

Numbers 12

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16

Text

Hebrew

1	וַתִּדְבֹר מִרְיָם וְאַהֲרֹן בְּמִשְׁחָה עַל אֲדֹת הָאִשָּׁה הַכֹּסֵית אֲשֶׁר לָקַח כִּי אִשָּׁה כֹּסֵית לָקַח 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
2	וַיֹּאמְרוּ הָרֶק אֵד בְּמִשְׁחָה דְּבַר יְהוָה 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
3	וְהָאִישׁ מֹשֶׁה עָנוּ עֲנִיו מֵאֵד מְכַל הָאָדָם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה hebrew Meaning

4	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 פתאם אל משה ואל אהרן ואל מרים צאו שלשתכם אל אהל מועד ויצאו שלשתם
5	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 בעמוד ענן ויעמד פתח האהל ויקרא אהרן ומרים ויצאו שניהם

	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 הִיָּהָּ plugin-autotooltip__default plugin-autotooltip_big
6	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 בְּמִרְאָה אֵלָיו אֶתְנֹדַע בְּחַלּוֹם אֲדַבֵּר בּוֹ
7	לֹא כֵן עֲבָדִי מֹשֶׁה בְּכָל בֵּיתִי נֹאמָר הוּא יְהוָה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 יְבִיט וּמַדּוּעַ לֹא יֵרָאֶתָם לְדַבֵּר בְּעַבְדֵי בְּמֹשֶׁה
8	יְהוָה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 יְבִיט וּמַדּוּעַ לֹא יֵרָאֶתָם לְדַבֵּר בְּעַבְדֵי בְּמֹשֶׁה

9	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 בָּם וַיֵּלֶךְ
10	וַהֲעֵזָרָה סָר מֵעַל הָאֵהָל וְהִנֵּה מִרְגָּם מִצְרַעַת פֶּשֶׁלָג וַיָּפֹן אֶהָרֹן אֶל מִרְגָּם וְהִנֵּה מִצְרַעַת
11	וַיֹּאמֶר אֶהָרֹן אֶל מֹשֶׁה בִּי אֲדֹנָי אֵל נָא תִשֶׁת עָלֵינוּ חֲסֹאת אֲשֶׁר נִוָּאֲלָנוּ וְאֲשֶׁר חֲטָאנוּ
12	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew The word יהוה 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 וַיֵּאכַל חֲצִי בֹשֶׂרוֹ כִּמְתֹאֶשֶׁר בְּצִאתוֹ מִרְחֹם אֲמֹו וַיֵּאכַל חֲצִי בֹשֶׂרוֹ
13	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 לָהּ לֵאמֹר אֵל נָא רַפָּא נָא לָהּ

	יהוהִיָּהוָה plugin-autotooltip__default plugin-autotooltip_big
	hebrew
	Meaning
	* Yahweh - God's personal name
14	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 מֹשֶׁה וְאַבְיָה יִרְקָה בְּפָנֶיהָ הָלָא תְּכַלֵּם שְׂבַעַת יָמִים תִּסְגָּר שְׂבַעַת יָמִים מִחוּץ לַמַּחֲנֶה וְאַחֲרָהּ תֵּאָסֵף
15	וְתִסְגָּר מִרְיָם מִחוּץ לַמַּחֲנֶה שְׂבַעַת יָמִים וְהָעֵם לֹא נָסָע עַד הָאָסֵף מִרְיָם
16	וְאַחֲרָהּ נָסְעוּ הָעָם מִחֲצֵרוֹת וַיִּחַנּוּ בְּמִדְבַּר פָּאֲרָן

ESV

1	Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married, for he had married a Cushite woman.
2	And they said, “Has the LORD indeed spoken only through Moses? Has he not spoken through us also?” And the LORD heard it.
3	Now the man Moses was very meek, more than all people who were on the face of the earth.
4	And suddenly the LORD said to Moses and to Aaron and Miriam, “Come out, you three, to the tent of meeting.” And the three of them came out.
5	And the LORD came down in a pillar of cloud and stood at the entrance of the tent and called Aaron and Miriam, and they both came forward.
6	And he said, “Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision; I speak with him in a dream.
7	Not so with my servant Moses. He is faithful in all my house.
8	With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the LORD. Why then were you not afraid to speak against my servant Moses?”
9	And the anger of the LORD was kindled against them, and he departed.
10	When the cloud removed from over the tent, behold, Miriam was leprous, like snow. And Aaron turned toward Miriam, and behold, she was leprous.
11	And Aaron said to Moses, “Oh, my lord, do not punish us because we have done foolishly and have sinned.
12	Let her not be as one dead, whose flesh is half eaten away when he comes out of his mother's womb.”
13	And Moses cried to the LORD, “O God, please heal her- please.”
14	But the LORD said to Moses, “If her father had but spit in her face, should she not be shamed seven days? Let her be shut outside the camp seven days, and after that she may be brought in again.”
15	So Miriam was shut outside the camp seven days, and the people did not set out on the march till Miriam was brought in again.
16	After that the people set out from Hazeroth, and camped in the wilderness of Paran.

NIV

1	Miriam and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite.
2	"Has the LORD spoken only through Moses?" they asked. "Hasn't he also spoken through us?" And the LORD heard this.
3	(Now Moses was a very humble man, more humble than anyone else on the face of the earth.)
4	At once the LORD said to Moses, Aaron and Miriam, "Come out to the Tent of Meeting, all three of you." So the three of them came out.
5	Then the LORD came down in a pillar of cloud; he stood at the entrance to the Tent and summoned Aaron and Miriam. When both of them stepped forward,
6	he said, "Listen to my words: "When a prophet of the LORD is among you, I reveal myself to him in visions, I speak to him in dreams.
7	But this is not true of my servant Moses; he is faithful in all my house.
8	With him I speak face to face, clearly and not in riddles; he sees the form of the LORD. Why then were you not afraid to speak against my servant Moses?"
9	The anger of the LORD burned against them, and he left them.
10	When the cloud lifted from above the Tent, there stood Miriam-leprous, like snow. Aaron turned toward her and saw that she had leprosy;
11	and he said to Moses, "Please, my lord, do not hold against us the sin we have so foolishly committed.
12	Do not let her be like a stillborn infant coming from its mother's womb with its flesh half eaten away."
13	So Moses cried out to the LORD, "O God, please heal her!"
14	The LORD replied to Moses, "If her father had spit in her face, would she not have been in disgrace for seven days? Confine her outside the camp for seven days; after that she can be brought back."
15	So Miriam was confined outside the camp for seven days, and the people did not move on till she was brought back.
16	After that, the people left Hazeroth and encamped in the Desert of Paran.

NLT

1	While they were at Hazeroth, Miriam and Aaron criticized Moses because he had married a Cushite woman.
2	They said, "Has the LORD spoken only through Moses? Hasn't he spoken through us, too?" But the LORD heard them.
3	(Now Moses was very humble- more humble than any other person on earth.)
4	So immediately the LORD called to Moses, Aaron, and Miriam and said, "Go out to the Tabernacle, all three of you!" So the three of them went to the Tabernacle.
5	Then the LORD descended in the pillar of cloud and stood at the entrance of the Tabernacle. "Aaron and Miriam!" he called, and they stepped forward.
6	And the LORD said to them, "Now listen to what I say: "If there were prophets among you, I, the LORD, would reveal myself in visions. I would speak to them in dreams.
7	But not with my servant Moses. Of all my house, he is the one I trust.
8	I speak to him face to face, clearly, and not in riddles! He sees the LORD as he is. So why were you not afraid to criticize my servant Moses?"
9	The LORD was very angry with them, and he departed.
10	As the cloud moved from above the Tabernacle, there stood Miriam, her skin as white as snow from leprosy. When Aaron saw what had happened to her,
11	he cried out to Moses, "Oh, my master! Please don't punish us for this sin we have so foolishly committed.

12	Don't let her be like a stillborn baby, already decayed at birth.“
13	So Moses cried out to the LORD, “O God, I beg you, please heal her!”
14	But the LORD said to Moses, “If her father had done nothing more than spit in her face, wouldn't she be defiled for seven days? So keep her outside the camp for seven days, and after that she may be accepted back.”
15	So Miriam was kept outside the camp for seven days, and the people waited until she was brought back before they traveled again.
16	Then they left Hazeroth and camped in the wilderness of Paran.

LXX

	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” ἐλάλησεν Μαριαμ καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek
1	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” Ααρων κατὰ Μωυσῆ ἔνεκεν τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γυναῖκος τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Αἰθιοπίσσης ἦν ἔλαβεν Μωυσῆς ὅτι γυναῖκα Αἰθιοπίσσαν ἔλαβεν
2	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” εἶπαν μὴ Μωυσῆ μόνῳ λελάληκεν κύριος οὐχὶ 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” ἡμῖν ἐλάλησεν 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” ἤκουσεν κύριος

	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” όplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article άνθρωπος Μωυσής παρὺς σφόδρα παρὰ πάνταςplugin-autotooltip__default plugin-autotooltip_bigπᾶς 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 τοῦςplugin-autotooltip__default plugin-autotooltip_bigοῦς greek The definite article ἀνθρώπους τοῦςplugin-autotooltip__default plugin-autotooltip_bigοῦς greek The definite article ὄνταςplugin-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. ἐπὶ τῇςplugin-autotooltip__default plugin-autotooltip_bigῆς greek The definite article γῆςplugin-autotooltip__default plugin-autotooltip_bigγῆ 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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	καὶ 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” εἶπεν κύριος παραχρῆμα 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... Μωσῆν καὶ 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” Μαριαμ καὶ 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” Ααρων ἐξέλαθε ὑμεῖς οἱ plugin-autotooltip__default plugin-autotooltip_big οἱ greek The definite article τρεῖς εἰς τὴν plugin-autotooltip__default plugin-autotooltip_big τὴν greek The definite article σκηνὴν τοῦ plugin-autotooltip__default plugin-autotooltip_big τοῦ greek The definite article μαρτυρίου καὶ 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” ἐξῆλθον οἱ plugin-autotooltip__default plugin-autotooltip_big οἱ greek The definite article τρεῖς εἰς τὴν plugin-autotooltip__default plugin-autotooltip_big τὴν greek The definite article σκηνὴν τοῦ plugin-autotooltip__default plugin-autotooltip_big τοῦ greek The definite article μαρτυρίου
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	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” κατέβη κύριος ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. σὺλῳ νεφέλης 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” ἔστη ἐπὶ τῆςplugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article θύρας τῆςplugin-autotooltip__default plugin-autotooltip_bigὀ greek 5 The definite article σκηνῆς τοῦplugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article μαρτυρίου 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” ἐκλήθησαν Ααρων 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” Μαριαμ 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” ἐξήλθοσαν ἀμφότεροι
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	οὐχ οὕτως ὅ greek The definite article θεράπων μου Μωυσῆς ἐν greek Preposition meaning “in”. ὅλω τῷ 7 greek The definite article οἶκῳ μου πιστός ἐστίν 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.
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	στόμα κατὰ στόμα λαλήσω 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) ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. εἶδει 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” οὐ δὲplugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 αἰνιγμαῶν καίplugin-autotooltip__default plugin-autotooltip_bigκαί <td>8</td> <td> 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” τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δόξαν κυρίου εἶδεν 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” διὰplugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τί οὐκ ἐφοβήθητε καταλαῆσαι κατὰ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεράποντός μου Μωυσῆ </td>	8	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” τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δόξαν κυρίου εἶδεν 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” διὰplugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τί οὐκ ἐφοβήθητε καταλαῆσαι κατὰ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεράποντός μου Μωυσῆ
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11	πρὸς 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. 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... Μωυσῆν δέομαι κύριε μὴ συνεπιθῇ ἡμῖν ἁμαρτίαν διότι ἠγνοήσαμεν καθότι ἡμάρτομεν
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	καὶ 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” ἐῖπεν κύριος 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... Μωυσῆν εἰ ὁ plugin-autotooltip__default plugin-autotooltip_big ὁ greek The definite article πατήρ αὐτῆς plugin-autotooltip__default plugin-autotooltip_big 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) πύων ἐνέπτυσεν εἰς τὸ plugin-autotooltip__default plugin-autotooltip_big ὁ
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KJV

1	And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.
2	And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.
3	(Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4	And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.
5	And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.
6	And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.
7	My servant Moses is not so, who is faithful in all mine house.
8	With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?
9	And the anger of the LORD was kindled against them; and he departed.
10	And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.
11	And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.
12	Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.
13	And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.
14	And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.
15	And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.
16	And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

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