

Exodus 40

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 |

Text

Hebrew

1	יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה 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 אֵל מִשְׁה לְאֹמֶר
2	את plugin-autotooltip__default plugin-autotooltip_bigאת 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. It only ever occurs in conjunction with nouns associated with the definite article ה.Genesis 1:1 מִשְׁכַּן אֶהְיֶה מוֹעֵד
3	את plugin-autotooltip__default plugin-autotooltip_bigאת 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. It only ever occurs in conjunction with nouns associated with the definite article ה.Genesis 1:1 אֶרֶץ הַעֲדוּת וְסִכְתָּ עַל הָאָרֶץ אֶת הַפְּרִכָּת

	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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וְעָרְכָהּ אֵת 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וְהִבֵּאתָ אֵת 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וְהַעֲלִיתָ אֵת 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 נִרְתִּיהָ
5	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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 מִזְבַּח הַזֶּהב לְקִטְרֹת פָּנֵי plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. אֲרוֹן הָעֵדֻת וְשִׁמְתָהּ אֵת 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 מִסֹּד הַפֶּתַח לְמִשְׁכָּן

	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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הָעֵלָה לְפָנָי plugin-autotooltip__default plugin-autotooltip_big
6	hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. פָּתַח מִשְׁכַּן אֱהֶל מוֹעֵד
7	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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הַכִּיֹּר בֵּין אֱהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנִתְּתָה שָׁם מִים
8	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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הָחֹצֵר סָבִיב וְנִתְּתָה אֵת מִסְדֵּי שַׁעַר הָחֹצֵר 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1

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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 שָׁמַר הַמִּשְׁחָה וּמִשְׁחָתָּהּ
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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וְאֵת הַמִּשְׁכָּן
plugin-autotooltip__default plugin-autotooltip_big אתָּ

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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 כָּל אֲשֶׁר בּוֹ וְקִדְשָׁתָּהּ
אתָּ plugin-autotooltip__default plugin-autotooltip_big

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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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וְאֵת
plugin-autotooltip__default plugin-autotooltip_big אתָּ

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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וְהָיָה
plugin-autotooltip__default plugin-autotooltip_big הָיָה

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 קָדַשׁ

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. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 **הָאֵלֹהִים בָּרָא** 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. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 **כָּל־כֹּלֵי וְקִדְשָׁתְךָ אֵת** plugin-autotooltip__default plugin-autotooltip_big את־

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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. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 **הָיָה** plugin-autotooltip__default plugin-autotooltip_big הָיָה

hebrew

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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. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 **וַיִּבְרָא אֱלֹהִים** plugin-autotooltip__default plugin-autotooltip_big את־

hebrew

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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. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 **וַיִּבְרָא אֱלֹהִים** 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. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1

	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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וְאֵת הָאֱדֶם וְאֵת הָאֲדָמָה
12	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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 בְּנֵי אֵל פָּתַח אֹהֶל מוֹעֵד וְאֵת אֲרָצָהּ וְאֵת אֲדָמָהּ 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 בְּמִים
13	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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 אֶת־הָאֱדֶם וְאֶת־הָאֲדָמָה וְאֶת־הָאֲרָצָה וְאֶת־הָאֲדָמָה 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וְאֵת הָאֱדֶם וְאֵת הָאֲדָמָה וְאֵת הָאֲרָצָה וְאֵת הָאֲדָמָה 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וְאֵת הָאֱדֶם וְאֵת הָאֲדָמָה וְאֵת הָאֲרָצָה וְאֵת הָאֲדָמָה

14	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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 בָּנִי תִקְרִיב וְהַלְבִּשְׁתָּ 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 כְּתִנֹּת
15	אתָּplugin-autotooltip__default plugin-autotooltip_big וּמִשְׁחַתְּ אֹתָם 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 כְּאֵשֶׁר מִשְׁחַתְּ 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 אֲבִיהֶם וְכַהֲנֵי לִי הָיָהplugin-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 לָהֵי 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 מִשְׁחַתְּם לְכַהֲנֵת עוֹלָם לְדֹרֹתָם

	הַיהוָה plugin-autotooltip__default plugin-autotooltip_big הַיהוָה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word הַיהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. 16 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 אֱתוּ plugin-autotooltip__default plugin-autotooltip_big אֱתוּ hebrew The Hebrew אֱת 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 כֹּה עָשָׂה
17	הִיהָיָה plugin-autotooltip__default plugin-autotooltip_big הִיהָיָה hebrew The word הִיהָיָה 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 בַּחֲדָשׁ הָרִאשׁוֹן בַּשָּׁנָה הַשְּׁנִיָּה בְּאַחַד לַחֲדָשׁ הַקָּדִים הַמִּשְׁכָּן

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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיִּתֵּן אֶת הַמַּשְׁכָּן וְיָשָׁם אֶת

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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיִּשָּׂם אֶת

hebrew

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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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיִּתֵּן אֶת

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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיִּקָּם אֶת

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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 עֲמוּדָיו

	אֶתplugin-autotooltip__default plugin-autotooltip_bigאֶת 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 הָאֱלֹהִים עַל הַמַּשְׁכָּן וְיֵשָׁם אֶתplugin-autotooltip__default plugin-autotooltip_bigאֶת 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 מִכֶּסֶה הָאֹהֶל עָלָיו מִלְמַעְלָה הָהוּא?plugin-autotooltip__default plugin-autotooltip_bigהָהוּא? hebrew
19	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 אֶתplugin-autotooltip__default plugin-autotooltip_bigאֶת 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 מִשְׁחָה

	אתַּ֑ת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתַּ֑ת 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. It only ever occurs in conjunction with nouns associated with the definite article הַ֑.Genesis 1:1 הָעֵדֶת אֶל הָאָרֶץ וַיֵּשֶׁם אתַּ֑ת plugin-autotooltip__default plugin-autotooltip_big hebrew
20	הַבָּדִים עַל הָאָרֶץ וַיִּתֵּן אתַּ֑ת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתַּ֑ת 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. It only ever occurs in conjunction with nouns associated with the definite article הַ֑.Genesis 1:1 הַכִּפֹּרֶת עַל הָאָרֶץ מִלְמַעְלָה

	אתַּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתַּ 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 הָאָרֶץ אֶל הַמִּשְׁכָּן וְיִשְׂם אתַּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתַּ 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 פְּרָכֶת הַמִּסָּד וְיִסָּד עַל אֲרֹן יהוהַplugin-autotooltip__default plugin-autotooltip_bigיהוה hebrew 21 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 אתַּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתַּ 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 מִשְׁה
	אתַּplugin-autotooltip__default plugin-autotooltip_big hebrew 22 The Hebrew אתַּ 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 הַשִּׁלְחַן בְּאֹהֶל מוֹעֵד עַל יָרֵד הַמִּשְׁכָּן צִנְיָה מְחִיץ לַפְּרָכֶת

	פָּנִיםפניםplugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. יהוהפניםplugin-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. 23 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 צוה יהוהפניםplugin-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 אתפניםplugin-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. It only ever occurs in conjunction with nouns associated with the definite article ה.Genesis 1:1 משה את
24	אתפניםplugin-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. It only ever occurs in conjunction with nouns associated with the definite article ה.Genesis 1:1 המנרה באהל מועד נכח השלחן על ירך המשכן נגבה

	פְּנִים plugin-autotooltip__default plugin-autotooltip_big הֶעָלָה הַפָּנִים לִפְנֵי hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. הָיָה הַפָּנִים לִפְנֵי 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. 25 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 הָיָה הַפָּנִים לִפְנֵי 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 הָיָה הַפָּנִים לִפְנֵי 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. It only ever occurs in conjunction with nouns associated with the definite article הָ.Genesis 1:1 הָיָה
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	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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 מִזְבַּח הַזֹּהֵב בְּאֶהָל מוֹעֵד פָּנִים plugin-autotooltip__default plugin-autotooltip_big
26	hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. הַפְּרָכֶת
27	הוּאָּ 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 הוּאָּ (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 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 מִשְׁחָה
28	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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 מִסֵּד הַפֶּתַח לַמִּשְׁכָּן

	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. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 מִזְבַּח הָעֹלָה שֶׁם פֶּתַח מִשְׁכָּן 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. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 הָעֹלָה 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. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 הַמִּנְחָה כֹּאשֶׁר צִוָּה 29 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 3:14 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 את 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. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 מִשְׁחָה
	את plugin-autotooltip__default plugin-autotooltip_big hebrew 30 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. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 הַכִּיֹּר בֵּין אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וַיִּתֵּן שְׁמָהּ מִים לְרַחֲצָהּ

31	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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיֵּבְרֹא אֱלֹהִים 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיֵּבְרֹא אֱלֹהִים
32	יהוהָ 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 יהוהָ (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 וַיֵּבְרֹא אֱלֹהִים 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיֵּבְרֹא אֱלֹהִים

	אתַּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתַּ 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 הַחֵצֵר סָבִיב לַמִּשְׁכָּן וְלַמִּזְבֵּחַ אתַּplugin-autotooltip__default plugin-autotooltip_big hebrew
33	The Hebrew אתַּ 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 מִסֹּד שַׁעַר הַחֵצֵר וַיָּכַל מִנְּהָ אתַּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתַּ 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 הַמֶּלֶאכָה
34	אתַּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתַּ 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אֶהְיֶה אתַּplugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word אֶהְיֶה (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 מִלֵּא אתַּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתַּ 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 הַמִּשְׁכָּן

35	יְהוָה plugin-autotooltip__default plugin-autotooltip_big יְהוָה 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 אֵת plugin-autotooltip__default plugin-autotooltip_big אֵת 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. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 הַמֶּשֶׁךְ
36	וַבְּהֶעָלוֹת הָעֵנָן מֵעַל הַמִּשְׁכָּן יִסְעוּ בְּנֵי יִשְׂרָאֵל בְּכָל מִסְעֵיהֶם
37	וְאִם לֹא יַעֲלֶה הָעֵנָן וְלֹא יִסְעוּ עַד יוֹם הָעֲלֹתוֹ
38	יְהוָה plugin-autotooltip__default plugin-autotooltip_big יְהוָה 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 וַאֲשֶׁר תִּהְיֶה plugin-autotooltip__default plugin-autotooltip_big תִּהְיֶה hebrew The word תִּהְיֶה 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 בּוֹ לַעֲיִנִי כָּל בֵּית יִשְׂרָאֵל בְּכָל מִסְעֵיהֶם

ESV

1	The LORD spoke to Moses, saying,
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2	"On the first day of the first month you shall erect the tabernacle of the tent of meeting.
3	And you shall put in it the ark of the testimony, and you shall screen the ark with the veil.
4	And you shall bring in the table and arrange it, and you shall bring in the lampstand and set up its lamps.
5	And you shall put the golden altar for incense before the ark of the testimony, and set up the screen for the door of the tabernacle.
6	You shall set the altar of burnt offering before the door of the tabernacle of the tent of meeting,
7	and place the basin between the tent of meeting and the altar, and put water in it.
8	And you shall set up the court all around, and hang up the screen for the gate of the court.
9	"Then you shall take the anointing oil and anoint the tabernacle and all that is in it, and consecrate it and all its furniture, so that it may become holy.
10	You shall also anoint the altar of burnt offering and all its utensils, and consecrate the altar, so that the altar may become most holy.
11	You shall also anoint the basin and its stand, and consecrate it.
12	Then you shall bring Aaron and his sons to the entrance of the tent of meeting and shall wash them with water
13	and put on Aaron the holy garments. And you shall anoint him and consecrate him, that he may serve me as priest.
14	You shall bring his sons also and put coats on them,
15	and anoint them, as you anointed their father, that they may serve me as priests. And their anointing shall admit them to a perpetual priesthood throughout their generations."
16	This Moses did; according to all that the LORD commanded him, so he did.
17	In the first month in the second year, on the first day of the month, the tabernacle was erected.
18	Moses erected the tabernacle. He laid its bases, and set up its frames, and put in its poles, and raised up its pillars.
19	And he spread the tent over the tabernacle and put the covering of the tent over it, as the LORD had commanded Moses.
20	He took the testimony and put it into the ark, and put the poles on the ark and set the mercy seat above on the ark.
21	And he brought the ark into the tabernacle and set up the veil of the screen, and screened the ark of the testimony, as the LORD had commanded Moses.
22	He put the table in the tent of meeting, on the north side of the tabernacle, outside the veil,
23	and arranged the bread on it before the LORD, as the LORD had commanded Moses.
24	He put the lampstand in the tent of meeting, opposite the table on the south side of the tabernacle,
25	and set up the lamps before the LORD, as the LORD had commanded Moses.
26	He put the golden altar in the tent of meeting before the veil,
27	and burned fragrant incense on it, as the LORD had commanded Moses.
28	He put in place the screen for the door of the tabernacle.
29	And he set the altar of burnt offering at the entrance of the tabernacle of the tent of meeting, and offered on it the burnt offering and the grain offering, as the LORD had commanded Moses.
30	He set the basin between the tent of meeting and the altar, and put water in it for washing,
31	with which Moses and Aaron and his sons washed their hands and their feet.
32	When they went into the tent of meeting, and when they approached the altar, they washed, as the LORD commanded Moses.
33	And he erected the court around the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work.
34	Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.

35	And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle.
36	Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out.
37	But if the cloud was not taken up, then they did not set out till the day that it was taken up.
38	For the cloud of the LORD was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.

NIV

1	Then the LORD said to Moses:
2	“Set up the tabernacle, the Tent of Meeting, on the first day of the first month.
3	Place the ark of the Testimony in it and shield the ark with the curtain.
4	Bring in the table and set out what belongs on it. Then bring in the lampstand and set up its lamps.
5	Place the gold altar of incense in front of the ark of the Testimony and put the curtain at the entrance to the tabernacle.
6	“Place the altar of burnt offering in front of the entrance to the tabernacle, the Tent of Meeting;
7	place the basin between the Tent of Meeting and the altar and put water in it.
8	Set up the courtyard around it and put the curtain at the entrance to the courtyard.
9	“Take the anointing oil and anoint the tabernacle and everything in it; consecrate it and all its furnishings, and it will be holy.
10	Then anoint the altar of burnt offering and all its utensils; consecrate the altar, and it will be most holy.
11	Anoint the basin and its stand and consecrate them.
12	“Bring Aaron and his sons to the entrance to the Tent of Meeting and wash them with water.
13	Then dress Aaron in the sacred garments, anoint him and consecrate him so he may serve me as priest.
14	Bring his sons and dress them in tunics.
15	Anoint them just as you anointed their father, so they may serve me as priests. Their anointing will be to a priesthood that will continue for all generations to come.”
16	Moses did everything just as the LORD commanded him.
17	So the tabernacle was set up on the first day of the first month in the second year.
18	When Moses set up the tabernacle, he put the bases in place, erected the frames, inserted the crossbars and set up the posts.
19	Then he spread the tent over the tabernacle and put the covering over the tent, as the LORD commanded him.
20	He took the Testimony and placed it in the ark, attached the poles to the ark and put the atonement cover over it.
21	Then he brought the ark into the tabernacle and hung the shielding curtain and shielded the ark of the Testimony, as the LORD commanded him.
22	Moses placed the table in the Tent of Meeting on the north side of the tabernacle outside the curtain
23	and set out the bread on it before the LORD, as the LORD commanded him.
24	He placed the lampstand in the Tent of Meeting opposite the table on the south side of the tabernacle
25	and set up the lamps before the LORD, as the LORD commanded him.
26	Moses placed the gold altar in the Tent of Meeting in front of the curtain
27	and burned fragrant incense on it, as the LORD commanded him.

28	Then he put up the curtain at the entrance to the tabernacle.
29	He set the altar of burnt offering near the entrance to the tabernacle, the Tent of Meeting, and offered on it burnt offerings and grain offerings, as the LORD commanded him.
30	He placed the basin between the Tent of Meeting and the altar and put water in it for washing,
31	and Moses and Aaron and his sons used it to wash their hands and feet.
32	They washed whenever they entered the Tent of Meeting or approached the altar, as the LORD commanded Moses.
33	Then Moses set up the courtyard around the tabernacle and altar and put up the curtain at the entrance to the courtyard. And so Moses finished the work.
34	Then the cloud covered the Tent of Meeting, and the glory of the Lord filled the tabernacle.
35	Moses could not enter the Tent of Meeting because the cloud had settled upon it, and the glory of the LORD filled the tabernacle.
36	In all the travels of the Israelites, whenever the cloud lifted from above the tabernacle, they would set out;
37	but if the cloud did not lift, they did not set out-until the day it lifted.
38	So the cloud of the LORD was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the house of Israel during all their travels.

NLT

1	Then the LORD said to Moses,
2	“Set up the Tabernacle on the first day of the new year.
3	Place the Ark of the Covenant inside, and install the inner curtain to enclose the Ark within the Most Holy Place.
4	Then bring in the table, and arrange the utensils on it. And bring in the lampstand, and set up the lamps.
5	“Place the gold incense altar in front of the Ark of the Covenant. Then hang the curtain at the entrance of the Tabernacle.
6	Place the altar of burnt offering in front of the Tabernacle entrance.
7	Set the washbasin between the Tabernacle and the altar, and fill it with water.
8	Then set up the courtyard around the outside of the tent, and hang the curtain for the courtyard entrance.
9	“Take the anointing oil and anoint the Tabernacle and all its furnishings to consecrate them and make them holy.
10	Anoint the altar of burnt offering and its utensils to consecrate them. Then the altar will become absolutely holy.
11	Next anoint the washbasin and its stand to consecrate them.
12	“Present Aaron and his sons at the entrance of the Tabernacle, and wash them with water.
13	Dress Aaron with the sacred garments and anoint him, consecrating him to serve me as a priest.
14	Then present his sons and dress them in their tunics.
15	Anoint them as you did their father, so they may also serve me as priests. With their anointing, Aaron's descendants are set apart for the priesthood forever, from generation to generation.”
16	Moses proceeded to do everything just as the LORD had commanded him.
17	So the Tabernacle was set up on the first day of the first month of the second year.
18	Moses erected the Tabernacle by setting down its bases, inserting the frames, attaching the crossbars, and setting up the posts.
19	Then he spread the coverings over the Tabernacle framework and put on the protective layers, just as the LORD had commanded him.

20	He took the stone tablets inscribed with the terms of the covenant and placed them inside the Ark. Then he attached the carrying poles to the Ark, and he set the Ark's cover- the place of atonement- on top of it.
21	Then he brought the Ark of the Covenant into the Tabernacle and hung the inner curtain to shield it from view, just as the LORD had commanded him.
22	Next Moses placed the table in the Tabernacle, along the north side of the Holy Place, just outside the inner curtain.
23	And he arranged the Bread of the Presence on the table before the LORD, just as the LORD had commanded him.
24	He set the lampstand in the Tabernacle across from the table on the south side of the Holy Place.
25	Then he lit the lamps in the LORD's presence, just as the LORD had commanded him.
26	He also placed the gold incense altar in the Tabernacle, in the Holy Place in front of the inner curtain.
27	On it he burned the fragrant incense, just as the LORD had commanded him.
28	He hung the curtain at the entrance of the Tabernacle,
29	and he placed the altar of burnt offering near the Tabernacle entrance. On it he offered a burnt offering and a grain offering, just as the LORD had commanded him.
30	Next Moses placed the washbasin between the Tabernacle and the altar. He filled it with water so the priests could wash themselves.
31	Moses and Aaron and Aaron's sons used water from it to wash their hands and feet.
32	Whenever they approached the altar and entered the Tabernacle, they washed themselves, just as the LORD had commanded Moses.
33	Then he hung the curtains forming the courtyard around the Tabernacle and the altar. And he set up the curtain at the entrance of the courtyard. So at last Moses finished the work.
34	Then the cloud covered the Tabernacle, and the glory of the LORD filled the Tabernacle.
35	Moses could no longer enter the Tabernacle because the cloud had settled down over it, and the glory of the LORD filled the Tabernacle.
36	Now whenever the cloud lifted from the Tabernacle, the people of Israel would set out on their journey, following it.
37	But if the cloud did not rise, they remained where they were until it lifted.
38	The cloud of the LORD hovered over the Tabernacle during the day, and at night fire glowed inside the cloud so the whole family of Israel could see it. This continued throughout all their journeys.

LXX

	kai plugin-autotooltip__default plugin-autotooltip_bigκαί
	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" ἐλάλησεν κύριος πρὸς plugin-autotooltip__default plugin-autotooltip_bigπρός
1	greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... Μουσίου λέγου

	greek Preposition meaning "in". ἡμέρη plugin-autotooltip__default plugin-autotooltip_bigείς gree Meaning: * One * First * One thing * Alone * Individual * One ma * Someone είς is the cardinal number ("one"). Sometimes it functions as a indefinitely pronoun ("someone" or "a certain one"). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μόνος τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πρῶτου νοσηγνία στήσεις τῆςplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οκτὴν τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ματρὸς τοῦplugin-autotooltip__default plugin-autotooltip_bigκαί 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" θύοις τῆςplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κιβωτὸν τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ματρὸς τοῦplugin-autotooltip__default plugin-autotooltip_bigκαί καίplugin-autotooltip__default plugin-autotooltip_bigκαί 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" οκένάσις τῆςplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κιβωτὸν τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κατοικητόσιν
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κὶ δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. μὴ δέξῃς ἡ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νεφελεὶ οὐκ ἀνεξέγγυσαν ἔως τῆς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἡμέρας ἥς plugin-autotooltip__default plugin-autotooltip_bigὁς, ἡ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἀνέβῃ ἡ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νεφελεὶ νεφελεὶ γὰρ ἦν plugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ἐν τῇς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οκνηθεὶς ἡμέρας καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ 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" νῦν ἦν plugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ἐν αὐτῆς plugin-autotooltip__default plugin-autotooltip_bigαὐτός 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) ουκτός ἐναντίον ναυτός plugin-autotooltip__default plugin-autotooltip_bigμή greek Meaning 38 * All * Every * The whole Adjective. Usage in the New Testament The sense of ἅς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἵνα ἡ plugin-autotooltip__default plugin-autotooltip_bigἡ greek Preposition meaning "in". ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ἅς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ταῖς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀναγγεῖς αὐτῶν plugin-autotooltip__default plugin-autotooltip_bigαὐτός 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)	
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1	And the LORD spake unto Moses, saying,
2	On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.
3	And thou shalt put therein the ark of the testimony, and cover the ark with the vail.
4	And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5	And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.
6	And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.
7	And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.
8	And thou shalt set up the court round about, and hang up the hanging at the court gate.
9	And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.
10	And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.
11	And thou shalt anoint the laver and his foot, and sanctify it.
12	And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.
13	And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.
14	And thou shalt bring his sons, and clothe them with coats:
15	And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.
16	Thus did Moses: according to all that the LORD commanded him, so did he.
17	And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.
18	And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.
19	And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.
20	And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:
21	And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.
22	And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.
23	And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.
24	And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.
25	And he lighted the lamps before the LORD; as the LORD commanded Moses.
26	And he put the golden altar in the tent of the congregation before the vail:
27	And he burnt sweet incense thereon; as the LORD commanded Moses.
28	And he set up the hanging at the door of the tabernacle.
29	And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.
30	And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.
31	And Moses and Aaron and his sons washed their hands and their feet thereat:
32	When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.
33	And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34	Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.
35	And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.
36	And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:
37	But if the cloud were not taken up, then they journeyed not till the day that it was taken up.
38	For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

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