—1985) .

Kaplan Translation .

The Scriptures 1998

“I shall send My fear before you, and cause confusion among all the people to whom you come, and make all your enemies turn their backs to you.
“And I shall send hornets before you, which shall drive out the Hivite, the Kena'anite, and the Hittite from before you.
“I shall not drive them out from before you in one year, lest the land become a waste and the beast of the field become too numerous for you.
“Little by little I shall drive them out from before you, until you have increased, and you inherit the land.

Tree of Life Version

“I will send My terror before you and throw all the people to whom you will come into panic, and make all your enemies turn their backs to you. I will send the hornet before you, which will drive out the Hivites, the Canaanites and the Hittites, from before you. I will not drive them out from before you in a single year. Otherwise the

land would become desolate, and the animals of the field will multiply against you. But little by little I will drive them out from before you, until you are fruitful. Then you will possess the land.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND I WILL SEND TERROR BEFORE YOU, AND I WILL STRIKE WITH AMAZEMENT ALL THE NATIONS TO WHICH YOU SHALL COME, AND I WILL MAKE ALL YOUR ENEMIES TO FLEE. AND I WILL SEND HORNETS BEFORE YOU, AND YOU SHALL CAST OUT THE AMORITES AND THE HEVITES, AND THE CANAANITES AND THE CHETTITES FROM YOU. I WILL NOT CAST THEM OUT IN ONE YEAR, LEST THE LAND BECOME DESOLATE, AND THE BEASTS OF THE FIELD MULTIPLY AGAINST YOU. BY LITTLE AND LITTLE I WILL CAST THEM OUT FROM BEFORE YOU, UNTIL YOU SHALL BE INCREASED AND INHERIT THE EARTH.
Awful Scroll Bible	I was to send my terror out turned before yous, and I am to have confounded the people to where yous were to come in. I was to give to yous the necks of they being your enemy. I am to have sent out hornets turned before them, even am I to have driven out the Hivite, Canaanite, and Hittite, from being turned before yous. Was I to drive them out from being turned before yous, in one year? - The solid grounds are to become desolate, and that living in the field are to become abounding. Little by little was I to drive them out turned before yous. Yous were to be fruitful and are to have possessed the solid grounds.
Charles Thompson OT Concordant Literal Version	. I shall send the dread of Me before you, I will discomfit all the people against whom you shall come, and I will make all your enemies turn the nape of their necks to you. I will send the hornet before you, and it will drive out the Hivite, the Canaanite and the Hittite from before you. I shall not drive them out from before you in one year lest the land should become desolate, and the field animal be many against you. Little by little shall I drive them out from before you until you are fruitful and you are allotted the land.
Darby Translation exeGeses companion Bible	. I send my fear at your face and agitate all the people to whom you come and I give so that all your enemies turn their neck to you: and I send hornets at your face to expel the Hiviy, the Kenaaniy and the Hethiy from your face. I expel them not from your face in one year; lest the land become desolate and the live being of the field be many against you: little by little I expel them from your face, until you bear fruit and inherit the land.
Orthodox Jewish Bible	I will send My ehmah (terror) ahead of thee, and will throw into confusion all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send the tzirah (hornet) ahead of thee, which shall drive out the Chivi, the Kena'ani, and the Chitti, from before thee. I will not drive them out from before thee in shanah echat; lest ha'aretz become desolate, and the beast of the sadeh multiply against thee. Me'at me'at (little by little) I will drive them out from before thee, until thou be increased, and inherit ha'aretz.
Rotherham's <i>Emphasized B.</i>	.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

I will send My terror ahead of you, and I will throw into confusion all the people among whom you come, and I will make all your enemies turn their backs to you [in flight]. I will send hornets ahead of you which shall drive out the Hivite, the Canaanite, and the Hittite before you. I will not drive them out before you in a single year, so that the land does not become desolate [due to lack of attention] and the [wild] animals of the field do not become too numerous for you. I will drive them out before you little by little, until you have increased and are strong enough to take possession of the land.

The Expanded Bible

“I will ·make your enemies afraid of me [^L send the dread of me before you]. I will confuse any people ·you fight against [^L against whom you come], and I will make all your enemies ·run away from [^L turn their backs to] you. I will send ·terror [or pestilence; or the hornet] ahead of you that will force the Hivites, Canaanites, and Hittites out of your way. But I will not ·force all those people out [drive them out] in only one year. If I did, the land would become ·a desert [desolate] and the wild animals would become too many for you. Instead, I will ·force those people [drive them] out ·slowly [little by little], until there are enough of you to ·take over [possess] the land.

The Geneva Bible

Kretzmann's Commentary

I will send My fear before thee, causing all the heathen to be filled with apprehension and dread, and I will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs upon thee, in flight, without having so much as begun a battle. And I will send hornets before thee, a figurative expression to denote the utmost terror, caused probably by some severe epidemic which the Lord sent to frighten the Canaanites, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee. I will not drive them out from before thee in one year, as the Lord could very easily have done, lest the land become desolate, and the beast of the field multiply against thee, their numbers as yet not being great enough to occupy the entire country. Cf Deut. 7:22; Lev. 26:22; Joshua 13:1-7. By little and little I will drive them out from before thee, until thou be increased and inherit the land; while the heathen nations as such would be destroyed, individuals would still be found throughout the country until such a time as the growing number of the Israelites would crowd them out.

Syndein/Thieme

The Voice

My fear and My dread will move ahead of you, and wherever you go people will greet you with panic and confusion. I will see to it that all of your enemies turn and run from you. I will unleash hornets ahead of you; and they will drive out the Hivites, Canaanites, and Hittites *from the land* before you. Now I will not do all this in a single year, because the land would become a wasteland, overpopulated with wild animals *that would roam unchecked*. Rather, I will drive them out a little at a time—a few here, a few there—until your numbers grow and you are strong enough to take over the land *and its care*.

Bible Translations with Many Footnotes:

The Complete Tanach

I will send My fear before you, and I will confuse all the people among whom you shall come, and I will make all your enemies turn their backs to you.

and I will confuse: Heb. יתמהו, like יתרממה (I will confound), and its Aramaic translation is שגשגא. Likewise, any word whose verb root has the last letter doubled, when it is converted to speak in the תרלפע form [i.e., the first person past tense], in some instances the doubled letter is dropped [i.e., the third letter of the root], and a “dagesh” is placed into the [second] letter, and it is vowelized with a “melupum” [a “cholam”], like יתמהו [in this verse is] from the same root as in “and the wheel of his wagon shall be confused (סמהו)” (Isa. 28:28); “And I turned about (יתובסו)” (Eccl. 2:20), [which is] from the same root as “and go around (בבסו)” (I Sam. 7:16); “I was poor (יתולד)” (Ps. 116:6), from the same root as “became impoverished (וללד)” (Isa. 19:6); “have I engraved you (יתקח)” (Isa. 49:16), from the same root as “resolves of (יקקח) heart” (Jud. 5:15); “whom did I oppress (יתצר)” (I Sam. 12:3), from the same root as “When he oppressed צר, he abandoned the poor” (Job 20:19). The one who translates יתמהו as לטקא, “and I will kill,” is in error, because if this was from the same root as התים, death, the “hey” of this word would not be vowelized with a “pattach,” and the “mem” would not be punctuated with a “dagesh” and not be vowelized with a “melupum,” rather יתמהו (with a “tzeirei,”) like “and You will kill (תתמהו) this nation” (Num. 14:15), and the “tav” would be punctuated with a “dagesh,” because it would represent two “tav” s, one a root letter (תומ) and one [“tav”] a suffix, like “I said, (יתרמא)” “I sinned (תאטח),” “I did (יתישע),” and so, in “and I will give (יתתנו),” the “tav” is punctuated with a “dagesh,” because it comes instead of two [“tav” s], because there should have been three “tav” s, two of the root, like “on the day the Lord delivered up (תתך)” (Josh. 10:12), “it is a gift of (תתך) God” (Eccl. 3:13), and the third [“tav”] as a suffix.

their backs: That they will flee from before you and turn their backs to you.

And I will send the tzir'ah before you, and it will drive out the Hivvites, the Canaanites, and the Hittites from before you.

the tzir'ah: [This was] a kind of flying insect, which would strike them [people] in their eyes, inject venom into them, and they would die (Tanchuma 18). The tzir'ah did not cross the Jordan, and the Hittites and the Canaanites are [those of] the land of Sihon and Og. Therefore, out of all the seven nations [the Torah] did not count [any] but these. As for the Hivvites, although they were on the other side of the Jordan, in tractate Sotah (36a) our Rabbis taught: It stood on the bank of the Jordan and cast venom upon them.

I will not drive them away from before you in one year, lest the land become desolate and the beasts of the field outnumber you.

desolate: Empty of human beings, since you are few and there are not enough of you to fill it [the land].

and... outnumber you: Heb. יהבו, and will outnumber you. [The word יהבו is not an adjective, but a verb in the past tense. The “vav” converts it to the future.]

I will drive them out from before you little by little, until you have increased and can occupy the land.

until you have increased: Heb. יהפך. You will increase, an expression of fruit, similar to “Be fruitful (וּרְפָ) and multiply” (Gen. 1:28).

Kaplan Translation

I will cause [the people] who are in your path to be terrified of Me, and I will throw all the people among whom you are coming into a panic. I will make all your enemies turn their backs [and flee] from you.

I will send deadly wasps ahead of you, and they will drive out the Hivvites, Canaanites and Hittites before you.

I will not drive them out in a single year, however, lest the land become depopulated, and the wild animals become too many for you [to contend with].

I will drive [the inhabitants] out little by little, giving you a chance to increase and [fully] occupy the land.

I will cause...

Literally, 'I will send My terror ahead of you.'

deadly wasps

Some authorities identify the tzir'ah here with the hornet, *Vespa Orientalis*, a species that is known to multiply in time of war. It was known as a honey-producing insect (Makh'shirim 6:4), and in Talmudic times, was known to be dangerous (Shabbath 80b; Taanith 14a). Also see Deuteronomy 7:20, Joshua 24:12; Wisdom of Solomon 12:8.

According to others, tzir'ah denotes a type of plague (Saadia; Ibn Janach; Radak, Sherashim), perhaps related to leprosy (Ibn Ezra).

Hivites...

Only the nations to the east of the Jordan (Rashi). Cf. Joshua 24:12.

"I will send my terror⁶¹ before you, and I will destroy⁶² all the people whom you encounter; I will make all your enemies turn their backs⁶³ to you. I will send⁶⁴ hornets before you that will drive out the Hivite, the Canaanite, and the Hittite before you. I will not drive them out before you in one year, lest the land become desolate and the wild animals⁶⁵ multiply against you. Little by little⁶⁶ I will drive them out before you, until you become fruitful and inherit the land.

⁶¹tn The word for "terror" is אַמַּתִּי ('emati); the word has the thought of "panic" or "dread." God would make the nations panic as they heard of the exploits and knew the Israelites were drawing near. U. Cassuto thinks the reference to "hornets" in v. 28 may be a reference to this fear, an unreasoning dread, rather than to another insect invasion (Exodus, 308). Others suggest it is symbolic of an invading army or a country like Egypt or literal insects (see E. Neufeld, "Insects as Warfare Agents in the Ancient Near East," Or 49 [1980]: 30-57).

⁶²tn Heb "kill."

⁶³tn The text has "and I will give all your enemies to you [as] a back." The verb of making takes two accusatives, the second being the adverbial accusative of product (see GKC 371-72 §117.ii, n. 1).

⁶⁴tn Heb "and I will send."

⁶⁵tn Heb "the beast of the field."

⁶⁶tn The repetition expresses an exceptional or super-fine quality (see GKC 396 §123.e).

NET Bible®

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...I will send my terror <in front of> you, and I will confuse all the people which you come (to), and I will give the neck of all your attackers to you , and I will send the hornet <in front of> you, and she will cast out the one of "Hhiw ^{Town"}, the one of "Kena'an ^{Lowered"} and the one of "Hhet ^{Trembling in fear"}, from <in front of> you, I will not cast him out from your face in (one) year, otherwise, the land will (be) desolate and the living ones of the field will increase in number upon you, I will cast him out <little by little> from your face , until you reproduce and you inherit the land,...

- 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.

I will send My terror ahead of you, and throw into confusion all the people among whom you come, and I will make all your enemies turn *their* backs to you. I will send hornets ahead of you so that they will drive out the Hivites, the Canaanites, and the Hittites before you. I will not drive them out before you in a single year, that the land may not become desolate and the beasts of the field become too numerous for you. I will drive them out before you little by little, until you become fruitful and take possession of the land.

New European Version .

New King James Version

“I will send My fear before you, I will cause confusion among all the people to whom you come, and will make all your enemies turn *their* backs to you. And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you. I will not drive them out from before you in one year, lest the land become desolate and the beasts of the field become too numerous for you. Little by little I will drive them out from before you, until you have increased, and you inherit the land.

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

My terror I send before you, and I have put to death all the people among whom you comest, and I have given the neck of all your enemies unto you.

“And I have sent the hornet before you, and it has cast out the Hivite, the Canaanite, and the Hittite, from before you; I cast them not out from before you in one year, lest the land be a desolation, and the beast of the field has multiplied against you; little by little I cast them out from before you, till you are fruitful, and have inherited the land.

The gist of this passage:

God promises to go before the armies of Israel and instill fear in the indigenous peoples of Canaan, so that Israel might defeat them. God would give the land over to the Israelites little by little, so that there would be enough of them to settle it.

27-30

Exodus 23:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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
'êymâh (אֵימָה) [pronounced <i>ay-MAW</i>]	<i>terror, dread, horror, fear; idols</i>	feminine singular substantive with the 1 st person singular suffix	Strong's #367 BDB #33
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>	1 st person singular, Piel imperfect	Strong's #7971 BDB #1018
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

Exodus 23:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they literally translate to, <i>to your faces</i> . However, they properly mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> .			

Translation: I will send My terror before you...

The people of Israel are going to take the land. God is going to send them there and God will enter the land before them and send His terror or dread before them.

There is a considerable amount of war which is psychological, and if the inhabitants of Canaan begin by being afraid of the Hebrew people, that is half the battle. God would see to it that the people in the land of promise will be intimidated by Him and by the Hebrew people.

Exodus 23:27b

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
châmam (חָמַם) [pronounced <i>chaw-MAHM</i>]	<i>to put to flight, to route; to put into a commotion; to make a noise, to move noisily, to confuse, to discomfit, to destroy utterly, to make extinct (taking all of the meanings given by BDB and Gesenius)</i>	1 st person singular, Qal perfect	Strong's #2000 BDB #243
'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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'am (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 definite article	Strong's #5971 BDB #766
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bôw' (בֹּא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	2 nd person masculine singular, Qal imperfect	Strong's #935 BDB #97

Exodus 23:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	Strong's #none BDB #88

Translation: ...and I will put to flight all of the people who you come in [to the land to be] against them.

The people in the land, simply because they know that Israel is coming, will be predisposed to retreat. There are many things which happen in the book of Joshua which make it clear that God has made the people well-known. What we read here was generally fulfilled in the book of Joshua.

Exodus 23:27c

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
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כָּל) [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
'âyab (אֹיְבָבִים) [pronounced aw-YA ^B V]	<i>enemies, those being at enmity with you; those with enmity, those with hostility</i>	masculine plural, Qal active participle; with the 2 nd person masculine singular suffix	Strong's #340 & #341 BDB #33
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
'ôreph (עֹרֵף) [pronounced GO-rehf]	<i>neck, back of neck; back</i>	masculine singular noun	Strong's #6203 BDB #791

To give the neck means to turn away from someone, to turn one's back (that is, to flee). Hard of neck means obstinate, hard-headed.

Translation: I will give the back of all your enemies to you.

What this means is, God will make the enemies fear Israel and they will run from them.

Exodus 23:27 I will send My terror before you and I will put to flight all of the people who you come in [to the land to be] against them. I will give the back of all your enemies to you.

With what God had done on behalf of the Hebrews in the exodus from Egypt, many of those who dwelt in the land of Canaan were afraid of them. They were afraid of the Hebrews because of Y^ehowah Who led them. Rahab the prostitute told Joshua, "I know that Y^ehowah has give you the land, and that the terror you has fallen on us, and that all the inhabitants of the land have become demoralized before you." (Joshua 2:9).

We find the word for *thrown into confusion* in Joshua 10:10a. Joshua is warring with five kings. The battle is summarized by: *And the Lord confounded them before Israel, and He killed them with a great slaughter at Gibeon.* This is one of the many verses which fulfills God's promise from Ex. 23:27.

Enemies turning their backs to the Hebrews means that they are running away from the Hebrews in battle. This was also fulfilled in Joshua 10:10 (as well as elsewhere): *And He pursued them by the way to the ascent of Beth-horon, and struck them down as far as Azekah and Makkedah.* People have their backs to you when you pursue them.

Exodus 23:28a			
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
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<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>	1 st person singular, Qal perfect; what is sent (<i>messengers, a message</i>) is implied	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
tsir ^e âh (צִרְעָה) [pronounced <i>tsihr-AW</i>]	<i>hornet (s), wasp (s)</i>	feminine singular collective noun with the definite article	Strong's #6880 BDB #864
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

Together, they literally translate to, *to your faces*. However, they properly mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Translation: I will send in the hornet before you...

I believe I would understand this to mean that God would use natural forces against the enemies of Israel.

There appears to be general agreement on the word *hornet* here in so many translations simply because most translators do not have an alternative to the KJV. Interestingly enough, only the Heritage Bible explored this topic in any sort of detail.

The exact correct meaning is less important to us today as, we know that God did go into the land before Israel and prepare the land and the indigenous people to be conquered by Israel.

Exodus 23:28b

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
gârash (גָּרַשׁ) [pronounced <i>gaw-RASH</i>]	<i>to expel, to cast out, to throw out, to drive out [away]</i>	3 rd person feminine singular, Piel perfect	Strong's #1644 BDB #176
'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
Chivvîy (חִיבִי) [pronounced <i>khivv-VEE</i>]	<i>villagers, transliterated Hivite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #2340 BDB #295
'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
K ^e na'ăniy (כְּנַעֲנִי) [pronounced <i>k^e-nah-ġuh-NEE</i>]	<i>merchant, trader; and is transliterated Canaanite, Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
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
'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
Chittîy (חִיטִי) [pronounced <i>kh iht-TEE</i>]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 23:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular); with the 2 nd person masculine plural suffix	Strong's #6440 BDB #815

Together, the two prepositions and pānîym mean *from before, from the presence of, from a position before a person or object, from before a place*. However, this also expresses source or cause, and is also rendered *because of, on account of*. Literally, this is *from to faces of...*

With the 2nd person masculine plural suffix, this means, *from before you*.

Translation: ...and drive out the Hivite, the Canaanite and the Hittite from before you.

God will drive out the Hivites, Canaanites and Hittites. This means that Israel will attack and defeat them; or Israel would attack and they would retreat.

Exodus 23:28 I will send in the hornet before you and drive out the Hivite, the Canaanite and the Hittite from before you.

I am not positive as to the meaning of this verse. We find parallel verses in Deut. 7:20 and Joshua 24:12. When a word shows up so infrequently and the interpretation of the verse might depend upon it, one of the places to look is the Septuagint, the Greek translation of the Old Testament made several hundred years prior to our Lord's incarnation. They translate this word *wasp*, but, as the NIV notes point out, this could have been an educated guess. This Hebrew word is applied to a number of different insects, the largest of which corresponds with our English word for hornet.

One theory is that these are literal hornets, a carnivorous insect whose sting is painful and, due to the large amount of injected venom, sometimes even dangerous. Since the Hebrew word also takes in the wasp, it is possibly a reference to wasps who live in large groups with their nests suspended from tree branches. A group of soldiers passing through could conceivably upset a colony and cause widespread panic either prior to a battle or even during a battle. Such a panic could reverse the outcome of a confrontation. Furthermore, we have seen what God did with the insects in Egypt, as Israel's enemies had heard, so they might have been even more skittish concerning insect attacks and the attacks could have been in reality much more devastating than normal (the latter explanation seeming to be the most reasonable for this verse).

In any case, God has prepared to land for the invasion of the Jew, in such a way that the people occupying the land would be neutralized, preoccupied or frightened. This should primarily be looked upon as a promise to the Jewish people that they would be able to possess the land despite the large number of war-like peoples living in the land. We may not know the agent or agents which God has employed to enable the Israelites to defeat and displace the much more numerous, experienced and powerful groups of people who inhabit the land, but God is assuring them that this has been taken care of.

Exodus 23:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לא') [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gârash (גָּרַשׁ) [pronounced <i>gaw-RASH</i>]	<i>to expel, to cast out, to throw out, to drive out [away]</i>	1 st person singular, Piel perfect	Strong's #1644 BDB #176
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815
Together, min + pânîym and the suffix mean <i>from before your face, out from before your face, from one's presence, from behind you, before you</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective; pausal form	Strong's #259 BDB #25

Translation: I will not drive them out from before you in the first year,...

My understanding would be that, God will be working with Israel from the very beginning, and that there will be considerable progress in the first year. However, God would not defeat all of Israel's enemies quickly, in just a year.

In fact, because of Israel's reversionism, God took many centuries before driving out the people from them. Much of this is spoken to in Judges 1 and examples are given throughout the book of the Judges.

Exodus 23:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פֶּן) [pronounced <i>pen</i>]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814

Exodus 23:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 feminine singular, Qal imperfect	Strong's #1961 BDB #224
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
sh ^e mâmâh/shimâmâh (שְׁמָמָה/שִׁמְמָה) [pronounced shem-aw-MAW/she-mahm-AW]	<i>desolate, desolation; a devastation, a waste</i>	feminine singular noun	Strong's #8077 BDB #1031

This is the first occurrence of this word.

Translation: ...the land will be desolate...

God must work quickly on Israel's behalf. Israel must move in and take the land and fill it up so that it is not desolate.

Exodus 23:29c

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
rab (רַב) [pronounced rah ^b v]	<i>many, much, great (in the sense of large or significant, not acclaimed); enough; a multiplication of</i>	masculine singular adjective	Strong's #7227 BDB #912
'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 2 nd person masculine singular suffix	Strong's #5921 BDB #752
chêy (חַי) [pronounced khay]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	feminine singular construct	Strong's #2416 BDB #313
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

Translation: ...and much wildlife of the field will be against you.

If there is not a quick occupation of the land of Canaan, the wild animal population will increase and become impossible to control. During that era of settling into a land, it took a very long time for people to build houses and clear the land for farming.

When one farms, there are certain animals which can destroy your crops or eat them before you are ready to harvest them. God allows us to determine our environment around us—that is, the house that we live in and the yard that we have—within certain limitations (we will not all live in 10,000 square foot mansions, but some of us will). God does not simply allow us to determine what our environment will be; this is part of our legacy as human beings.

Interestingly enough, God allows Israel's enemies to remain in the land—in limited numbers—so that a part of Israel's environs might be preserved from the destructive nature of some animals.

Bear in mind, at the same time, there are probably some indigenous people in the land who are willing to accept Israel's God; and, quite obviously, God wants this to be the case. God is not willing that any should perish.

Exodus 23:29 *I will not drive them out from before you in the first year, the land will be desolate and much wildlife of the field will be against you.*

God warns Moses that the control of the land—or, more specifically, large chunks of the land—would not materialize within a year. God will not allow the land to lie desolate for a long period of time nor allow for an overpopulation of wild animals during a time of desolation. This is elaborated upon below:

Exodus 23:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^e aṭ (מֵאֵט) [pronounced m ^e -GAHT]	<i>a little, fewness, few (-er, -est); small [matter, thing] almost; soon, shortly</i>	masculine singular noun; often used as an adverb or a comparative	Strong's #4592 BDB #589
m ^e aṭ (מֵאֵט) [pronounced m ^e -GAHT]	<i>a little, fewness, few (-er, -est); small [matter, thing] almost; soon, shortly</i>	masculine singular noun; often used as an adverb or a comparative	Strong's #4592 BDB #589
When this word is doubled, it can mean <i>little by little</i> .			
gāraṣh (גָּרַשׁ) [pronounced gaw-RASH]	<i>to expel, to cast out, to throw out, to drive out [away]</i>	1 st person singular, Piel imperfect	Strong's #1644 BDB #176
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pānîym (פְּנֵיַם) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

Together, min + pānîym and the suffix mean *from before your face, out from before your face, from one's presence, from behind you, before you*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that; by*.

Translation: Little [by] little I will drive them out from before you...

In order of Israel to begin to take control of the land, this is something that they must do little by little (God guiding them). This would allow the people to bring in their wives and children to claim the land and houses that they have just conquered.

Exodus 23:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
’ăsher (אשר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, ‘ad + ’ăsher literally mean <i>as far as which</i> ; they are correctly translated <i>until, until that, until the time, until that time, until then</i> ; referring generally to past time when used with a perfect tense and future when used with an imperfect tense.			
pârâh (פָּרָה) [pronounced <i>paw-RAW</i>]	<i>to bear fruit, to be fruitful; to bear young, to have lots of children</i>	2 nd person masculine singular, Qal imperfect	Strong's #6509 (& #6500) BDB #826
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
nâchal (נָחַל) [pronounced <i>naw-KHAHL</i>]	<i>to inherit, to get (take or receive) as a possession; to possess (as wealth or glory)</i>	2 nd person masculine singular, Qal perfect	Strong's #5157 BDB #635
This is the first occurrence of this word.			
’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
’erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...until you increase [in population and strength] and take the land.

Israel would begin to increase in size and strength, and they would take the land in Canaan.

Exodus 23:30 Little [by] little I will drive them out from before you until you increase [in population and strength] and take the land.

The Hebrew is literally *little little*; however, this would make little sense to us; however, *little by little* is a marvelous rendering of both the words and their idiomatic meaning. God will give to Israel portions of the land as they increase in population; and then He will give them another chunk of land, and then another. Their conquest of the land will not be like their leaving Egypt, which occurred in a relatively short time.

Exodus 23:27–30 I will send My terror into the land before you, and begin to chase off the people who will come against you when you enter the land. Your enemies will retreat before you. I will send in natural enemies against

the Hivite, the Canaanite and the Hittite and drive them out right in front of you. I will not completely drive out your enemies in the first year, then the land will become desolate and the wildlife will multiply against you. Little by little, I will drive your enemies out of the land, so that, as you increase in population and strength, you may take the land.

Chapter Outline

Charts, Graphics and Short Doctrines

The Borders of Israel; Warning Against Idolatry

And I have set your border from the sea of Cuph and as far as the sea of the Philistines; and from a desert-wilderness as far as the river, for I will give into your [plural] hand the ones dwelling in the land. And you have driven them out from your faces. You will not cut regarding them and not to their elohim a covenant. They will not remain in your land lest they cause you to sin regarding Me, for you will serve their elohim, for he is to you for a snare.”

Exodus
23:31–33

I have set your border from the sea of Cuph to the sea of the Philistines [the Mediterranean Sea]; from the desert-wilderness to the [Euphrates] river, for I will give the ones living in this land into your hand. You will drive them out from you. You will not establish a covenant with them nor with their elohim [= gods]. They will not remain in the land so that they do not cause you to sin regarding Me, for [they will cause] you [to] serve their elohim [= gods], for it will be a snare to you.”

Eventually, your border will extend from the sea of Cuph to the sea of the Philistines (that is, the Mediterranean Sea); from the desert-wilderness to the Euphrates River. I will give the people who live in this land into your hand; they will be under your control and you will drive them out away from you. You will not establish a covenant with them or with their gods because they will cause you to sin against Me and they will cause you to serve their gods. An alliance with this people will be a trap for you.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And I have set your border from the sea of Cuph and as far as the sea of the Philistines; and from a desert-wilderness as far as the river, for I will give into your [plural] hand the ones dwelling in the land. And you have driven them out from your faces. You will not cut regarding them and not to their elohim a covenant. They will not remain in your land lest they cause you to sin regarding Me, for you will serve their elohim, for he is to you for a snare.”

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

And I will appoint thy boundary from the sea of Suph unto the sea of the Philistaeae, and from the desert to the river; for I will deliver the inhabitants of the land into your hands, and thou shalt drive them out before thee. Thou shalt strike no covenant with them nor with their idols. They shall not dwell in thy land, lest they cause thee to commit sin before Me; for if thou serve their idols, it will be a stumbling block to thee.

Targum (Pseudo-Jonathan)

And I will set thy boundary from the sea of Suph, to the sea of the Philistaeae, and from the desert unto the Pherat; for I will deliver into your hand all the inhabitants of the land, and thou shalt drive them out from before thee. Thou shalt make no covenant with them, nor with their idols. Thou shalt not let them dwell in thy land, lest they cause thee to err, and to sin before Me, when thou dost worship their idols; for they will be a stumbling block to thee.

Revised Douay-Rheims	And I will set your bounds from the Red Sea to the sea of the Palestines, and from the desert to the river: I will deliver the inhabitants of the land into your hands, and will drive them out from before you. You shall not enter into league with them, nor with their gods. Let them not dwell in your land, lest perhaps you make you sin against me, if you serve their god: which undoubtedly will be a scandal to you.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	I will set your border from the Sea of Suf even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out before you. You shall make no covenant with them, nor with their deities. They shall not dwell in your land, lest they make you sin against me, for if you serve their deities, it will surely be a snare to you."
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	And I will set your boundaries from the Red Sea as far as the sea of the Philistines, and from the desert to the river Euphrates; for I will deliver the inhabitants of the land into your hands; and you shall destroy them. You shall make no covenant with them, nor with their idols. They shall not dwell in your land, lest they make you sin before me; you shall not serve their gods, lest they be a stumbling block to you.
Updated Brenton (Greek)	And I will set your borders from the Red Sea to the sea of the Philistines, and from the wilderness to the great river Euphrates; and I will give into your hand those that dwell in the land, and will cast them out from you. You shall make no covenant with them and their gods. And they shall not dwell in your land, lest they cause you to sin against Me; for if you should serve their gods, these will be an offense to you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I will let the limits of your land be from the Red Sea to the sea of the Philistines, and from the waste land to the river Euphrates: for I will give the people of those lands into your power; and you will send them out before you. Make no agreement with them or with their gods. Let them not go on living in your land, or they will make you do evil against me: for if you give worship to their gods, it will certainly be a cause of sin to you.
Easy English	I will decide where the edges of your country will be. The country will be from the Red Sea to the Sea of the Philistines. And it will be from the desert to the River Euphrates. I will give to you the people who live in these countries. Then you will send them away from you. Do not make any promises to them, or to their gods. Do not let them live in your country. They will certainly cause you to do wrong things against me. If you worship their gods, you will become their slaves.'
Easy-to-Read Version–2001	"I will give you all the land from the Red Sea to the Euphrates River. The western border will be the Philistine Sea (Mediterranean Sea), and the eastern border will be the Arabian Desert. I will let you defeat the people living there. And you will force all those people to leave. "You must not make any agreements with any of those people or their gods. Don't let them stay in your country. If you let them stay, they will be like a trap to you--they will cause you to sin against me. And you will begin worshipping their gods."
Easy-to-Read Version–2006	"I will give you all the land from the Red Sea [Or "Reed Sea," probably the part known as the Gulf of Aqaba. See 1 Kings 9:26] to the Mediterranean Sea, [Literally, "Philistine Sea."] and from the desert of Sinai to the Euphrates River. I will let you defeat the people living there and force them all to leave. "You must not make any agreements with any of those people or their gods. Don't let them stay in your country. If you let them stay, they will be like a trap to

you—they will cause you to sin against me. And you will begin worshiping their gods.”

God's Word™

“I will establish your borders from the Red Sea to the Mediterranean Sea and from the Sinai Desert to the Euphrates River. I will put the people living in the land under your control, and you will force them out of your way. Never make a treaty with them and their gods. Never let them live in your land, or they will make you sin against me and trap you into serving their gods.”

Good News Bible (TEV)

I will make the borders of your land extend from the Gulf of Aqaba to the Mediterranean Sea and from the desert to the Euphrates River. I will give you power over the inhabitants of the land, and you will drive them out as you advance. Do not make any agreement with them or with their gods. Do not let those people live in your country; if you do, they will make you sin against me. If you worship their gods, it will be a fatal trap for you.”

The Message

I will make your borders stretch from the Red Sea to the Mediterranean Sea and from the Wilderness to the Euphrates River. I'm turning everyone living in that land over to you; go ahead and drive them out.

“Don't make any deals with them or their gods. They are not to stay in the same country with you lest they get you to sin by worshiping their gods. Beware. That's a huge danger.”

Names of God Bible
NIRV

“I will make your borders secure from the Red Sea to the Mediterranean Sea. They will go from the desert to the Euphrates River. I will hand over to you the people who live in the land. You will drive them out to make room for yourselves. Do not make a covenant with them or with their gods. Do not let them live in your land. If you do, they will cause you to sin against me. If you worship their gods, that will certainly be a trap for you.”

New Simplified Bible

»I will make the borders of your land extend from the Gulf of Aqaba to the Mediterranean Sea and from the desert to the Euphrates River. I will give you power over the inhabitants of the land. You will drive them out as you advance. »Do not make any agreement with them or with their gods. »Do not allow them to live in your land for they will make you sin against me. If you serve their gods it will be a snare to you.«

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

Casual English Bible
College Press Bible Study
Contemporary English V.

I will see that your borders reach from the Red Sea to the Euphrates River and from the Mediterranean Sea to the desert. I will let you defeat the people who live there, and you will force them out of the land. But you must not make any agreements with them or with their gods. Don't let them stay in your land. They will trap you into sinning against me and worshiping their gods.

The Living Bible

And I will set your enlarged boundaries from the Red Sea to the Philistine coast, and from the southern deserts as far as the Euphrates River; and I will cause you to defeat the people now living in the land, and you will drive them out ahead of you. “You must make no covenant with them, nor have anything to do with their gods. Don't let them live among you! For I know that they will infect you with their sin of worshiping false gods, and that would be an utter disaster to you.”

New Berkeley Version
New Life Version

I will give you the land from the Red Sea to the sea of the Philistines, and from the desert to the Euphrates River. For I will give you power over the people of the land. And you will drive them away from you. Make no agreement with them or their gods. They are not to live in your land, or they will make you sin against Me. If you worship their gods, for sure it will be a trap to you.”

New Living Translation And I will fix your boundaries from the Red Sea to the Mediterranean Sea, [Hebrew *from the sea of reeds to the sea of the Philistines.*] and from the eastern wilderness to the Euphrates River. [Hebrew *from the wilderness to the river.*] I will hand over to you the people now living in the land, and you will drive them out ahead of you. “Make no treaties with them or their gods. They must not live in your land, or they will cause you to sin against me. If you serve their gods, you will be caught in the trap of idolatry.”

Unlocked Dynamic Bible I will cause the borders of your land to extend from the Red Sea in the southeast to the Mediterranean Sea in the northwest, and from the wilderness of Sinai in the southwest to the Euphrates River in the northeast of the country. I will give you the power to remove the people who live there so that you will remove them as you occupy more of the country. You must not make any agreement with those people or with their gods. Do not allow those people to live in your land in order that they do not cause you to sin against me. If you worship their gods, you will not be able to escape from worshipping them and sinning against me just as someone caught in a trap is unable to escape.”

Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible Then I will set your borders from the Red Sea to the [MediTerranean], and from the desert to the great EuPhrates River.

‘Since I will be handing over those who are living in the land and driving them away from you, you must make no treaties with them or with their gods. For they won’t be allowed to live in your land, lest they cause you to sin against Me. Because, if you serve their gods, that will lead to your downfall.’

Beck’s American Translation .

Common English Bible I’ll set your borders from the Reed Sea [Or *Red Sea*] to the Philistine Sea and from the desert to the River. I’ll hand the inhabitants of the land over to you, and you will drive them out before you. Don’t make any covenants with them or their gods. Don’t allow them to live in your land, or else they will lead you to sin against me. If you worship their gods, it will become a dangerous trap for you.

New Advent (Knox) Bible The frontiers I give thee are the Red Sea and the sea of the Philistines, the desert and the river Euphrates.[4] All the inhabitants of the land shall be at your mercy, and I will drive them out before you. Thou shalt make no treaty with them, nor with their gods. They must not share thy territory, or they would persuade thee to commit sin against me, by worshipping their gods; no doubt of it, they will ensnare thee.

[4] The frontiers indicated seem to represent the southern, western, eastern and northern frontiers of the Jewish territory, in that order (the upper reaches of the Euphrates being north of Syria).

Translation for Translators I will cause the borders of your land to extend from the ◀Red Sea/Gulf of Aqaba▶ *in the southeast* to the Mediterranean Sea *in the northwest*, and from the Sinai Desert *in the southwest* to the Euphrates River *in the northeast of the country*. I will enable you [MTY] to expel the people who live there, so that you will expel them as you occupy more of the country. You must not make any agreement/treaty with those people or with their gods. Do not allow *those people* to live in your land, in order that they do not cause you to sin against me. If you worship their gods, *you will not be able to escape from worshipping them and sinning against me, just like someone caught in a trap is unable to escape* [MET].”

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation	I will set your boundary from the Red Sea even to the sea of the Philistines, and from the wilderness to the river. I will deliver the inhabitants of the land into your hand, and you will drive them out before you. Make no treaties with them, or with their gods. They are not to dwell in your land, or else they will cause you to sin against Me. If you start serving their gods, that will become a trap for you.
Ferrar-Fenton Bible	And your two boundaries shall be from the Sea of Weeds at the Sea of Philistia through the desert to the River [Euphrates], which I will give to your hand, and I will drive the inhabitants of the country from before you. You shall not make a treaty with them, or a covenant with their Gods. They shall not reside in your land, for fear they would cause you to sin against Me, so that you would serve their Gods, for I am the EVER-LIVING for you to reverence.
God's Truth (Tyndale)	And I will make your coasts from the red sea unto the sea of the Philistines and from the desert unto the river. I will deliver the inhabiters of the land into your hand, and you shall drive them out before you. And you shall make none appointment with them nor with their gods. Neither shall they dwell in your land, least they make you sin against me: for if you serve their gods, it will surely be your decay.
HCSB	I will set your borders from the Red Sea to the Mediterranean Sea, [Lit <i>the Sea of the Philistines</i>] and from the wilderness to the Euphrates River. [Lit <i>the River</i>] For I will place the inhabitants of the land under your control, and you will drive them out ahead of you. You must not make a covenant with them or their gods. They must not remain in your land, or else they will make you sin against Me. If you worship their gods, it will be a snare for you."
International Standard V	"I'll set your borders from the Reed [So MT; LXX reads Red] Sea to the Sea of the Philistines, [i.e. Mediterranean Sea] and from the desert to the Euphrates [The Heb. lacks <i>Euphrates</i>] River, for I'll bring [Lit. <i>give</i>] the inhabitants of the land under your control, [Lit. <i>into your hand</i>] and you are to drive them out ahead of you. You are not to make a covenant with them or with their gods. They are not to live in your land. Otherwise they will cause you to sin against me. If you worship their gods, it will become a snare for you."
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	And I will set your borders from the Red Sea to the Mediterranean Sea of the Philistines, and from the desert to the Euphrates river, for I will deliver up the inhabitants of the land into your hand and you will drive them out from your presence. You will make no alliances with them or with their elohim. They must not remain in your land or they will induce you to sin against me, for if you serve their elohim that will certainly ensnare you.
Wikipedia Bible Project	And I have planned your borders from the sea of reeds until the sea of the Philistines, and from steppe onto the river, because I will give the land's settlers in your hands, and you will evict them from before you. You will not make with them or their gods a pact. They will not settle in your land, lest they will cause you to sin to me, because you will worship their gods, because it will be a snare for you.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible

And I will place your boundaries from the Red Sea even to the sea of the Palestinians,³¹ and from the desert to the Euphrates River, because I will give the inhabitants of the land into your hand; and you shall drive them out from before your

face. You shall not cut a covenant with them, nor with their gods. They shall not dwell in your land, lest they cause you to sin against me, because if you serve their gods, assuredly it will be a snare to you.

³¹ 23:31 The Mediterranean Sea is here called the Sea of the Palestinians.

New American Bible (2002) I will set your boundaries from the Red Sea to the sea of the Philistines, and from the desert to the River; all who dwell in this land I will hand over to you to be driven out of your way. You shall not make a covenant with them or their gods. They must not abide in your land, lest they make you sin against me by ensnaring you into worshipping their gods."

7 [31] The sea of the Philistines: the Mediterranean. The River: the Euphrates. Only in the time of David and Solomon did the territory of Israel come near to reaching such distant borders.

New American Bible (2011) ^mI will set your boundaries from the Red Sea to the sea of the Philistines,* and from the wilderness to the Euphrates; all who dwell in this land I will hand over to you and you shall drive them out before you. You shall not make a covenant with them or their gods. They must not live in your land. For if you serve their gods, this will become a snare to you.ⁿ

* [23:31] **The sea of the Philistines:** the Mediterranean. Only in the time of David and Solomon did the territory of Israel come near to reaching such distant borders.

m. [23:31] Gn 15:18; Dt 11:24; Jos 1:4.

n. [23:32–33] Ex 34:12–16; Dt 7:2–6.

New English Bible–1970 I will establish your frontiers from the Red Sea to the sea of the Philistines, and from the wilderness to the River. I will give the inhabitants of the country into your power, and you shall drive them out before you. You shall make no covenant with them and their gods.. They shall not stay in your land for fear they make you sin against me; for then you would worship their gods, and in this way you would be ensnared.

New Jerusalem Bible And your frontiers I shall fix from the Sea of Reeds to the Sea of the Philistines, and from the desert to the River, for I shall put the inhabitants of the territory at your mercy, and you will drive them out before you. You will make no pact with them or with their gods. They may not stay in your country or they might make you sin against me, for you would serve their gods, and that would be a snare for you!

New RSV

Revised English Bible–1989 I shall establish your frontiers from the Red Sea to the sea of the Philistines, and from the wilderness to the river Euphrates. I shall give the inhabitants of the land into your power, and you will drive them out before you. You are not to make any alliance with them and their gods. They must not stay in your land, for fear they make you sin against me by ensnaring you into the worship of their gods.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible I will set your boundaries from the Sea of Suf to the sea of the P'lishtim and from the desert to the [Euphrates] River, for I will hand the inhabitants of the land over to you, and you will drive them out from before you. You are not to make a covenant with them or with their gods. They are not to live in your land; otherwise they will make you sin against me by ensnaring you to serve their gods."

exeGesés companion Bible

Hebraic Roots Bible

And I will set your border from the Sea of Reeds as far as the Sea of the Philistines, and from the wilderness as far as the River. For I will give the people of the land into your hand. And you shall drive them out before you. You shall not cut a covenant for them and for their gods. They shall not dwell in your land, lest they cause you to sin towards Me. If you serve their Elohim, it will be a snare to you.

Israeli Authorized Version

The Israel Bible (beta)

JPS (Tanakh—1985)

Kaplan Translation

The Scriptures 1998

“And I shall set your border from the Sea of Reeds to the Sea of the Philistines, and from the wilderness to the River, for I shall give the inhabitants of the land into your hand, and you shall drive them out before you.

“Do not make a covenant with them nor with their mighty ones.

“Let them not dwell in your land, lest they make you sin against Me when you serve their mighty ones, when it becomes a snare to you.”

Tree of Life Version

.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND I WILL SET YOUR BORDERS FROM THE RED SEA, TO THE SEA OF THE PHILISTINES, AND FROM THE DESERT TO THE GREAT RIVER EUPHRATES; AND I WILL GIVE INTO YOUR HAND THOSE THAT DWELL IN THE LAND, AND WILL CAST THEM OUT FROM YOU. YOU SHALL MAKE NO COVENANT WITH THEM AND THEIR GODS. AND THEY SHALL NOT DWELL IN YOUR LAND, LEST THEY CAUSE YOU TO SIN AGAINST ME; FOR IF YOU SHOULD SERVE THEIR GODS, THESE WILL BE AN OFFENSE TO YOU.”

Awful Scroll Bible

I am to have fixed your borders, from the reed sea to the sea of the Philistines, and from the wilderness to the stream. Even was I to grant they inhabiting the solid grounds into you all's hand. I am to have driven them out from being turned before you. Were you to cut an alliance with they he of mighty ones of theirs? - were they to settle on those solid grounds? - were they to be made clean? - were you to serve they he of mighty ones of theirs? - They are to be a snare.

Charles Thompson OT

Concordant Literal Version

And I will set your boundary from the Sea of Weeds unto the sea of the Philistines and from the wilderness unto the Stream, for I shall give into your hand the dwellers of the land, and you will drive them out from your presence. You shall not contract a covenant with them or with their elohim. They shall not dwell in your land lest they should make you sin against Me so that you serve their elohim, and that it should come to be a trap for you.

Darby Translation

exeGesés companion Bible

And I set your borders from the Reed sea even to the sea of the Peleshethiym and from the wilderness to the river: for I give them who settle the land into your hand; and you expel them from your face. Neither cut covenant with them nor with their elohim: settle them not in your land lest they cause you to sin against me: for if you serve their elohim, it becomes a snare to you.

Orthodox Jewish Bible

And I will establish thy borders from the Yam Suf even unto the Yam Pelishtim, and from the Midbar unto the [Euphrates] River: for I will deliver the inhabitants of ha'arets into your hand; and thou shalt drive them out before thee. Thou shalt make no brit (covenant) with them, nor with their elohim. They shall not dwell in thy land, lest they make thee sin against Me; for if thou serve their elohim, it will surely be a mokeshe (snare) unto thee.

Rotherham's *Emphasized B.*

Third Millennium Bible

.

Expanded/Embellished Bibles:

The Amplified Bible

I will establish your borders from the Red Sea to the Sea of the Philistines (the Mediterranean), and from the wilderness to the River *Euphrates*; for I will hand over the residents of the land to you, and you shall drive them out before you. You shall not make a covenant with them or with their gods. They shall not live in your land, because they will make you sin against Me; for if you serve their gods, it is certain to be a trap for you [resulting in judgment].”

The Expanded Bible

“I will give you the land from the ·Red [or Reed; 10:19] Sea to the ·Mediterranean [^LPhilistine] Sea, and from the ·desert [wilderness] to the ·Euphrates River [^LRiver]. I will give ·you power over [^Linto your hand] the people who now live in the land, and you will ·force [drive] them out ahead of you. You must not ·make an agreement [^Lcut a covenant] with those people or with their gods. You must not let them live in your land, or they will make you sin against me. If you ·worship [serve] their gods, ·you will be caught in a trap [^Lthey will be a trap/snare to you].”

The Geneva Bible
Kretzmann's Commentary

And I will set thy bounds from the Red Sea, on the south, even unto the sea of the Philistines, the Mediterranean, on the west, and from the desert of Arabia, on the southeast, unto the river, the Euphrates, on the north, these being the ideal boundaries of the Promised Land; for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out before thee. Thou shalt make no covenant with them, be inveigled into forming an alliance with them, nor with their gods, the idols which they had made for themselves. They shall not dwell in thy land, lest they make thee sin against Me; if they would remain in the land, their presence and their idolatrous customs would be a continual temptation to Israel, as the Lord well knew; for if thou serve their gods, it will surely be a snare unto thee. Even so, the intercourse of Christians with the children of this world all too often proves a snare to them, and they are lured into the idolatrous customs of the unbelievers. It is to our greatest advantage not to provoke the Lord at any time, lest He take His gracious presence from us. It is only by staying with Him that we are safe forever.

Syndein/Thieme
The Voice

I will set your borders from the Red Sea to the *Mediterranean Sea* west of where the Philistines live and from the desert to the Euphrates River. I will give to you all those who inhabit the land, and you will drive them all out. But do not make a covenant-treaty with them or agree to serve their gods. They must not be allowed to live in your land; otherwise they will cause you to sin against Me, *the only True God*. If you serve their gods, you will be trapped *and be drawn into sin*.

Bible Translations with Many Footnotes:

The Complete Tanach

And I will make your boundary from the Red Sea to the sea of the Philistines, and from the desert to the river, for I will deliver the inhabitants of the land into your hands, and you shall drive them out from before you.

And I will make: Heb. וַתַּשֵּׂהוּ, an expression of הַתְּשִׁי, [meaning] placing. The “tav” is punctuated with a “dagesh” because it represents two “tav” s, since there is no [expression of] placing [or making, הַתְּשִׁי] without a “tav,” and the second one is [needed] for a suffix.

to the river: [Meaning] the Euphrates. — [from targumim]

and you shall drive them out: Heb. וּמְתַרְשְׁמוּ, [the equivalent of] מְשַׁרְמוּ, and you shall drive them out.

You shall not form a covenant for them or for their gods. They shall not dwell in your land, lest they cause you to sin against Me, that you will worship their gods, which will be a snare for you.

that you will worship, etc.: Heb. יִכְוֹנוּ הַיְהוּדִים וְגוֹ דְבַעַת. These [instances of] כֹּי are used instead of אִי, [i.e.,] that, and so it is in many places. This is [similar to] the usage of אִי, if, which is one of the four expressions for which כֹּי is used (Rosh Hashanah 3a). We also find אִי used as an expression of כִּשְׂאֹכַי, when, in many places, such as “And when (אִי) you offer up an offering of first fruits (Lev. 2:14), which is obligatory [and not optional].

Kaplan Translation

I will set your borders from the Red Sea to the Philistine Sea, from the desert to the river. I will give the land's inhabitants into your hand, and you will drive them before you.

Do not make a treaty with [these nations] or with their gods.

Do not allow them to reside in your land, since they may then make you sin to Me. You may even end up worshipping their gods, and it will be a fatal trap to you.

Red Sea

The Gulf of Aqaba, which is the eastern arm of the Red Sea (Rashi on Exodus 10:19). Others say that this is the Gulf of Suez, which is the western arm of the Red Sea (Midrash HaGadol).

Philistine Sea

The southern Mediterranean, near the land of the Philistines (Rashbam).

desert

Some say that this is the desert to the south of the Holy Land (Rashbam), while others say that it is to the east (Midrash HaGadol).

river

The Euphrates (Targum Yonathan; Rashi). Others, however, identify it with the 'River of Egypt' in Genesis 15:18. (Torah Sh'lemah 19:311). This is identified as Wadi el Arish (Saadia on Numbers 34:4; Chamra VeChayay, Sanhedrin 11b; Teshuvot Radbaz 6:2206; cf. Kuzari 2:14)

NET Bible®

I will set⁶⁷ your boundaries from the Red Sea to the sea of the Philistines, and from the desert to the River,⁶⁸ for I will deliver the inhabitants of the land into your hand, and you will drive them out before you.

“You must make no covenant with them or with their gods. They must not live in your land, lest they make you sin against me, for if you serve their gods, it will surely be a snare⁶⁹ to you.”

⁶⁷tn The form is a perfect tense with vav consecutive.

⁶⁸tn In the Hebrew Bible “the River” usually refers to the Euphrates (cf. NASB, NCV, NRSV, TEV, CEV, NLT). There is some thought that it refers to a river Nahr el Kebir between Lebanon and Syria. See further W. C. Kaiser, Jr., “Exodus,” EBC 2:447; and G. W. Buchanan, The Consequences of the Covenant (NovTSup), 91-100.

⁶⁹tn The idea of the “snare” is to lure them to judgment; God is apparently warning about contact with the Canaanites, either in worship or in business. They were very syncretistic, and so it would be dangerous to settle among them.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and I will set down your border from the sea of reeds and unto the sea of the ones of "**Peleshet** ^{Immigrant}", and from the wilderness unto the river, given that I will give the settlers of the land in your hand, and you will cast them out from your face, you will not cut a covenant (with) them (or) (with) their "**Elohiym** ^{Powers}", they will not settle in your land, otherwise, they will make you err to me, given that you will serve their "**Elohiym** ^{Powers}", given that he will exist (for) you (for) a snare,...

Charles Thompson OT

C. Thompson (updated) OT

And I will establish your boundaries from the Red sea to the sea of Philistim, and from the wilderness to the great river Euphrates, and deliver into your hands those who are settled in the land, or drive them out from before you. You will not make a treaty with them and their gods, nor will they dwell in your land, lest they cause

you to sin against me. For if you serve their gods, they will be to you a stumbling block.

Context Group Version

And I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River: for I will deliver the inhabitants of the land into your (pl) hand: and you shall drive them out before you. You shall make no covenant with them, nor with their gods. They shall not dwell in your land, or else they will make you disgrace me; for if you serve their gods, it will surely be a snare to you.

English Standard Version

.

Green’s Literal Translation

.

Modern English Version

.

Modern Literal Version

.

Modern KJV

.

New American Standard B.

I will fix your boundary from the Red Sea [Lit *Sea of Reeds*] to the sea of the Philistines, and from the wilderness to the River *Euphrates*; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you. You shall make [Lit *cuf*] no covenant with them or with their gods. They shall not live in your land, because they will make you sin against Me; for if you serve their gods, it will surely be a snare to you.”

New European Version

I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out before you. You shall make no covenant with them, nor with their gods. They shall not dwell in your land, lest they make you sin against Me, for if you serve their gods, it will surely be a snare to you.

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 I have set your border from the Red Sea, even unto the sea of the Philistines, and from the wilderness unto the River: for I give into your hand the inhabitants of the land, and you have cast them out from before you; you will not make a covenant with them, and with their gods; they do not dwell in your land, lest they cause you to sin against Me when you servest their gods, when it becomes a snare to you.”

The gist of this passage:

God sets up the borders for nation Israel and again warns them of falling into idolatry.

31-33

Exodus 23:31a

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 wāw conjunction	No Strong’s # BDB #251
shīyth (שִׁיִּיִּת) [pronounced <i>sheeth</i>]	<i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>	1 st person singular, Qal perfect	Strong’s #7896 BDB #1011

Exodus 23:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [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
g ^e bûwl (גְּבוּל) [pronounced g ^{eb} -VOOL]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1366 BDB #147
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular construct	Strong's #3220 BDB #410
Çûwph (סוּף) [pronounced <i>soof</i>]	<i>reed, rush, sea weed; transliterated Cuph, Suph</i>	masculine singular noun	Strong's #5488 & #5489 BDB #693
This word is mostly found as <i>the Sea of Reeds</i> , also called <i>The Red Sea</i> , but more properly, <i>the Reed Sea</i> .			
w ^e (or v ^e) (וְ, 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
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min... 'ad (מִן ... עַד) 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> .			
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular construct	Strong's #3220 BDB #410
P ^e lish ^e tîy (פְּלִשְׁתִּי) [pronounced p ^e -lish-TEE]	<i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>	masculine plural gentilic adjective (acts like a proper noun); with the definite article	Strong's #6430 BDB #814
Here, this is spelled P ^e lish ^e tîym (פְּלִשְׁתִּיִּם) [pronounced p ^e -lish-TEEM].			

Translation: I have set your border from the sea of Cuph to the sea of the Philistines [the Mediterranean Sea];...

God would set the borders of the people of Israel, and herein is described the largest borders of all. In fact, these might be the largest borders found in Scripture; even David and Solomon did not expand to these borders.

Their border would extend south down towards the Sea of Cuph (this is the sea which they crossed when the Egyptian army was after them). We do not know for certain where this is; but it is down bordering Egypt (many believe this to be the Gulf of Aqaba). The Mediterranean Sea would be their western border (this is known then as the sea of the Philistines).

Exodus 23:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
mid ^o bâr (מִדְבָּר) [pronounced <i>mid^o-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun	Strong's #4057 BDB #184
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...ʿad (מִן ... עַד) 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> .			
nâhâr (נְהַר) [pronounced <i>naw-HAWR</i>]	<i>stream, river</i>	masculine singular noun with the definite article	Strong's #5104 BDB #625

Translation: ...from the desert-wilderness to the [Euphrates] river,...

The desert-wilderness is where the people are right at this moment, so they are quite south in a desert area. It is the next border this is surprising—the *River*. Usually, this is a reference to the Euphrates River, which is in Iraq. So the Euphrates would be considered their northern and eastern border.

The Borders of Israel from Exodus 23 (a map); from [the Israel Bible](#); accessed June 17, 2019.

This map may be based upon another set of Scriptures, but it shows us roughly what God is promises to Israel right here. As you can see, it is a pretty massive area, compared to the postage-stamp sized country that Israel is today.



Exodus 23:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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

Exodus 23:31c

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>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
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
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> means <i>in your hand; in your power, in your possession; under your control; with you; through you, by you, by means of you; at your hand</i> [i.e., <i>before your, in your sight</i>].			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâshab (בָּשַׁב) [pronounced yaw-SHAHBV]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle; construct form	Strong's #3427 BDB #442
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...for I will give the ones living in this land into your hand.

There are a number of nations living in the land of Canaan at this point in time. God is giving their land to the people of Israel.

Giving them into Israel's hand indicates that Israel will have control over them.

Exodus 23:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gârash (גָּרַשׁ) [pronounced gaw-RASH]	<i>to expel, to cast out, to throw out, to drive out [away]</i>	2 nd person masculine singular, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #1644 BDB #176

Exodus 23:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

Together, min + pānîym and the suffix mean *from before your face, out from before your face, from one's presence, from behind you, before you*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that; by*. Literally, this is translated, *from your faces*.

Translation: You will drive them out from you.

In the past three verses, God uses the word *gârash* (גָּרַשׁ) [pronounced *gaw-RASH*], which means *to drive out, to cast out, to throw out, to thrust out, to expel*. Strong's #1644 BDB #176. In v. 29 it is the 1st person singular, Piel perfect, with the negative; v. 30 is the 1st person Piel imperfect, but without the negative; and v. 31 is 2nd person, masculine singular, Piel perfect, with the 3rd person masculine plural suffix. To God, it is driving out the same entity—a large group of degenerate unbelievers who, in most cases, must be executed en masse. However, unlike the Exodus, where Israel stood idly by and observed God drowning the Egyptians, they will fully partake in this expulsion of the Canaanites from the land. The perfect tense of completed action suggests the unconditional future fulfillment of this promise.

Israel will go to war to take this land. They will destroy or drive out the people from this land. Although we might understand *to drive out* to indicate that Israel would push the people out and away from their land; many of Israel's enemies would die right there in the land of Israel (which land is currently Canaan).

Exodus 23:31 I have set your border from the sea of Cuph to the sea of the Philistines [the Mediterranean Sea]; from the desert-wilderness to the [Euphrates] river, for I will give the ones living in this land into your hand. You will drive them out from you.

As to the boundaries promised here, the Mediterranean Sea is the Sea of the Philistines; the *River* is the Euphrates River, and the desert is the Arabian desert. This is actually a lot larger area than Israel has ever occupied even to this day. At some point in the future, the desert will recede a great deal and the area then will even larger than we would determine now. The attainment of these borders was partially fulfilled in Solomon's day. And Solomon ruled over all the kingdoms from the Euphrates [lit., *river*] to the land of the Philistines, as far as the border of Egypt. These countries brought tribute and were Solomon's subjects all his life (1Kings 4:21).

Exodus 23:32			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
kârath (כָּרַת) [pronounced kaw-RAHTH]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	2 nd person masculine singular, Qal imperfect	Strong's #3772 BDB #503
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
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 לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
'êlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	plural masculine noun with the 3 rd person masculine plural suffix	Strong's #430 BDB #43
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun	Strong's #1285 BDB #136

Translation: You will not establish a covenant with them nor with their elohim [= gods].

The people of Israel are not to go into the land and attempt to gain a treaty with the people in the land or with their gods. This is not acceptable to God.

There would be some modification on this policy. God would, at a later time, give them what is required in order for them to spare any sub-population in Canaan.

Exodus 23:32 You will not establish a covenant with them nor with their elohim [= gods].

Israel does not have the option of bargaining a general peace with the inhabitants of the land. They must be driven out en total or destroyed. The current inhabitants of Canaan will become a destructive, vicious cancer with whom there is no compromise. Recall the order to us of the New Testament: **Be not unequally yoked**. This is a principal for all time going back to the implications of this passage.

Exodus 23:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לא) [pronounced low']	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâshab (יָשַׁב) [pronounced yaw-SHAH ^{AV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine plural, Qal imperfect	Strong's #3427 BDB #442
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 noun with the 2 nd person masculine singular suffix	Strong's #776 BDB #75
pen (פֶּן) [pronounced pen]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss the mark, to induce [cause, lead into] to sin [violate the law], to bring into guilt [condemnation, punishment]; to cause to sin; to cause to be accused of sin; to declare guilty, to condemn</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #2398 BDB #306
'êth (אֵת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced le']	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: They will not remain in the land so that they do not cause you to sin regarding Me,...

The Canaanitish peoples will not be allowed to remain in the land, as they would cause Israel to sin against God. They would confuse and corrupt the sons of Israel.

Exodus 23:33b			
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

Exodus 23:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘âbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	2 nd person masculine singular, Qal imperfect	Strong's #5647 BDB #712
’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
’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 3 rd person masculine plural suffix	Strong's #430 BDB #43

Translation: ...for [they will cause] you [to] serve their elohim [= gods],...

Through these treaties and friendships, Israel would be tempted to serve their gods.

Exodus 23:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
môwqêsh (מוֹקֵשׁ) [pronounced <i>moh-KAYSH</i>]	properly <i>the bait or lure</i> for a trap; figuratively <i>trap, snare</i>	masculine singular noun	Strong's #4170 BDB #430

Translation: ...for it will be a snare to you.”

If the Canaanites remain in the land, they would become a snare or a trap for the people of Israel.

Exodus 23:33 *They will not remain in the land so that they do not cause you to sin regarding Me, for [they will cause] you [to] serve their elohim [= gods], for it will be a snare to you.”*

A snare is a trap set for an animal, and there are several words in the Hebrew which are translated snare. However, this is a snare which has bait or a lure. There are several kinds of bait which are employed. The beautiful foreign women are one type of bait. The religious activities and the false gods are another bait. When

the Jew is caught in this snare, he may not even realize that he has been trapped. The snare of religion is very subtle. The participant often become moral, he becomes involved in religious activities, he sees himself as pursuing a god of sorts (and often one gets so liberal in their thinking that they believe that it is the same God is Y^ehowah, but with a different name).

For what unity has darkness with light? God knows that if He allows the Canaanites to dwell side-by-side with the Israelites, that there would be intermarriage; that many Israelite men would fall in love with Canaanite women and relax their religious beliefs and their ties to Y^ehowah. Interaction, intermarriage, business alliances, military alliances, etc. would result and these things would lead to a compromise of the principles of truth revealed by God to the Israelites. God could not allow that. Throughout the Old Testament, there are several instances where men of God have been unduly influenced by unbelievers and have softened their stand for God's Word.

Exodus 23:31–33 Eventually, your border will extend from the sea of Caph to the sea of the Philistines (that is, the Mediterranean Sea); from the desert-wilderness to the Euphrates River. I will give the people who live in this land into your hand; they will be under your control and you will drive them out away from you. You will not establish a covenant with them or with their gods because they will cause you to sin against Me and they will cause you to serve their gods. An alliance with this people will be a trap for you.”

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

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 23 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 23

1. T
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 23

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 23

The Book of the Covenant

- **23:1-9: Universal, Fair Justice**
- This one's easy: don't mess with other people.
- Don't lie at someone else's trial; bring back Bob's donkey when it gets lost; don't take bribes; be nice to immigrants.
- Oh, and here's an interesting issue that relates to our times: "When you bear witness in a lawsuit, you shall not side with the majority so as to pervert justice; nor shall you be partial to the poor in a lawsuit." Decide the case on its own merits, and don't be biased against one side. Sounds like the pledge they make you take at jury duty.
- **23:10-13: A Sabbath Year?**
- Yep, the Sabbath doesn't only apply to weeks—it applies to years.
- If you're a farmer, save enough during years 1-6 because in year 7, the poor and the wild animals get to use your fields. If you were a farmer, how would you feel about this?
- Turns out this is actually smart in agricultural terms. Some crops, like cotton, tax the land, and you can't grow anything on the soil until the nutrients are replenished.
- **23:14-19: Festivals, Fairs & Pageants**
- Festival time, folks. God declares that three festivals shall be held each year: one at Passover; the Festival of Weeks, now celebrated as Shavuot in Judaism, at the beginning of the harvest; and the Festival of Booths, now celebrated as Sukkot in Judaism, at the end of the harvest.
- These are big moments for the ancients. Eventually, they'll pilgrimage to festivals at the Temple of Solomon.
- **23:20-33: Conquering Canaan**
- God promises that an angel will aid the Israelites in their conquest of Canaan and warns the Israelites not to be seduced by the inhabitants' worship of other gods. No matter how low-cut their dress.
- God also mentions that he won't get rid of all of these people overnight. Otherwise, the wild animals would overwhelm Israel (you'd think they could handle things with 600,000 men).
- Instead, it'll happen gradually over a number of years.

From <https://www.shmoop.com/study-guides/bible/exodus/summary#chapter-20-verse-22-chapter-23-summary> accessed April 2, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 23

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

Again, nothing that is untrue, unloving, or unjust is to be said, done, or attempted (23:1-3), and that not merely in public dealings, but personal dislike is not to influence conduct. On the contrary, all loving help is to be given even to an enemy in time of need (vers. 4, 5); the poor and persecuted are not to be unjustly dealt with; no bribe is to be taken, "for the gift maketh open eyes blind, and perverteth the causes of the righteous," * and the same rule is to apply to the stranger as to Israel (vers. 6-9). Finally in this connection, the seventh year's and the seventh day's rest are referred to, not so much in their religious character as in their bearing upon the poor and the workers (vers. 10-12).

* So verse 8 literally.

Passing from the statutes fixing the civil and social position of all in Israel to their religious position relatively to Jehovah, (Exodus 23:13-19) we have first of all an injunction of the three great annual feasts. Although strictly religious festivals, they are here viewed, primarily, not in their symbolical and typical meaning (which is universal and eternal), but in their national bearing: the paschal feast as that of Israel's deliverance from Egypt, the feast of weeks as that "of harvest, the first fruit of thy labors," and the feast of tabernacles as that of final "ingathering" (vers. 14-17). Of the three ordinances which now follow (vers. 18-19), the first refers to the Paschal sacrifice (comp. Exodus 12:15,20; 13:7; 34:25), and the second to the feast of first fruits or of weeks. From this it would follow, that the prohibition to "seethe a kid in its mother's milk" (ver. 19) must, at least primarily, have borne some reference to the festivities of the week of tabernacles; perhaps, as the learned Rabbinical commentator Abarbanel suggests, because some such practices were connected with heathen, idolatrous rites at the time of the ingathering of fruits. *

* From our ignorance of the circumstances, this is perhaps one of the most difficult prohibitions to understand. The learned reader will find every opinion on the subject discussed in Bocharti Hierozoicon, vol. 1. pp. 634, 635. It is well known that the modern Jews understand it as implying that nothing made of milk is to be cooked or eaten along with any kind of meat, even knives and dishes being changed, and most punctilious precautions taken against any possible intermixture of the two. Most commentators find the reason of the prohibition in the cruelty of seething a kid in its mother's milk. But the meaning must lie deeper.

The "judgments" which the Lord enjoins upon His people are appropriately followed by promises (23:20-33), in which, as their King and Lord, He undertakes their guidance and protection, and their possession of the land He had assigned to them. First and foremost, assurance is given them of the personal presence of Jehovah in that ANGEL, in Whom is the Name of the Lord (ver. 20). This was no common angel, however exalted, but a manifestation of Jehovah Himself, prefigurative of, and preparatory to His manifestation in the flesh in the Person of our Lord and Savior Jesus Christ. For all that is here said of Him is attributed to the Lord Himself in Exodus 13:21; while in Exodus 33:14, 15, He is expressly designated as "the Face" of Jehovah ("My Face" - in the Authorized Version "My presence"). Accordingly, all obedience is to be shown to His guidance, and every contact with idolatry and idolaters avoided. In that case the Lord would fulfill every good and gracious promise to His people, and cause them to possess the land in all its extent.

Such were the terms of the covenant which Jehovah made with Israel in their national capacity. when the people had ratified them by acceptance, (Exodus 24:3) Moses wrote all down in what was called "the book of the covenant" (24:7). And now the covenant itself was to be inaugurated by sacrifice, the sprinkling of blood, and the sacrificial meal. This transaction was the most important in the whole history of Israel. By this one sacrifice, never renewed, Israel was formally set apart as the people of God; and it lay at the foundation of all the sacrificial worship which followed. Only after it did God institute the Tabernacle, the priesthood, and all its services. Thus this one sacrifice prefigured the one sacrifice of our Lord Jesus Christ for His Church, which is the ground of our access to God and the foundation of all our worship and service. Most significantly, an altar was now built at the foot of Mount Sinai, and surrounded by twelve pillars, "according to the twelve tribes of Israel" Ministering youths - for as yet there was no priesthood - offered the burnt, and sacrificed the peace

offerings unto Jehovah. Half of the blood of the sacrifices was put into basins, with the other half the altar was sprinkled, thus making reconciliation with God. Then the terms of the covenant were once more read in the hearing of all, and the other half of the blood, by which reconciliation had been made, sprinkled on the people with these words: "Behold the blood of the covenant which Jehovah hath made with you upon all these words (or terms)." *

* Further details are furnished in Hebrews 9:19-22, where also transactions differing in point of time are grouped together, as all forming part of this dedication of the first Covenant by blood. That this is the meaning of the passage appears from Hebrews 9:22. The sprinkling of the book and the people, as afterwards of the Tabernacle and its vessels, was made in the manner described in ver. 19.

As a nation Israel was now reconciled and set apart unto God - both having been accomplished by the "blood of sprinkling." Thereby they became prepared for that fellowship with Him which was symbolized in the sacrificial meal that followed. (Exodus 24:9-11) There God, in pledge of His favor, fed His people upon the sacrifices which He had accepted. The sacrificial meal meant the fellowship of acceptance; its joy was that of the consciousness of this blessed fact. And now Moses and Aaron, and his two sons (the future priests), along with seventy of the elders of Israel, went up into the mount, "and did eat and drink" at that sacrificial meal, in the seen presence of the God of Israel, not indeed under any outward form, (Deuteronomy 4:12-15) but with heaven's own brightness underneath the Shechinah. Thus "to see God, and to eat and drink," was a foretaste and a pledge of the perfect blessedness in beholding Him hereafter. It was also a symbol and a type of what shall be realized when, as the Alleluia of the "great multitude" proclaims the reign of the "Lord God omnipotent," the gladsome, joyous bride of the Lamb now made ready for the marriage, and adorned with bridal garments, hears the welcome sound summoning her to "the marriage supper of the Lamb." (Revelation 19:6-9)

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-11.html accessed June 13, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Beginning of Document](#)

[Chapter Outline](#)

[Charts, Graphics, Short Doctrines](#)

[Introduction and Text](#)

[First Verse](#)

[Addendum](#)

www.kukis.org

[Exodus folder](#)

[Exegetical Studies in Exodus](#)

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

Josephus' History of this Time Period

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.

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 23

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Acting in a just manner, in and out of court

"You will not raise up a false report; you will not place your hand with the unrighteous man to be an unrighteous witness.

"You will not initiate a false report; you will not join forces with an unrighteous man to give false testimony for personal gain.

A Complete Translation of Exodus 23	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will not follow after a group [of men] for evil [<i>injury</i> or <i>iniquity</i>] and you will not testify about a lawsuit to veer off after a multitude to turn away [from justice]. And you will not show partiality towards the poor [man] in a lawsuit.	You will not allow yourself to be turned away from justice by following a group of men for evil. You will not show partiality towards the poor and helpless in a lawsuit.
If [lit., <i>for</i>] you encounter your enemy's ox or his donkey going astray, you will surely return it to him. And if [lit., <i>for</i>] you see the donkey of one who hates you, lying underneath its burden, you will tend to that donkey [lit., <i>you will cease from loosening for him</i>]. You will surely loosen it [from its bonds].	Let's say that you come across one of your enemy's animals going astray; you will certainly return that animal to him. Let's say you come across an animal of one who hates you, and that animal is under a heavy load, carrying what is too much for him. You will certainly remove some of the animal's burden and return everything to the one who hates you.
You will not set aside a [good] judgment of a poor man in his lawsuit; you will push away false testimony. You will not [ruin or] execute the innocent or the just, for I will not justify lawlessness.	You will not set aside a good and accurate judgment for a poor man in his lawsuit; and you will disregard false testimony. You will not ruin or execute men who are innocent or men who are justified in the courts, for I will not accept lawlessness in Israel's courts.
You will not accept gifts, for gifts [often] blind [the good judgment] of the wise and they subvert righteous testimony.	You will be careful not to accept gifts from either party in a lawsuit, as such gifts often blind the good judgment of the wise, as well as subvert accurate testimony.
You will not oppress [or, <i>afflict</i>] the foreigner [living among you], for you [yourselves] know the plight [lit., <i>soul</i>] of the foreigner, for you were [all] foreigners [when living] in the land of Egypt.	You will not oppress or afflict the foreigner who lives in your midst, for you yourselves certainly know the plight of the foreigner, since you were all foreigners when you lived in the land of Egypt.
The Sabbath year and the Sabbath day	
For six years, you will plant your ground and gather up its produce. But you will let [the land] rest in the seventh [year] and you will leave it be. The poor of your people will eat from it and whatever lives in the field [will eat] the remainder. You will do the same to your vineyard and olive [orchard].	You will plant and cultivate your land for six years, and gather up whatever produce you can during that time. However, you will let the land rest in the 7 th year; you will act as if you do not own the land. The poor from among the people will take the opportunity to eat whatever is growing there, and whatever wildlife is in the field, they will eat what remains. You will do the same to your vineyard and olive orchard.
You will do your work [in] six days and you will rest on the seventh day, with the intent that your ox and your donkey will rest and the son of your maid and the foreigner will [also] cease working.	You will do all of your work in six days and then you will rest on the seventh day, with the intent that your ox and donkey will also rest, and the son of your maid and the foreigner will also cease from working.
In all that I have said to you [all], you [all] will take heed [to this]: you will not call to mind the names of other elohim nor will [such] be heard from your mouths [lit., <i>your mouth</i>].	Of all that I have spoken to you about, pay most attention to this: you will not remember the names of other gods; you will never speak of them.
The three feasts where Israel is to gather at a central location	

A Complete Translation of Exodus 23

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Three times a year you will celebrate [a feast] to Me.	There will be three feasts in particular which you celebrate to Me.
The Feast of Unleavened Bread you will keep. [For] seven days, you will eat unleavened bread [only], as I have commanded you for a specific time [during] the month of Abib, for in that month [lit., <i>in him, in it</i>] you came out of Egypt. You [all] will not appear before Me empty-handed.	You will keep the Feast of Unleavened Bread for seven days, during which you will only eat unleavened bread. This will take place during a specific time in the month of Abib, for in that month, you came out of Egypt. Furthermore, you will not appear before Me empty handed.
Also [you will celebrate] the Feast of the Harvest [or Firstfruits], [wherein you celebrate] the firstfruits of your harvest which you have sown in the field.	Also, you will celebrate the Feast of Firstfruits, which is when you enjoy your first harvest of the things which you have sown in your fields.
[You will also celebrate] the Feast of the Ingathering, [in the month] when you go out in the year to gather your production from the field.	The third feast is the Feast of Ingathering, which occurs in the month when you go out and gather up all of your harvest from the field.
Three times in the year your males will appear before Adonai Y ^e howah. You will not sacrifice the blood of My slaughtered animals along with leavened [bread]. You will not let the fat of My feast remain until morning. The first of the firstfruits of your ground you will bring into the house of Y ^e howah your Elohim. You will not boil a kid in its mother's milk.	Three times a year will your males appear before Me, Jehovah your Lord. You will not sacrifice an animal slaughtered to me along side of leavened bread. You will not allow any of the fat of My feast to remain until the morning. You will bring into the House of Jehovah your God the firstfruits of your harvest. You will not boil a kid in its mother's milk.
The Angel of God will guide and aid Israel	
Listen, I am sending an Angel before you to guard you along your way and to bring you to the place that I have prepared [for you].	Listen, I am sending an Angel to go before you to guard you along your way and to eventually bring you to the land of Canaan, which land I have prepared for you.
Take heed from behind Him and listen to His voice. Do not show bitterness against Him, for He will not lift up [and set aside] your transgressions, for My Name is with Him [lit., <i>in his midst</i>]. For if you listen [attentively] to His voice and you do all that I say, then I will be the enemy of your enemy and I will be the adversary to your persecutors.	Be careful where you are behind My Angel and listen to His voice. Do not be embittered against Him, for He will not lift up and move your transgressions away, for My Name is with Him. If you listen to Him attentively and do everything that I say, then I will be the enemy of your enemies and the adversary of those persecuting you.
My Angel will go before you and he will bring you to the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite and the Jebusite; but I have destroyed them. You will not bow down to their elohim nor will you serve them nor will you do according to their words; for you will surely overthrow them and you will surely break down their pillars [or, <i>sculpted images</i>].	My Angel travel ahead of you and he will bring you to the land there the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite and the Jebusite all live. However, do not fear, for I have destroyed them all. You will never bow down to their gods, nor will you serve them nor will you act according to their traditions; for you will certainly overthrow them all and destroy their religious icons.
The borders of Israel and the indigenous population of Canaan	

A Complete Translation of Exodus 23	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>You [all] will serve Y^ehowah your Elohim [instead] and He will bless your bread and your water. I will remove disease from your midst. Miscarriages and barrenness will not be [known] in your land; and I will fulfill your number of days.</p>	<p>You will all serve Jehovah your God instead of the gods of the heathen and He will bless your bread and your water. I will removed diseases and plagues from your midst. Miscarriages and barrenness will not be known in your land. I will makes your days in the land fulfilling.</p>
<p>I will send My terror before you and I will put to flight all of the people who you come in [to the land to be] against them. I will give the back of all your enemies to you. I will send in the hornet before you and drive out the Hivite, the Canaanite and the Hittite from before you.</p>	<p>I will send My terror into the land before you, and begin to chase off tho people who will come against you when you enter the land. Your enemies will retreat before you. I will send in natural enemies against the Hivite, the Canaanite and the Hittite and drive them out right in front of you.</p>
<p>I will not drive them out from before you in the first year, the land will be desolate and much wildlife of the field will be against you. Little [by] little I will drive them out from before you until you increase [in population and strength] and take the land.</p>	<p>I will not completely drive out your enemies in the first year, then the land will become desolate and the wildlife will multiply against you. Little by little, I will drive your enemies out of the land, so that, as you increase in population and strength, you may take the land.</p>
<p>I have set your border from the sea of Cuph to the sea of the Philistines [the Mediterranean Sea]; from the desert-wilderness to the [Euphrates] river, for I will give the ones living in this land into your hand. You will drive them out from you. You will not establish a covenant with them nor with their elohim [= gods]. They will not remain in the land so that they do not cause you to sin regarding Me, for [they will cause] you [to] serve their elohim [= gods], for it will be a snare to you.”</p>	<p>Eventually, your border will extend from the sea of Cuph to the sea of the Philistines (that is, the Mediterranean Sea); from the desert-wilderness to the Euphrates River. I will give the people who live in this land into your hand; they will be under your control and you will drive them out away from you. You will not establish a covenant with them or with their gods because they will cause you to sin against Me and they will cause you to serve their gods. An alliance with this people will be a trap for you.”</p>
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. did not cover this chapter in any of his available lessons.

