

Leviticus 27

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Text

Hebrew

	יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה hebrew Meaning 1 * 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 אֶל מֹשֶׁה לֵאמֹר
	יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה hebrew Meaning 2 * 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

3	הִיָּהplugin-autotooltip__default plugin-autotooltip_bigהִיָּה hebrew The word הִיָּה 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 הִיָּה שָׁנָה וְהָיָה בְּיוֹמָיו שְׁנֵי יָמִים וְהָיָה בְּיוֹמָיו שְׁנֵי יָמִים plugin-autotooltip__default plugin-autotooltip_bigהִיָּה hebrew The word הִיָּה 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 עָרַךְ חֲמִשָּׁה יָמִים שָׁקַל כֶּסֶף בְּשֶׁקֶל הַקֹּדֶשׁ
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6	הִיָּהָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיָּהָּ 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 עָרַבְדָּ הַזֶּכֶר חֲמִשָּׁה שָׁקָלִים בָּסָף וְלִנְקָבָה עָרַבְדָּ שְׁלֹשֶׁת שָׁקָלִים בָּסָף
7	הִיָּהָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיָּהָּ 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 עָרַבְדָּ חֲמִשָּׁה עָשָׂר שָׁקָל וְלִנְקָבָה עֲשָׂרָה שָׁקָלִים
8	פָּנִים 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. הַכֶּהֱן וְהָעֲרִיד אֹתוֹ plugin-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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הַכֶּהֱן עַל פִּי אֲשֶׁר תִּשְׁלַח יָדְךָ הַנִּדָּר יַעֲרִיכֵנוּ הַכֶּהֱן

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 יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה

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hebrew

The word יהי 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 קדש

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 טוֹב בָּרָע אוֹר רָע בְּטוֹב וְאֵם
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.

10 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 הָיָה וַתְּמוּרָתוֹ הָיָה plugin-autotooltip__default plugin-autotooltip_big

hebrew

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11	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 הַבְּרֵהֶמָה לִפְנֵי plugin-autotooltip__default plugin-autotooltip_bigפְּנִים 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. הַפֶּה
12	אתה plugin-autotooltip__default plugin-autotooltip_bigאתה 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 בֵּין טוֹב וּבֵין רָע כְּעֶרְכָּךְ הַפֶּה plugin-autotooltip__default plugin-autotooltip_bigהִיא 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
13	וְאִם גָּאֵל יִגְאָלֶנָּה וְיִסֹּף חֲמִישָׁתוֹ עַל עֶרְכָּךְ

	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 קִדְּשׁ לַיהוָהplugin-autotooltip__default plugin-autotooltip_big hebrew Meaning
14	* 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 וְהָעֲרִיכוּ הַכֹּהֵן בֵּין שׁוֹב וּבֵין רָעplugin-autotooltip__default plugin-autotooltip_big 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 הַכֹּהֵן בֵּין יְקִוּם
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17	אם משנת היבל יקדיש שדהו כְּעָרַךְ יָקוּם plugin-autotooltip__default plugin-autotooltip_big את hebrew 18 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 הַ.Genesi 1:1 הַכֶּסֶף עַל פִּי הַשָּׂנִים הַנּוֹתֵרֶת עד שְׁנַת הַיָּבֵל וְנִגְרַע מֵעֶרְכָּךְ
19	את plugin-autotooltip__default plugin-autotooltip_big גָּאֵל יִגְאֹל אֶת 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 הַ.Genesi 1:1 הַשְּׂדֵה הַמִּקְדָּשׁ אֹתוֹ אֲיֹסֶף חֲמִשִּׁית בָּסָף עָרַכְךָ עָלָיו וְקָם לוֹ

20	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 הַשָּׁמַיִם וְהָאָרֶץ מְכֻרָּת 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 הַשָּׁמַיִם וְהָאָרֶץ מְכֻרָּת לֹא יִגָּאֵל עוֹד
21	הָיָהּplugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָהּ 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 וַיְהִי כֵן בַּיּוֹם הַהוּא 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 כִּי יִהְיֶה תְהִיָּה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָהּ 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 וַיְהִי כֵן בַּיּוֹם הַהוּא

	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 שָׂדֵה מְקֻנָּתוֹ אֲשֶׁר לֹא מִשְׁדֵּה הַיְהוָה יְקֻדֵּשׁ לַיהוָה
22	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
23	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 מְכַסֶּת הָעֵרְבֹךְ עַד שְׁנֵת הַיָּבֵל הַיְהוָה יְקֻדֵּשׁ לַיהוָה 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 הָעֵרְבֹךְ בֵּינוֹם הַיָּבֵל הַיְהוָה יְקֻדֵּשׁ לַיהוָה 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

	אֶרֶץ plugin-autotooltip__default plugin-autotooltip_bigאֶרֶץ לוֹ אֲחֵזתִּי הָאָרֶץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1
24	הָיָה plugin-autotooltip__default plugin-autotooltip_bigהָיָה 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 הָיָה גֵּרָה עֲשָׂרִים גֵּרָה יְהִיָּה plugin-autotooltip__default plugin-autotooltip_bigהָיָה
25	הָיָה plugin-autotooltip__default plugin-autotooltip_bigהָיָה 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 הָיָה

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26	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 הַ.Genesis 1:1 אֵם שׁוֹר אִם שֶׁה 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
27	וְאִם בְּבִהֵמָה הַטְּמֵאָה וּפְדָה בַּעֲרֹכָד וְיִסַּף חֲמִשָּׁתוֹ עָלָיו וְאִם לֹא יִגָּאֵל וְנִמְכָּר בַּעֲרֹכָד

	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 3:14Deuteronomy 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 מִכָּל אֲשֶׁר לוֹ מֵאֲדָם וּבְהֵמָה וּמִשְׁעֵה 28 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 3:14Deuteronomy 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 29 כָּל חַרֵּם אֲשֶׁר יַחֲרֹם מִן הָאָדָם לֹא יִפְדֶּה מוֹת יוֹמָת
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אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meaning:

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

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

When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1
אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meaning:

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When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1
יְהוָה plugin-autotooltip__default plugin-autotooltip_big

30

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 יְהוָה plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meaning

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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.

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31 וְאִם גָּזַל יְגַאֵל אִישׁ מִמַּעֲשָׁיו חֲמִשִּׁיתוֹ יִסֹּף עָלָיו

	יהיה plugin-autotooltip__default plugin-autotooltip_bigיהיה hebrew The word יהיה 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 יהיה קדש plugin-autotooltip__default plugin-autotooltip_bigיהיה 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
32	יהיה plugin-autotooltip__default plugin-autotooltip_bigיהיה hebrew The word יהיה 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 יהיה ותמורתו יהיה plugin-autotooltip__default plugin-autotooltip_bigיהיה hebrew The word יהיה 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 קדש לא יגאל

	יהוה יהוה plugin-autotooltip__default plugin-autotooltip_big
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	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 ה.Genesis 1:1 מִשָּׁה אֶל בְּנֵי יִשְׂרָאֵל בָּהֶר סִינִי

ESV

1	The LORD spoke to Moses, saying,
2	“Speak to the people of Israel and say to them, If anyone makes a special vow to the LORD involving the valuation of persons,
3	then the valuation of a male from twenty years old up to sixty years old shall be fifty shekels of silver, according to the shekel of the sanctuary.
4	If the person is a female, the valuation shall be thirty shekels.
5	If the person is from five years old up to twenty years old, the valuation shall be for a male twenty shekels, and for a female ten shekels.
6	If the person is from a month old up to five years old, the valuation shall be for a male five shekels of silver, and for a female the valuation shall be three shekels of silver.
7	And if the person is sixty years old or over, then the valuation for a male shall be fifteen shekels, and for a female ten shekels.
8	And if someone is too poor to pay the valuation, then he shall be made to stand before the priest, and the priest shall value him; the priest shall value him according to what the vower can afford.
9	“If the vow is an animal that may be offered as an offering to the LORD, all of it that he gives to the LORD is holy.
10	He shall not exchange it or make a substitute for it, good for bad, or bad for good; and if he does in fact substitute one animal for another, then both it and the substitute shall be holy.
11	And if it is any unclean animal that may not be offered as an offering to the LORD, then he shall stand the animal before the priest,
12	and the priest shall value it as either good or bad; as the priest values it, so it shall be.
13	But if he wishes to redeem it, he shall add a fifth to the valuation.
14	“When a man dedicates his house as a holy gift to the LORD, the priest shall value it as either good or bad; as the priest values it, so it shall stand.
15	And if the donor wishes to redeem his house, he shall add a fifth to the valuation price, and it shall be his.
16	“If a man dedicates to the LORD part of the land that is his possession, then the valuation shall be in proportion to its seed. A homer of barley seed shall be valued at fifty shekels of silver.

17	If he dedicates his field from the year of jubilee, the valuation shall stand,
18	but if he dedicates his field after the jubilee, then the priest shall calculate the price according to the years that remain until the year of jubilee, and a deduction shall be made from the valuation.
19	And if he who dedicates the field wishes to redeem it, then he shall add a fifth to its valuation price, and it shall remain his.
20	But if he does not wish to redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore.
21	But the field, when it is released in the jubilee, shall be a holy gift to the LORD, like a field that has been devoted. The priest shall be in possession of it.
22	If he dedicates to the LORD a field that he has bought, which is not a part of his possession,
23	then the priest shall calculate the amount of the valuation for it up to the year of jubilee, and the man shall give the valuation on that day as a holy gift to the LORD.
24	In the year of jubilee the field shall return to him from whom it was bought, to whom the land belongs as a possession.
25	Every valuation shall be according to the shekel of the sanctuary: twenty gerahs shall make a shekel.
26	“But a firstborn of animals, which as a firstborn belongs to the LORD, no man may dedicate; whether ox or sheep, it is the LORD's.
27	And if it is an unclean animal, then he shall buy it back at the valuation, and add a fifth to it; or, if it is not redeemed, it shall be sold at the valuation.
28	“But no devoted thing that a man devotes to the LORD, of anything that he has, whether man or beast, or of his inherited field, shall be sold or redeemed; every devoted thing is most holy to the LORD.
29	No one devoted, who is to be devoted for destruction from mankind, shall be ransomed; he shall surely be put to death.
30	“Every tithe of the land, whether of the seed of the land or of the fruit of the trees, is the LORD's; it is holy to the LORD.
31	If a man wishes to redeem some of his tithe, he shall add a fifth to it.
32	And every tithe of herds and flocks, every tenth animal of all that pass under the herdsman's staff, shall be holy to the LORD.
33	One shall not differentiate between good or bad, neither shall he make a substitute for it; and if he does substitute for it, then both it and the substitute shall be holy; it shall not be redeemed.”
34	These are the commandments that the LORD commanded Moses for the people of Israel on Mount Sinai.

NIV

1	The LORD said to Moses,
2	“Speak to the Israelites and say to them: 'If anyone makes a special vow to dedicate persons to the LORD by giving equivalent values,
3	set the value of a male between the ages of twenty and sixty at fifty shekels of silver, according to the sanctuary shekel;
4	and if it is a female, set her value at thirty shekels.
5	If it is a person between the ages of five and twenty, set the value of a male at twenty shekels and of a female at ten shekels.
6	If it is a person between one month and five years, set the value of a male at five shekels of silver and that of a female at three shekels of silver.
7	If it is a person sixty years old or more, set the value of a male at fifteen shekels and of a female at ten shekels.
8	If anyone making the vow is too poor to pay the specified amount, he is to present the person to the priest, who will set the value for him according to what the man making the vow can afford.

9	“If what he vowed is an animal that is acceptable as an offering to the LORD, such an animal given to the LORD becomes holy.
10	He must not exchange it or substitute a good one for a bad one, or a bad one for a good one; if he should substitute one animal for another, both it and the substitute become holy.
11	If what he vowed is a ceremonially unclean animal—one that is not acceptable as an offering to the LORD—the animal must be presented to the priest,
12	who will judge its quality as good or bad. Whatever value the priest then sets, that is what it will be.
13	If the owner wishes to redeem the animal, he must add a fifth to its value.
14	“If a man dedicates his house as something holy to the LORD, the priest will judge its quality as good or bad. Whatever value the priest then sets, so it will remain.
15	If the man who dedicates his house redeems it, he must add a fifth to its value, and the house will again become his.
16	“If a man dedicates to the LORD part of his family land, its value is to be set according to the amount of seed required for it—fifty shekels of silver to a homer of barley seed.
17	If he dedicates his field during the Year of Jubilee, the value that has been set remains.
18	But if he dedicates his field after the Jubilee, the priest will determine the value according to the number of years that remain until the next Year of Jubilee, and its set value will be reduced.
19	If the man who dedicates the field wishes to redeem it, he must add a fifth to its value, and the field will again become his.
20	If, however, he does not redeem the field, or if he has sold it to someone else, it can never be redeemed.
21	When the field is released in the Jubilee, it will become holy, like a field devoted to the LORD; it will become the property of the priests.
22	“If a man dedicates to the LORD a field he has bought, which is not part of his family land,
23	the priest will determine its value up to the Year of Jubilee, and the man must pay its value on that day as something holy to the LORD.
24	In the Year of Jubilee the field will revert to the person from whom he bought it, the one whose land it was.
25	Every value is to be set according to the sanctuary shekel, twenty gerahs to the shekel.
26	“No one, however, may dedicate the firstborn of an animal, since the firstborn already belongs to the LORD; whether an ox or a sheep, it is the LORD's.
27	If it is one of the unclean animals, he may buy it back at its set value, adding a fifth of the value to it. If he does not redeem it, it is to be sold at its set value.
28	“But nothing that a man owns and devotes to the LORD—whether man or animal or family land—may be sold or redeemed; everything so devoted is most holy to the LORD.
29	“No person devoted to destruction may be ransomed; he must be put to death.
30	“A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the LORD; it is holy to the LORD.
31	If a man redeems any of his tithe, he must add a fifth of the value to it.
32	The entire tithe of the herd and flock—every tenth animal that passes under the shepherd's rod—will be holy to the LORD.
33	He must not pick out the good from the bad or make any substitution. If he does make a substitution, both the animal and its substitute become holy and cannot be redeemed.”
34	These are the commands the LORD gave Moses on Mount Sinai for the Israelites.

NLT

1	The LORD said to Moses,
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2	"Give the following instructions to the people of Israel. If anyone makes a special vow to dedicate someone to the LORD by paying the value of that person,
3	here is the scale of values to be used. A man between the ages of twenty and sixty is valued at fifty shekels of silver, as measured by the sanctuary shekel.
4	A woman of that age is valued at thirty shekels of silver.
5	A boy between the ages of five and twenty is valued at twenty shekels of silver; a girl of that age is valued at ten shekels of silver.
6	A boy between the ages of one month and five years is valued at five shekels of silver; a girl of that age is valued at three shekels of silver.
7	A man older than sixty is valued at fifteen shekels of silver; a woman of that age is valued at ten shekels of silver.
8	If you desire to make such a vow but cannot afford to pay the required amount, take the person to the priest. He will determine the amount for you to pay based on what you can afford.
9	"If your vow involves giving an animal that is acceptable as an offering to the LORD, any gift to the LORD will be considered holy.
10	You may not exchange or substitute it for another animal- neither a good animal for a bad one nor a bad animal for a good one. But if you do exchange one animal for another, then both the original animal and its substitute will be considered holy.
11	If your vow involves an unclean animal- one that is not acceptable as an offering to the LORD- then you must bring the animal to the priest.
12	He will assess its value, and his assessment will be final, whether high or low.
13	If you want to buy back the animal, you must pay the value set by the priest, plus 20 percent.
14	"If someone dedicates a house to the LORD, the priest will come to assess its value. The priest's assessment will be final, whether high or low.
15	If the person who dedicated the house wants to buy it back, he must pay the value set by the priest, plus 20 percent. Then the house will again be his.
16	"If someone dedicates to the LORD a piece of his family property, its value will be assessed according to the amount of seed required to plant it- fifty shekels of silver for a field planted with five bushels of barley seed.
17	If the field is dedicated to the LORD in the Year of Jubilee, then the entire assessment will apply.
18	But if the field is dedicated after the Year of Jubilee, the priest will assess the land's value in proportion to the number of years left until the next Year of Jubilee. Its assessed value is reduced each year.
19	If the person who dedicated the field wants to buy it back, he must pay the value set by the priest, plus 20 percent. Then the field will again be legally his.
20	But if he does not want to buy it back, and it is sold to someone else, the field can no longer be bought back.
21	When the field is released in the Year of Jubilee, it will be holy, a field specially set apart for the LORD. It will become the property of the priests.
22	"If someone dedicates to the LORD a field he has purchased but which is not part of his family property,
23	the priest will assess its value based on the number of years left until the next Year of Jubilee. On that day he must give the assessed value of the land as a sacred donation to the LORD.
24	In the Year of Jubilee the field must be returned to the person from whom he purchased it, the one who inherited it as family property.
25	(All the payments must be measured by the weight of the sanctuary shekel, which equals twenty gerahs.)
26	"You may not dedicate a firstborn animal to the LORD, for the firstborn of your cattle, sheep, and goats already belong to him.

27	However, you may buy back the firstborn of a ceremonially unclean animal by paying the priest's assessment of its worth, plus 20 percent. If you do not buy it back, the priest will sell it at its assessed value.
28	“However, anything specially set apart for the LORD– whether a person, an animal, or family property– must never be sold or bought back. Anything devoted in this way has been set apart as holy, and it belongs to the LORD.
29	No person specially set apart for destruction may be bought back. Such a person must be put to death.
30	“One tenth of the produce of the land, whether grain from the fields or fruit from the trees, belongs to the LORD and must be set apart to him as holy.
31	If you want to buy back the LORD's tenth of the grain or fruit, you must pay its value, plus 20 percent.
32	Count off every tenth animal from your herds and flocks and set them apart for the LORD as holy.
33	You may not pick and choose between good and bad animals, and you may not substitute one for another. But if you do exchange one animal for another, then both the original animal and its substitute will be considered holy and cannot be bought back.”
34	These are the commands that the LORD gave through Moses on Mount Sinai for the Israelites.

LXX

	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" ἐλάλησεν κύριος πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς
1	καί greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς 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... Μωϋσῆν λέγων

λέλησον τοῖς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οἰς <i>λεσση</i> και 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" ἐπεὶς αὐτοῖς 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) ὅς greek Meaning: * Who * Which * What 2 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 <i>ὅν ἐζητεῖται εὐχὴν ὥστε τιμῇν</i> τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ υχθῆς <i>αὐτοῦ</i> 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) τῷ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κυρίῳ
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3 ἔσται plugin-autotooltip__default plugin-autotooltip_bigείμι greek είμι 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 είμι is the word for am and ἦν is the word for was, e.g. 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 τιμῇ 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 ἀρσενος

ἀπὸ

 εἰκοσασετοῦς

ὥς

 ἐξηκονταετοῦς

ἔσται

plugin-autotooltip__default plugin-autotooltip_bigείμι

greek

είμι 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 είμι is the word for am and ἦν is the word for was, e.g.

αὐτοῦ

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)

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

τιμῇ

 πεντήκοντα δίδραχμα ἀργυρίου

τῷ

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

σταθμῷ

τῷ

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

ἀγίῳ

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

δέ

plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό

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.

θηλείας

ἔσται

plugin-autotooltip__default plugin-autotooltip_bigείμι

greek

είμι 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 είμι is the word for am and ἦν is the word for was, e.g.

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

συντίμῃ

τριάκοντα

 δίδραχμα

	ἐάν δέplugin-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. ἀπό πενταετούς ἕως ἑκαοὶ ἐτῶν ἔσταιplugin-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. ἦplugin-autotooltip__default plugin-autotooltip_bigὴ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τιμῇ τοῦplugin-autotooltip__default plugin-autotooltip_bigὴ, ἡ, τό 5 greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀρσενος εἰκοσι δίδραχμα τῆςplugin-autotooltip__default plugin-autotooltip_bigὴ, 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 δέplugin-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. θηλείας δέκα δίδραχμα
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ἐάν δε	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. ἀπό τῶν
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ
greek	κτῆνων
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ
greek	προσφερομένων ἐν αὐτοῖς
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)	δῶρον
greek	τῷ
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ
greek	κυρίῳ
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	ἐν ᾧ ἀπὸ τούτων
greek	οὗτος
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17)John 7:26Luke 22:19	τῷ
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ
greek	κυρίῳ
Meaning:	
είμι 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 εἰμί is the word for am and ἦν is the word for was, e.g.	ἔγιγον

	οὐκ ἀλλάξει αὐτό 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) καλὸν πονηρὸ οὐδέ greek Meaning * Not * Nor * Neither * Not even A combination of the words οὐ (meaning no) and δέ (meaning however or but). The word οὐδέ adds another negative element to a sentence that already has one. οὐδέ can join words, phrases, or whole clauses. It often functions like English Matthew 6:20John 7:5Romans 3:10 πονηρὸν καλῷ ἐν δέ 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. ἀλλάσσω ἀλλάξη αὐτό 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) κτήνος κτήνι ἔσται 10 greek εἰμί 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 εἰμί is the word for am and ἦν is the word for was, e.g. αὐτό 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) καί 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" τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Ἀλλαγμα ἄγια ἐν 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. πάν greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς 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 κτήνος ἀκάθαρτον ἅφ ὧν 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 οὐ προσφέρεται ἅπ αὐτῶν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. 11 Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὥρον τῷ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κυρίῳ στήσῃ τῷ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κτήνος ἐναντι τοῦ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐρέως
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	καί plugin-autotooltip__default plugin-autotooltip_big καί 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" τιμῆσται αὐτό 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) ὁ greek Meaning: * The The definite article. Forms
12	ἰ plugin-autotooltip__default plugin-autotooltip_big καί 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" ἀνὰ μέσον νονην 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" καθότι ἂν greek Meaning: * The The definite article. Forms
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13	πρὸς plugin-autotooltip__default plugin-autotooltip_big πρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς 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... τῇ greek Meaning: * The The definite article. Forms
	τῇ plugin-autotooltip__default plugin-autotooltip_big αὐτό 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)

14 Meaning

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15	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ ἐπίplugin-autotooltip__default plugin-autotooltip_bigτό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ ἀνδρὶplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ 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” ἐστὶplugin-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. αὐτῷplugin-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)		

ἐάν 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. ἀνὸ τοῦplugin-autotooltip__default plugin-autotooltip_bigο, 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 ἀγροῦplugin-autotooltip__default plugin-autotooltip_bigς, 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 κατασχέσεως αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigς αὐτός 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) ἀγάθῃ ἀνθρωπος τῷplugin-autotooltip__default plugin-autotooltip_bigο, ἡ, τό greek Meaning: * The The definite article. Forms <tr><td> 16 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" ἔσταιplugin-autotooltip__default plugin-autotooltip_bigμι greek εἰμί 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 εἰμί is the word for am and ἦν is the word for was, e.g. ἦplugin-autotooltip__default plugin-autotooltip_bigο, 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 τιμῇ κατὰ τὸνplugin-autotooltip__default plugin-autotooltip_bigο, 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 σφόδρον αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigς αὐτός 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) κόρου κριθῶν πεντήκοντα δίδραχμα ἀργυρίου </td></tr>	16 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" ἔσταιplugin-autotooltip__default plugin-autotooltip_bigμι greek εἰμί 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 εἰμί is the word for am and ἦν is the word for was, e.g. ἦplugin-autotooltip__default plugin-autotooltip_bigο, 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 τιμῇ κατὰ τὸνplugin-autotooltip__default plugin-autotooltip_bigο, 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 σφόδρον αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigς αὐτός 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) κόρου κριθῶν πεντήκοντα δίδραχμα ἀργυρίου
16 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" ἔσταιplugin-autotooltip__default plugin-autotooltip_bigμι greek εἰμί 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 εἰμί is the word for am and ἦν is the word for was, e.g. ἦplugin-autotooltip__default plugin-autotooltip_bigο, 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 τιμῇ κατὰ τὸνplugin-autotooltip__default plugin-autotooltip_bigο, 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 σφόδρον αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigς αὐτός 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) κόρου κριθῶν πεντήκοντα δίδραχμα ἀργυρίου	

ἐάν δεplugin-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. ἀνὸ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ, 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 ἐν αὐτοῦ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ, 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 ἀφ' οὗως ἀνύσθη τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό greek Meaning: * The 17The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀγρόν αὐτοῦplugin-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) κατὰ τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ, 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 τιμὴν αὐτοῦplugin-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) στήριγται

ἐάν δέplugin-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. ἐσχάτον μετά τήνplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ ἄφρονι ἀγάθῃ τὸνplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ ἀγρόν αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαυτός 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) προσλογίζεται αὐτῷplugin-autotooltip__default plugin-autotooltip_bigαυτός 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) ὁplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ λεπτεῖς τὸplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ ἀργύριον ἐν τῷplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό 18greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ ἐτη τὰplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ ἐπιλοιπῳ ἕως εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ ἐναντὶν τῆςplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ ἀφέσειω καὶplugin-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" ἀνθυπαρμεθίσεται ἀπὸ τῆςplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του τής του Dative τῷ τῇ συντημήσεως αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαυτός 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)

ἐάν δέ	plugin-autotooltip__default plugin-autotooltip_bigδέ
greek	
δέ	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. αὐτῶν plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ό ή τό Genitive τοῦ τής τοῦ Dative τῷ τῇ ἀγρόν plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ό ή τό Genitive τοῦ τής τοῦ Dative τῷ τῇ ἀγιάσας αὐτόν plugin-autotooltip__default plugin-autotooltip_bigαυτός
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)	προσθήσει τὸ plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ό ή τό Genitive τοῦ τής τοῦ Dative τῷ τῇ ἐπίκειμpton τοῦ plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό
greek	
Meaning:	
* The	
The definite article.	
19 Forms	
Singular Case Masculine Feminine Neuter Nominative	ό ή τό Genitive τοῦ τής τοῦ Dative τῷ τῇ ἀπρυπίου πρός plugin-autotooltip__default plugin-autotooltip_bigπρός
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... τινι plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ό ή τό Genitive τοῦ τής τοῦ Dative τῷ τῇ τιμὴν αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαυτός
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)	καί 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" ἔσται plugin-autotooltip__default plugin-autotooltip_bigεἰμί	
greek	
εἰμί	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 εἰμί is the word for am and ἦν is the word for was, e.g. αὐτῷ plugin-autotooltip__default plugin-autotooltip_bigαυτός	
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)	

20	ἐάν plugin-autotooltip__default plugin-autotooltip_big δέ	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. plugin-autotooltip__default plugin-autotooltip_big μή λυτρώται τὸν	greek	Meaning:	* The	The definite article.	Forms	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ plugin-autotooltip__default plugin-autotooltip_big ἀγρόν καὶ	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” plugin-autotooltip__default plugin-autotooltip_big ἀποδύται τὸν	greek	Meaning:	* The	The definite article.	Forms	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ plugin-autotooltip__default plugin-autotooltip_big ἀγρόν ἀνθρώπων ἐτέρῳ οὐκέτι μὴ λυτρώσεται αὐτόν	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)																																				
	plugin-autotooltip__default plugin-autotooltip_big ἐλπί	greek	ἐλπί 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 ἐλπί is the word for am and ἦν is the word for was, e.g. plugin-autotooltip__default plugin-autotooltip_big ἀ	greek	Meaning:	* The	The definite article.	Forms	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ plugin-autotooltip__default plugin-autotooltip_big ἀγρός ἐξεληλυθίας τῆς	greek	Meaning:	* The	The definite article.	Forms	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ plugin-autotooltip__default plugin-autotooltip_big ἀφ’ ἑσέως ἄγιος τῷ	greek	Meaning:	* The	The definite article.	Forms	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ plugin-autotooltip__default plugin-autotooltip_big κυρίῳ ὧστερ	greek	Meaning:	* The	The definite article.	Forms	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ plugin-autotooltip__default plugin-autotooltip_big γῆ	greek	Meaning:	* Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5)	Feminine noun. Connected to the English words “ground”, “geometry” and “geology”.	It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 ἡ	greek	Meaning:	* The	The definite article.	Forms	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ plugin-autotooltip__default plugin-autotooltip_big ἀφωρισμένη τῷ	greek	Meaning:	* The	The definite article.	Forms	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ plugin-autotooltip__default plugin-autotooltip_big ἰερεὶ ἔσται	greek	ἐλπί 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 ἐλπί is the word for am and ἦν is the word for was, e.g. plugin-autotooltip__default plugin-autotooltip_big κατάσχεας

	ἐάν δέplugin-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. ἀνὸ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ, 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 ἀγροῦ οὐplugin-autotooltip__default plugin-autotooltip_bigός, ἥ, 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 κέκτῃται ὅςplugin-autotooltip__default plugin-autotooltip_bigός, ἥ, 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 οὐκ ἔστινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί 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 εἰμί is the word for am and ἦν is the word for was, e.g. ἀπὸ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό
22	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀγροῦ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ, 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 κατασχέσεως αὐτοῦplugin-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) ἀγάσῃ τῷplugin-autotooltip__default plugin-autotooltip_bigὸ, 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 κυρίῳ

	λογιέται πρὸς plugin-autotooltip__default plugin-autotooltip_bigπρὸς
	greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς 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... αὐτὸν 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) ὁ 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 ἱερέως τὸ 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 τέλος 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 τιμῆς ἐκ τοῦ 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 ἐναυτοῦ 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 ἀφ' ὧν καὶ 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 ἐν 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 ἡμέρᾳ ἐκείνῃ ἔργον τῷ 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 κυρίῳ

καὶ	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"	ἐν
greek	
Preposition meaning "in".	ἐν
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	ἐν
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	ἀφ' ὧν ἀποδοθῆσεται
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	ἀγρὸς
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	ἀνθρώπων
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	οὗ
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	κεκτήται αὐτόν
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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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.	ἡ
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	κατάσχεσις
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ	γῆς
Meaning:	
* Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5)	
Feminine noun. Connected to the English words "ground", "geometry" and "geology".	
It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX-Genesis 1:1Genesis 2:7Genesis 12:1	

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	ἐάν δέplugin-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. τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ, ἦ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τετραπόδων τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ, ἦ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀκαθάρτων ἀλλάξει κατὰ τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ, ἦ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τιμὴν αὐτοῦplugin-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) καὶplugin-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” προσθήσει τὸplugin-autotooltip__default plugin-autotooltip_bigὸ, ἦ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐπίκειμpton πρόςplugin-autotooltip__default plugin-autotooltip_bigπρός 27 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... αὐτόplugin-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) καὶplugin-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” ἐσταιplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί 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 εἰμί is the word for am and ἦν is the word for was, e.g. αὐτῷplugin-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) ἐάν δέplugin-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. μή λυτρώται προθήσεται κατὰ τὸplugin-autotooltip__default plugin-autotooltip_bigὸ, ἦ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τίμημα αὐτοῦplugin-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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	οὐκ ἀλλάξεις καλὸν πονηρῷ ἐὰν 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. ἀλλάσσω ἀλλάξης αὐτό 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) καί 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” τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό 33 greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀλλαγῷ αὐτοῦ 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) ἔσται plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί 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 εἰμί is the word for am and ἦν is the word for was, e.g. ἄγων οὐ λυτρωθήσεται αὐταί plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὐτή / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 εἶον plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί 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 εἰμί is the word for am and ἦν is the word for was, e.g. αἱ 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 ἐντολαί ὅς 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 ἐνετεῖλατο κύριος τῷ 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 Μωσῇ πρὸς plugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς 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... τοῦς 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 υἱοῦς ἰσραηλ ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῷ 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 ὄρει Σινᾶ
34	

1	And the LORD spake unto Moses, saying,
2	Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the LORD by thy estimation.
3	And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.
4	And if it be a female, then thy estimation shall be thirty shekels.
5	And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.
6	And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.
7	And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.
8	But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.
9	And if it be a beast, whereof men bring an offering unto the LORD, all that any man giveth of such unto the LORD shall be holy.
10	He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.
11	And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:
12	And the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be.
13	But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.
14	And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.
15	And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.
16	And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.
17	If he sanctify his field from the year of jubile, according to thy estimation it shall stand.
18	But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.
19	And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.
20	And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.
21	But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.
22	And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession;
23	Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubile: and he shall give thine estimation in that day, as a holy thing unto the LORD.
24	In the year of the jubile the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.
25	And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.
26	Only the firstling of the beasts, which should be the LORD'S firstling, no man shall sanctify it; whether it be ox, or sheep: it is the LORD'S.

27	And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.
28	Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.
29	None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.
30	And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD.
31	And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.
32	And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.
33	He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.
34	These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

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