

Exodus 29

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 |

Text

Hebrew

	אתה תעשה להם לקדש אתם plugin-autotooltip__default plugin-autotooltip_big
	hebrew
1	The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by ברא אלהים (לכתור לי לקח פר אחד בן בקר ואילים שנים תמימים
	אתם תעשה אתם plugin-autotooltip__default plugin-autotooltip_big
	hebrew
2	The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by ברא אלהים (

	אֹתָםplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֹת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (עַל סֵל אֶחָד וְהַקְרָבֶת אֹתָם)plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֹת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (בְּסֵל וְאֹת)plugin-autotooltip__default plugin-autotooltip_big 3 hebrew The Hebrew אֹת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (הָפֶר וְאֹת)plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֹת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (שְׁנֵי הָאֵלִים)בְּרָא
	אֹתָםplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֹת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (אֶהְרֹךְ וְאֹת)plugin-autotooltip__default plugin-autotooltip_big hebrew 4 The Hebrew אֹת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (בְּנִי תִקְרִיב אֶל פֶּתַח אֹהֶל מוֹעֵד וְרַחֲצֵת אֹתָם)plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֹת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (בְּמִים)בְּרָא

	אתָּ plugin-autotooltip__default plugin-autotooltip_big
	hebrew
	The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.
	For example, in Genesis 1:1 the word is preceded by (הַבְּרָאִים וְהַלְבָּשָׁתָּהּ אֶתּ) plugin-autotooltip__default plugin-autotooltip_big
	hebrew
	The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.
	For example, in Genesis 1:1 the word is preceded by (אֶתְּ אֶתְּ אֶתְּ) plugin-autotooltip__default plugin-autotooltip_big
	hebrew
	The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.
5	For example, in Genesis 1:1 the word is preceded by (הַכְּתִיבָהּ וְאֶתּ) plugin-autotooltip__default plugin-autotooltip_big
	hebrew
	The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.
	For example, in Genesis 1:1 the word is preceded by (מַעֲלֵי הָאֵפֶד וְאֶתּ) plugin-autotooltip__default plugin-autotooltip_big
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	For example, in Genesis 1:1 the word is preceded by (הָאֵפֶד וְאֶתּ) plugin-autotooltip__default plugin-autotooltip_big
	hebrew
	The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.
	For example, in Genesis 1:1 the word is preceded by (הַחֹשֶׁן וְאֶתְּ לֹו בְּחֹשֶׁב הָאֵפֶד) בְּרָא אֱלֹהִים
	אתָּ plugin-autotooltip__default plugin-autotooltip_big
	hebrew
6	The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.
	For example, in Genesis 1:1 the word is preceded by (נָזַר הַקֹּדֶשׁ עַל הַמִּצְנֶפֶת) בְּרָא אֱלֹהִים

7	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (שָׁמַר הַמַּשְׁחָה וַיִּצְקֶה עַל רֹאשׁוֹ וּמִשְׁחָה אָתּוּ) אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בָּרָא אֱלֹהִים)
8	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בָּרָא אֱלֹהִים)
9	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (אֲבִלֵט אֶהְרֹן וּבָנָיו וְחִבְשֶׁת לָהֶם מִגִּבְעַת וְהִיְתָה) הִיְתָה hebrew The word הִיְתָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 לָהֶם כְּהִנֵּה לְחֶשֶׁת עוֹלָם וּמִלֵּאֲתָ יָד אֶהְרֹן וְיָד בָּנָיו
10	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (הָפֹר לִפְנֵי אֱהֹל מוֹעֵד וְסִמֵּךְ אֶהְרֹן וּבָנָיו אֶת) אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בָּרָא אֱלֹהִים) בָּרָא אֱלֹהִים (יָדִיהֶם עַל רֹאשׁ הַפֹּר)

	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הָאֵלֹהִים (הָאֵלֹהִים לִפְנֵי יְהוָה) plugin-autotooltip__default plugin-autotooltip_big
11	hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 פָּתַח אֱהֵל מוֹעֵד
12	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (כָּל הַדָּם תִּשְׁפֹּךְ אֶל יְסוֹד הַמִּזְבֵּחַ)

אתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (פֶּלַח הַחֵלֶב הַמִּכֶּסֶה אֶת) אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (הַקֶּרֶב) אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meaning

* Midst * Among * Within * Inwardly * The centre, whether literal, figurative or adverbial

Masculine noun. Occurs over 250 times in the Old Testament.

13

From the root קרב, meaning "to come near, approach." So קרב is a noun form built from the verb Exodus 17:7 Psalm 103:1 אתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (הִיטֵרַת עַל הַכֶּבֶד וְאֵת) אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (שְׁתִּי הַכְּלִיָּת וְאֵת) אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (הַחֵלֶב אֲשֶׁר עָלֶיהוּ וְהַקֶּטֶרֶת הַמִּזְבֵּחַ) אֱלֹהִים

	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בְּשֵׁר הַפֶּלֶא וְאֵת) plugin-autotooltip__default plugin-autotooltip_big hebrew
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15	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (הָאֵלֹהִים) plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בְּרָא אֱלֹהִים) יְדִיהֶם עַל רֹאשׁ הָאֵל
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	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הָאֵל תִּנְתֵּם לַיְהוָה וְרַחֲצֵתְּ קַרְבּוֹ plugin-autotooltip__default plugin-autotooltip_big
17	hebrew Meaning * Midst * Among * Within * Inwardly * The centre, whether literal, figurative or adverbial Masculine noun. Occurs over 250 times in the Old Testament. From the root קרב, meaning “to come near, approach.” So קָרַב is a noun form built from the verb Exodus 17:7Psalm 103:1 וּכְרַעְיוּ וְנִתְּתָה עַל יְהוָה וְעַל רֹאשׁוֹ
18	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הָאֵל תִּנְתֵּם לַיְהוָה וְרַחֲצֵתְּ קַרְבּוֹ plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 הָאֵל hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 הָאֵל

19	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הָאֵל הַשָּׁמַיִם וְהָאֵרֶץ וּבְנֵי אֱתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (יְדִיחֵם עַל רֹאשׁ הָאֵל)
20	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הָאֵל וְלִקְחָתָּ מִדְּמוֹ וְנִתְּתָהּ עַל תְּנוּדָּה אֶזְרוֹ אֶהְרֹן וְעַל תְּנוּדָּה בָּרָא אֱלֹהִים (הָאֵל וְלִקְחָתָּ מִדְּמוֹ וְנִתְּתָהּ עַל תְּנוּדָּה אֶזְרוֹ אֶהְרֹן וְעַל תְּנוּדָּה בָּרָא אֱלֹהִים) אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (הָדָם עַל הַמִּזְבֵּחַ סָבִיב)
21	וְלִקְחָתָּ מִן הַדָּם אֲשֶׁר עַל הַמִּזְבֵּחַ וּמִשְׁמֹן הַמִּשְׁחָה וְהִזִּיתָ עַל אֶהְרֹן וְעַל בְּנָדָיו וְעַל בְּגָדָיו וְעַל בְּנֵי אֶתָּה וְקִדַּשׁ הוּא וּבְנָדָיו וּבְגָדָיו וּבְנֵי אֶתָּה

אתָּ (הַחֶלֶב הַמִּכְסָּה אֶת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (הַחֶלֶב הַמִּכְסָּה אֶת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (הַקָּרֵב) plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meaning

* Midst * Among * Within * Inwardly * The centre, whether literal, figurative or adverbial

Masculine noun. Occurs over 250 times in the Old Testament.

From the root קרב, meaning "to come near, approach." So קָרֵב is a noun form built from the verb Exodus 17:7 Psalm 103:1 אֶתָּ (אֶתָּ) plugin-autotooltip__default plugin-autotooltip_big

22 hebrew

The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (יִתְּרֵת הַכֹּהֵן אֶתָּ) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (שְׁתֵּי הַכְּלִיִּת אֶתָּ) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (הַחֶלֶב אֲשֶׁר עָלָיו אֶתָּ) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (שׁוֹק הַיָּמִין כִּי אֵיל מְלָאִים הוּא) בָּרָא אֱלֹהִים

	plugin-autotooltip__default plugin-autotooltip_big הַיהוָה מִסֵּל הַמְצֻאוֹת אֲשֶׁר לִפְנֵי יְהוָה autotooltip_big hebrew Meaning
23	* Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6
	אתּ plugin-autotooltip__default plugin-autotooltip_big הַיהוָה מִסֵּל הַמְצֻאוֹת אֲשֶׁר לִפְנֵי יְהוָה autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (תְּנוּפָה לִפְנֵי יְהוָה) plugin-autotooltip__default plugin-autotooltip_big
24	hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6

	אתם plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by ברא אלהים (מימים והקטרת המזבח על העלה לריח ניחוח לפני יהוה) plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 הוא ליהוה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6
25	

אתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (הָיָה מְאִיל הַמַּלְאִים אֲשֶׁר לְאַהֲרֹן וְהַנִּפְתָּ אֵתוּ) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (תִּנּוּפָה לִפְנֵי יְהוָה) plugin-autotooltip__default plugin-autotooltip_big

hebrew

26 Meaning

* Yahweh - God's personal name

It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 יְהוָה plugin-autotooltip__default plugin-autotooltip_big

hebrew

The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament.

This is the foundational verb of existence, identity, becoming and occurrence.

* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3 Exodus 3:12 Ruth 1:1 Isaiah 2:2 לָךְ לְמַנָּה

אתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (הָיָה הַתְּנוּפָה וְאֵת) plugin-autotooltip__default plugin-autotooltip_big

27

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (שׁוֹק הַתְּרוּמָה אֲשֶׁר הוּנָף וְאֲשֶׁר הוּנָם מֵאִיל הַמַּלְאִים) מֵאֲשֶׁר לְאַהֲרֹן וּמֵאֲשֶׁר לְבָנָיו

	הִיְהוּהִיְהוּplugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיְהוּ means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הִיְהוּ הוּא וְתְרוּמָהּ הָאֵל כִּי תְרוּמָה בְּנֵי יִשְׂרָאֵל לַחֶק עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל לַאֲהָרֹן וּלְבָנָיו הִיְהוּplugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיְהוּ means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הִיְהוּ תְרוּמָתָם לִיהוּהִיְהוּ מֵאֵת בְּנֵי יִשְׂרָאֵל מִזִּבְחֵי שְׁלֵמִיָּהֶם תְּרוּמָתָם לִיהוּהִיְהוּ hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6
28	יְהוּהִיְהוּהִיְהוּהִיְהוּplugin-autotooltip__default plugin-autotooltip_big hebrew The word יְהוּהִיְהוּ means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 אֵת אֵת וּלְמַלְא בָּהֶם וּלְמַלְא בָּהֶם אֵת הִיְהוּהִיְהוּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (יָדָם
29	שְׁבַעַת יָמִים יִלְבָּשׁוּם הַכֹּהֵן תַּחְתָּיו מִבְּגָיו אֲשֶׁר יָבֵא אֶל אֹהֶל מוֹעֵד לְשֶׁרֶת בִּקְדָּשׁ
30	שְׁבַעַת יָמִים יִלְבָּשׁוּם הַכֹּהֵן תַּחְתָּיו מִבְּגָיו אֲשֶׁר יָבֵא אֶל אֹהֶל מוֹעֵד לְשֶׁרֶת בִּקְדָּשׁ

31	את־plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (אֵיל הַמִּלֵּאִים תִּקַּח וּבִשְׁלֹתָ אֹתָם) plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בְּרָא אֱלֹהִים (בְּשֵׁרוֹ בְּמָקוֹם קִדְּשׁ
32	את־plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בְּשֵׁר הָאֵל וְאֹתָם) plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בְּרָא אֱלֹהִים (הַלְחֵם אֲשֶׁר בִּסָּל פָּתַח אֶהֱל מוֹעֵד
33	את־plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (אֲשֶׁר כָּפַר בָּהֶם לְמַלֵּא אֹתָם) plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (יָדָם לְקַדֵּשׁ אֹתָם) plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (וְזָר לֹא יֵאָכֵל כִּי קִדְּשׁ הֵם

	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew
34	The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הוּא (הַנוֹתֵר בְּאֵשׁ לֹא יֵאָכֵל כִּי קֹדֶשׁ הוּא)
	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew
35	The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (שְׂבַעַת יָמִים תִּמְלֵא יָדָם)
	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew
36	The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (לְקַדְּשׁוּ)
	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הָיָה (וְהָיָה)
37	הָיָה plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew הָיָה word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הָיָה (וְהָיָה) The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הַמִּזְבֵּחַ קֹדֶשׁ קְדָשִׁים כָּל הַנֶּגַע בַּמִּזְבֵּחַ יִקְדָּשׁ
38	וְהָיָה אֲשֶׁר תַּעֲשֶׂה עַל הַמִּזְבֵּחַ כְּבָשִׂים בְּנֵי שָׁנָה שְׁנָיִם לְיוֹם תָּמִיד

39	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים
40	וְעֶשְׂרֹן סֹלֶת בָּלוּל בַּשָּׂמֶן כְּתִית רֹבַע הָהָיִי וְנִסְדָּ רִבְעִית הָהָיִי יָיִן לַכֶּבֶשׂ הָאֶחָד
41	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים כְּמִנְחַת הַבֹּקֶר וְכִנְסָקָהּ plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6
42	יְהוָה?plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֲשֶׁר אָנֹכִי לָכֶם שְׁמָה לְדַבֵּר אֵלֶיךָ שֵׁם
43	וְנִעַדְתִּי שְׁמָה לְבָנִי יִשְׂרָאֵל וְנִקְדַּשׁ בְּכַבְדִּי

	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (אֶהְיֶה מוֹעֵד וְאֵת) את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (הַמַּצֵּבִים וְאֵת) את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (אֶהְיֶה וְאֵת) את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בְּרֵא אֱלֹהִים) את plugin-autotooltip__default plugin-autotooltip_big
44	הָיָה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 (לֹאֵלֹהִים) הָיָה plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine

יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה

hebrew

Meaning

* Yahweh - God's personal name

It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 אלהים plugin-autotooltip__default plugin-autotooltip_big אלהים

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine את plugin-autotooltip__default plugin-autotooltip_big את

hebrew

The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by מארץ (ארץ) plugin-autotooltip__default plugin-autotooltip_big ארץ

46 hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word ארץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שמים), the phrase indicates the entire created order. Genesis 12:1 מצרים לשכני יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה

hebrew

Meaning

* Yahweh - God's personal name

It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 אלהים plugin-autotooltip__default plugin-autotooltip_big אלהים

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine

ESV

1	"Now this is what you shall do to them to consecrate them, that they may serve me as priests. Take one bull of the herd and two rams without blemish,
2	and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers smeared with oil. You shall make them of fine wheat flour.
3	You shall put them in one basket and bring them in the basket, and bring the bull and the two rams.
4	You shall bring Aaron and his sons to the entrance of the tent of meeting and wash them with water.
5	Then you shall take the garments, and put on Aaron the coat and the robe of the ephod, and the ephod, and the breastpiece, and gird him with the skillfully woven band of the ephod.
6	And you shall set the turban on his head and put the holy crown on the turban.
7	You shall take the anointing oil and pour it on his head and anoint him.
8	Then you shall bring his sons and put coats on them,
9	and you shall gird Aaron and his sons with sashes and bind caps on them. And the priesthood shall be theirs by a statute forever. Thus you shall ordain Aaron and his sons.
10	"Then you shall bring the bull before the tent of meeting. Aaron and his sons shall lay their hands on the head of the bull.
11	Then you shall kill the bull before the LORD at the entrance of the tent of meeting,
12	and shall take part of the blood of the bull and put it on the horns of the altar with your finger, and the rest of the blood you shall pour out at the base of the altar.
13	And you shall take all the fat that covers the entrails, and the long lobe of the liver, and the two kidneys with the fat that is on them, and burn them on the altar.
14	But the flesh of the bull and its skin and its dung you shall burn with fire outside the camp; it is a sin offering.
15	"Then you shall take one of the rams, and Aaron and his sons shall lay their hands on the head of the ram,
16	and you shall kill the ram and shall take its blood and throw it against the sides of the altar.
17	Then you shall cut the ram into pieces, and wash its entrails and its legs, and put them with its pieces and its head,
18	and burn the whole ram on the altar. It is a burnt offering to the LORD. It is a pleasing aroma, a food offering to the LORD.
19	"You shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram,
20	and you shall kill the ram and take part of its blood and put it on the tip of the right ear of Aaron and on the tips of the right ears of his sons, and on the thumbs of their right hands and on the great toes of their right feet, and throw the rest of the blood against the sides of the altar.
21	Then you shall take part of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron and his garments, and on his sons and his sons' garments with him. He and his garments shall be holy, and his sons and his sons' garments with him.
22	"You shall also take the fat from the ram and the fat tail and the fat that covers the entrails, and the long lobe of the liver and the two kidneys with the fat that is on them, and the right thigh (for it is a ram of ordination),
23	and one loaf of bread and one cake of bread made with oil, and one wafer out of the basket of unleavened bread that is before the LORD.
24	You shall put all these on the palms of Aaron and on the palms of his sons, and wave them for a wave offering before the LORD.
25	Then you shall take them from their hands and burn them on the altar on top of the burnt offering, as a pleasing aroma before the LORD. It is a food offering to the LORD.

26	"You shall take the breast of the ram of Aaron's ordination and wave it for a wave offering before the LORD, and it shall be your portion.
27	And you shall consecrate the breast of the wave offering that is waved and the thigh of the priests' portion that is contributed from the ram of ordination, from what was Aaron's and his sons.
28	It shall be for Aaron and his sons as a perpetual due from the people of Israel, for it is a contribution. It shall be a contribution from the people of Israel from their peace offerings, their contribution to the LORD.
29	"The holy garments of Aaron shall be for his sons after him; they shall be anointed in them and ordained in them.
30	The son who succeeds him as priest, who comes into the tent of meeting to minister in the Holy Place, shall wear them seven days.
31	"You shall take the ram of ordination and boil its flesh in a holy place.
32	And Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket in the entrance of the tent of meeting.
33	They shall eat those things with which atonement was made at their ordination and consecration, but an outsider shall not eat of them, because they are holy.
34	And if any of the flesh for the ordination or of the bread remain until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy.
35	"Thus you shall do to Aaron and to his sons, according to all that I have commanded you. Through seven days shall you ordain them,
36	and every day you shall offer a bull as a sin offering for atonement. Also you shall purify the altar, when you make atonement for it, and shall anoint it to consecrate it.
37	Seven days you shall make atonement for the altar and consecrate it, and the altar shall be most holy. Whatever touches the altar shall become holy.
38	"Now this is what you shall offer on the altar: two lambs a year old day by day regularly.
39	One lamb you shall offer in the morning, and the other lamb you shall offer at twilight.
40	And with the first lamb a tenth seah of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering.
41	The other lamb you shall offer at twilight, and shall offer with it a grain offering and its drink offering, as in the morning, for a pleasing aroma, a food offering to the LORD.
42	It shall be a regular burnt offering throughout your generations at the entrance of the tent of meeting before the LORD, where I will meet with you, to speak to you there.
43	There I will meet with the people of Israel, and it shall be sanctified by my glory.
44	I will consecrate the tent of meeting and the altar. Aaron also and his sons I will consecrate to serve me as priests.
45	I will dwell among the people of Israel and will be their God.
46	And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God.

NIV

1	"This is what you are to do to consecrate them, so they may serve me as priests: Take a young bull and two rams without defect.
2	And from fine wheat flour, without yeast, make bread, and cakes mixed with oil, and wafers spread with oil.
3	Put them in a basket and present them in it-along with the bull and the two rams.
4	Then bring Aaron and his sons to the entrance to the Tent of Meeting and wash them with water.
5	Take the garments and dress Aaron with the tunic, the robe of the ephod, the ephod itself and the breastpiece. Fasten the ephod on him by its skillfully woven waistband.

6	Put the turban on his head and attach the sacred diadem to the turban.
7	Take the anointing oil and anoint him by pouring it on his head.
8	Bring his sons and dress them in tunics
9	and put headbands on them. Then tie sashes on Aaron and his sons. The priesthood is theirs by a lasting ordinance. In this way you shall ordain Aaron and his sons.
10	“Bring the bull to the front of the Tent of Meeting, and Aaron and his sons shall lay their hands on its head.
11	Slaughter it in the LORD's presence at the entrance to the Tent of Meeting.
12	Take some of the bull's blood and put it on the horns of the altar with your finger, and pour out the rest of it at the base of the altar.
13	Then take all the fat around the inner parts, the covering of the liver, and both kidneys with the fat on them, and burn them on the altar.
14	But burn the bull's flesh and its hide and its offal outside the camp. It is a sin offering.
15	“Take one of the rams, and Aaron and his sons shall lay their hands on its head.
16	Slaughter it and take the blood and sprinkle it against the altar on all sides.
17	Cut the ram into pieces and wash the inner parts and the legs, putting them with the head and the other pieces.
18	Then burn the entire ram on the altar. It is a burnt offering to the LORD, a pleasing aroma, an offering made to the LORD by fire.
19	“Take the other ram, and Aaron and his sons shall lay their hands on its head.
20	Slaughter it, take some of its blood and put it on the lobes of the right ears of Aaron and his sons, on the thumbs of their right hands, and on the big toes of their right feet. Then sprinkle blood against the altar on all sides.
21	And take some of the blood on the altar and some of the anointing oil and sprinkle it on Aaron and his garments and on his sons and their garments. Then he and his sons and their garments will be consecrated.
22	“Take from this ram the fat, the fat tail, the fat around the inner parts, the covering of the liver, both kidneys with the fat on them, and the right thigh. (This is the ram for the ordination.)
23	From the basket of bread made without yeast, which is before the LORD, take a loaf, and a cake made with oil, and a wafer.
24	Put all these in the hands of Aaron and his sons and wave them before the LORD as a wave offering.
25	Then take them from their hands and burn them on the altar along with the burnt offering for a pleasing aroma to the LORD, an offering made to the LORD by fire.
26	After you take the breast of the ram for Aaron's ordination, wave it before the LORD as a wave offering, and it will be your share.
27	“Consecrate those parts of the ordination ram that belong to Aaron and his sons: the breast that was waved and the thigh that was presented.
28	This is always to be the regular share from the Israelites for Aaron and his sons. It is the contribution the Israelites are to make to the LORD from their fellowship offerings.
29	“Aaron's sacred garments will belong to his descendants so that they can be anointed and ordained in them.
30	The son who succeeds him as priest and comes to the Tent of Meeting to minister in the Holy Place is to wear them seven days.
31	“Take the ram for the ordination and cook the meat in a sacred place.
32	At the entrance to the Tent of Meeting, Aaron and his sons are to eat the meat of the ram and the bread that is in the basket.
33	They are to eat these offerings by which atonement was made for their ordination and consecration. But no one else may eat them, because they are sacred.

34	And if any of the meat of the ordination ram or any bread is left over till morning, burn it up. It must not be eaten, because it is sacred.
35	“Do for Aaron and his sons everything I have commanded you, taking seven days to ordain them.
36	Sacrifice a bull each day as a sin offering to make atonement. Purify the altar by making atonement for it, and anoint it to consecrate it.
37	For seven days make atonement for the altar and consecrate it. Then the altar will be most holy, and whatever touches it will be holy.
38	“This is what you are to offer on the altar regularly each day: two lambs a year old.
39	Offer one in the morning and the other at twilight.
40	With the first lamb offer a tenth of an ephah of fine flour mixed with a quarter of a hin of oil from pressed olives, and a quarter of a hin of wine as a drink offering.
41	Sacrifice the other lamb at twilight with the same grain offering and its drink offering as in the morning—a pleasing aroma, an offering made to the LORD by fire.
42	“For the generations to come this burnt offering is to be made regularly at the entrance to the Tent of Meeting before the LORD. There I will meet you and speak to you;
43	there also I will meet with the Israelites, and the place will be consecrated by my glory.
44	“So I will consecrate the Tent of Meeting and the altar and will consecrate Aaron and his sons to serve me as priests.
45	Then I will dwell among the Israelites and be their God.
46	They will know that I am the LORD their God, who brought them out of Egypt so that I might dwell among them. I am the LORD their God.

NLT

1	“This is the ceremony you must follow when you consecrate Aaron and his sons to serve me as priests: Take a young bull and two rams with no defects.
2	Then, using choice wheat flour and no yeast, make loaves of bread, thin cakes mixed with olive oil, and wafers spread with oil.
3	Place them all in a single basket, and present them at the entrance of the Tabernacle, along with the young bull and the two rams.
4	“Present Aaron and his sons at the entrance of the Tabernacle, and wash them with water.
5	Dress Aaron in his priestly garments— the tunic, the robe worn with the ephod, the ephod itself, and the chestpiece. Then wrap the decorative sash of the ephod around him.
6	Place the turban on his head, and fasten the sacred medallion to the turban.
7	Then anoint him by pouring the anointing oil over his head.
8	Next present his sons, and dress them in their tunics.
9	Wrap the sashes around the waists of Aaron and his sons, and put their special head coverings on them. Then the right to the priesthood will be theirs by law forever. In this way, you will ordain Aaron and his sons.
10	“Bring the young bull to the entrance of the Tabernacle, where Aaron and his sons will lay their hands on its head.
11	Then slaughter the bull in the LORD's presence at the entrance of the Tabernacle.
12	Put some of its blood on the horns of the altar with your finger, and pour out the rest at the base of the altar.
13	Take all the fat around the internal organs, the long lobe of the liver, and the two kidneys and the fat around them, and burn it all on the altar.
14	Then take the rest of the bull, including its hide, meat, and dung, and burn it outside the camp as a sin offering.
15	“Next Aaron and his sons must lay their hands on the head of one of the rams.
16	Then slaughter the ram, and splatter its blood against all sides of the altar.

17	Cut the ram into pieces, and wash off the internal organs and the legs. Set them alongside the head and the other pieces of the body,
18	then burn the entire animal on the altar. This is a burnt offering to the LORD; it is a pleasing aroma, a special gift presented to the LORD.
19	“Now take the other ram, and have Aaron and his sons lay their hands on its head.
20	Then slaughter it, and apply some of its blood to the right earlobes of Aaron and his sons. Also put it on the thumbs of their right hands and the big toes of their right feet. Splatter the rest of the blood against all sides of the altar.
21	Then take some of the blood from the altar and some of the anointing oil, and sprinkle it on Aaron and his sons and on their garments. In this way, they and their garments will be set apart as holy.
22	“Since this is the ram for the ordination of Aaron and his sons, take the fat of the ram, including the fat of the broad tail, the fat around the internal organs, the long lobe of the liver, and the two kidneys and the fat around them, along with the right thigh.
23	Then take one round loaf of bread, one thin cake mixed with olive oil, and one wafer from the basket of bread without yeast that was placed in the LORD's presence.
24	Put all these in the hands of Aaron and his sons to be lifted up as a special offering to the LORD.
25	Afterward take the various breads from their hands, and burn them on the altar along with the burnt offering. It is a pleasing aroma to the LORD, a special gift for him.
26	Then take the breast of Aaron's ordination ram, and lift it up in the LORD's presence as a special offering to him. Then keep it as your own portion.
27	“Set aside the portions of the ordination ram that belong to Aaron and his sons. This includes the breast and the thigh that were lifted up before the LORD as a special offering.
28	In the future, whenever the people of Israel lift up a peace offering, a portion of it must be set aside for Aaron and his descendants. This is their permanent right, and it is a sacred offering from the Israelites to the LORD.
29	“Aaron's sacred garments must be preserved for his descendants who succeed him, and they will wear them when they are anointed and ordained.
30	The descendant who succeeds him as high priest will wear these clothes for seven days as he ministers in the Tabernacle and the Holy Place.
31	“Take the ram used in the ordination ceremony, and boil its meat in a sacred place.
32	Then Aaron and his sons will eat this meat, along with the bread in the basket, at the Tabernacle entrance.
33	They alone may eat the meat and bread used for their purification in the ordination ceremony. No one else may eat them, for these things are set apart and holy.
34	If any of the ordination meat or bread remains until the morning, it must be burned. It may not be eaten, for it is holy.
35	“This is how you will ordain Aaron and his sons to their offices, just as I have commanded you. The ordination ceremony will go on for seven days.
36	Each day you must sacrifice a young bull as a sin offering to purify them, making them right with the LORD. Afterward, cleanse the altar by purifying it; make it holy by anointing it with oil.
37	Purify the altar, and consecrate it every day for seven days. After that, the altar will be absolutely holy, and whatever touches it will become holy.
38	“These are the sacrifices you are to offer regularly on the altar. Each day, offer two lambs that are a year old,
39	one in the morning and the other in the evening.
40	With one of them, offer two quarts of choice flour mixed with one quart of pure oil of pressed olives; also, offer one quart of wine as a liquid offering.
41	Offer the other lamb in the evening, along with the same offerings of flour and wine as in the morning. It will be a pleasing aroma, a special gift presented to the LORD.
42	“These burnt offerings are to be made each day from generation to generation. Offer them in the LORD's presence at the Tabernacle entrance; there I will meet with you and speak with you.

43	I will meet the people of Israel there, in the place made holy by my glorious presence.
44	Yes, I will consecrate the Tabernacle and the altar, and I will consecrate Aaron and his sons to serve me as priests.
45	Then I will live among the people of Israel and be their God,
46	and they will know that I am the LORD their God. I am the one who brought them out of the land of Egypt so that I could live among them. I am the LORD their God.

LXX

	greek Meaning * And * Also * Both * Even * Too * So is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" καὶplugin-autotooltip__default plugin-autotooltip_big greek Meaning * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. αὐτός usually refers to something close to the speaker – "this" as opposed to ἐκεῖνος (John 9:16) John 5:111 Corinthians 13:5(1) John 4:19John 5:1Matthew 3:17John 7:26Luke 22:19 ἐνplugin-autotooltip__default plugin-autotooltip_big greek Meaning εἰμί is the first person singular verb for "to be" (ἐστίς [the infinitive form] = "to be"). It is irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἔκρινενplugin-autotooltip__default plugin-autotooltip_big Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form αἰνόωplugin-autotooltip__default plugin-autotooltip_big greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ᾠδόν αἰνόωplugin-autotooltip__default plugin-autotooltip_big greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. 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1	And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,
2	And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.
3	And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.
4	And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.
5	And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:
6	And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.
7	Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.
8	And thou shalt bring his sons, and put coats upon them.
9	And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.
10	And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.
11	And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.
12	And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.
13	And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.
14	But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.
15	Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.
16	And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.
17	And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.
18	And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.
19	And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.
20	Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.
21	And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.
22	Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:
23	And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD:
24	And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD.
25	And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.
26	And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part.

27	And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons:
28	And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.
29	And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.
30	And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.
31	And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.
32	And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.
33	And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.
34	And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.
35	And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.
36	And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.
37	Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.
38	Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.
39	The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:
40	And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.
41	And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.
42	This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.
43	And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.
44	And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.
45	And I will dwell among the children of Israel, and will be their God.
46	And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

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