

Numbers 20

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29

Text

Hebrew

1	וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל כָּל הָעֵדָה מִדְּבַר צֹן בַּחֲדָשׁ הָרִאשׁוֹן וַיָּשֻׁב הָעָם בְּקֶדֶשׁ וַתָּמַת שָׁם מִרְיָם וַתִּקָּבֶר שָׁם הִיָּה 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 מִיָּמַי לְעֵדָה וַיִּקְהֵלֵנוּ עַל מֹשֶׁה וְעַל אֹהֲרֹן
2	וַיִּקְהֵל מֹשֶׁה וְאַהֲרֹן כָּל הָעֵדָה בְּעֵינֵי יְהוָה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6

	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (קָהַל 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 אֵל הַמִּדְבָּר הַזֶּה לְמוֹת שָׁם אֲנַחְנוּ וּבְעֵינֵינוּ
4	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (אֵל הַמִּקְוִים הָרַע הַזֶּה לֹא מִקְוִים זָרַע) 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 אֵלֵיהֶם
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7	יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֵל מֹשֶׁה לְאֹמֶר
8	את plugin-autotooltip__default plugin-autotooltip_bigאת hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הַמַּטֵּה וְהַקֵּהל את (אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigברא אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigאת hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הָעֵדָה אֶתְּה וְאַהֲרֹן אֶחָיד וְדִבְרֹתֶם אֵל (אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigברא אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigאת hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הָעֵדָה וְאַתְּ (אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigברא אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigאת hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּעִירָם (אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigברא אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigאת

	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הַמַּטָּה מִלְפָּנֵי יְהוָה (plugin-autotooltip__default plugin-autotooltip_big)
9	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 כָּאֲשֶׁר צִוָּהוּ
10	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (הַקֹּהֵל אֶל פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמְעוּ נֹא הַמַּרְיִם הַמֶּן הַסֵּלַע הַזֶּה נֹצִיא לָכֶם מַיִם
11	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (יָדוּ וַיֵּךְ אֶת hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (הַסֵּלַע בְּמַטָּהוּ פְעָמִים וַיֵּצְאוּ מִיָּם רַבִּים וַתֵּשֶׁת הָעֵדָה וּבְעִירָם

	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 אֶל מֹשֶׁה וְאֶל אֶהֱרֹן יָעַן לֹא אֶת plugin-autotooltip__default plugin-autotooltip_big אֶת
12	hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הַקֶּהֱל הָאֵל הָאֶרֶץ (הַקֶּהֱל הָאֵל הָאֶרֶץ) אֶלֶהִים plugin-autotooltip__default plugin-autotooltip_big אֶרֶץ 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 אֲשֶׁר נָתַתִּי לָהֶם
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	אתְּאַתְּ plugin-autotooltip__default plugin-autotooltip_big hebrew
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15	וַיִּרְדּוּ אֲבֹתֵינוּ מִצְרֵימָה וַנֵּשֶׁב בְּמִצְרַיִם יָמִים רַבִּים וַיִּרְעוּ לָנוּ מִצְרַיִם וּלְאֲבֹתֵינוּ יְהוָה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name
16	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 וַיִּשְׁמַע קִלְנוּ וַיִּשְׁלַח מַלְאָךְ וַיִּצְאָנוּ מִמִּצְרַיִם וַהֲנִיָּה אֲנַחְנוּ בְּקִדְשׁ עִיר קִצָּה גְבוּלָךְ
	אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning:
17	* 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 לֹא נִעְבַּר בְּשַׂדֵּה וּבְכָרְם וְלֹא נִשְׁתַּה מִי בְּאֶרֶץ דְּרֹד הַמִּלָּד נָלַד לֹא נִטָּה יָמָיו וּשְׁמָאוֹל עַד אֲשֶׁר נִעְבַּר גְּבוּלָךְ
18	וַיֹּאמֶר אֵלָיו אֲדֹם לֹא תַעֲבֹר בִּי פֹן בַּחֲרֹב אֲצֵא לְקִרְאָתְךָ
19	וַיֹּאמְרוּ אֵלָיו בְּנֵי יִשְׂרָאֵל בְּמִסְלָה נַעֲלָה וְאִם מִימִיד נִשְׁתַּה אֲנִי וּמִקְנִי וְנִתְתִּי מִכָּרָם כִּי אִין דָּבָר בְּרַגְלֵי אַעֲבֹרָה
20	וַיֹּאמֶר לֹא תַעֲבֹר וַיֵּצֵא אֲדֹם לְקִרְאָתוֹ בְּעֵס כָּבֵד וּבִגְדֵי חֲזָקָה
	אתְּאַתְּ plugin-autotooltip__default plugin-autotooltip_big hebrew
21	The Hebrew אַתְּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (יִשְׂרָאֵל עֲבַר בְּגִבְלוֹ וַיֵּט יִשְׂרָאֵל מֵעַלְיוֹ)
22	וַיִּסְעוּ מִקְדָּשׁ וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל כָּל הָעֵדָה הָרֹהֵר

	הַיְהוָה plugin-autotooltip__default plugin-autotooltip_big הַיְהוָה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word הַיְהוָה (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 וְאֵל אֶהְרֹן בְּהָר הַהוּא עַל אַרְצָךְ plugin-autotooltip__default plugin-autotooltip_big אַרְצָךְ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אַרְצָךְ 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 אֲדָמוֹס לְאִמֹר
24	אַרְצָךְ plugin-autotooltip__default plugin-autotooltip_big אַרְצָךְ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אַרְצָךְ 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 אֲדָמוֹס לְאִמֹר אַתָּה plugin-autotooltip__default plugin-autotooltip_big אַתָּה hebrew The Hebrew אַתָּה word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (פִּי לְמִי מְרִיבָה)

	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֶהְיֶה וְאֵת (אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big hebrew 25 The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֶלְעָזָר בֶּנוֹ וְהָעֵל אֹתָם (אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הָרַחֵק (הָרָא אֱלֹהִים
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	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 וַיַּעַל אֶל הָר הָהָר לְעִינֵי כָל הָעַדָּה
27	
	את plugin-autotooltip__default plugin-autotooltip_big את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (אֱהָרֶן את plugin-autotooltip__default plugin-autotooltip_big את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (בְּגִדָיו וּבִלְבָשׁ אֹתָם plugin-autotooltip__default plugin-autotooltip_big את
28	hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (את plugin-autotooltip__default plugin-autotooltip_big את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (אֶלְעָזָר בְּנוֹ וַיָּמָת אֶהָרֶן שָׁם בְּרָאשׁ הָהָר וַיֵּרָד מֹשֶׁה וְאַלְעָזָר מִן הָהָר

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

For example, in Genesis 1:1 the word is preceded by בְּרֵאשִׁית אֱלֹהִים (אֶהְרֶץ שְׁלֹשִׁים יוֹם כָּל בֵּית יִשְׂרָאֵל

ESV

1	And the people of Israel, the whole congregation, came into the wilderness of Zin in the first month, and the people stayed in Kadesh. And Miriam died there and was buried there.
2	Now there was no water for the congregation. And they assembled themselves together against Moses and against Aaron.
3	And the people quarreled with Moses and said, "Would that we had perished when our brothers perished before the LORD!
4	Why have you brought the assembly of the LORD into this wilderness, that we should die here, both we and our cattle?
5	And why have you made us come up out of Egypt to bring us to this evil place? It is no place for grain or figs or vines or pomegranates, and there is no water to drink."
6	Then Moses and Aaron went from the presence of the assembly to the entrance of the tent of meeting and fell on their faces. And the glory of the LORD appeared to them,
7	and the LORD spoke to Moses, saying,
8	"Take the staff, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to yield its water. So you shall bring water out of the rock for them and give drink to the congregation and their cattle."
9	And Moses took the staff from before the LORD, as he commanded him.
10	Then Moses and Aaron gathered the assembly together before the rock, and he said to them, "Hear now, you rebels: shall we bring water for you out of this rock?"
11	And Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock.
12	And the LORD said to Moses and Aaron, "Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them."
13	These are the waters of Meribah, where the people of Israel quarreled with the LORD, and through them he showed himself holy.
14	Moses sent messengers from Kadesh to the king of Edom: "Thus says your brother Israel: You know all the hardship that we have met:
15	how our fathers went down to Egypt, and we lived in Egypt a long time. And the Egyptians dealt harshly with us and our fathers.
16	And when we cried to the LORD, he heard our voice and sent an angel and brought us out of Egypt. And here we are in Kadesh, a city on the edge of your territory.
17	Please let us pass through your land. We will not pass through field or vineyard, or drink water from a well. We will go along the King's Highway. We will not turn aside to the right hand or to the left until we have passed through your territory."
18	But Edom said to him, "You shall not pass through, lest I come out with the sword against you."
19	And the people of Israel said to him, "We will go up by the highway, and if we drink of your water, I and my livestock, then I will pay for it. Let me only pass through on foot, nothing more."
20	But he said, "You shall not pass through." And Edom came out against them with a large army and with a strong force.

21	Thus Edom refused to give Israel passage through his territory, so Israel turned away from him.
22	And they journeyed from Kadesh, and the people of Israel, the whole congregation, came to Mount Hor.
23	And the LORD said to Moses and Aaron at Mount Hor, on the border of the land of Edom,
24	“Let Aaron be gathered to his people, for he shall not enter the land that I have given to the people of Israel, because you rebelled against my command at the waters of Meribah.
25	Take Aaron and Eleazar his son and bring them up to Mount Hor.
26	And strip Aaron of his garments and put them on Eleazar his son. And Aaron shall be gathered to his people and shall die there.”
27	Moses did as the LORD commanded. And they went up Mount Hor in the sight of all the congregation.
28	And Moses stripped Aaron of his garments and put them on Eleazar his son. And Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain.
29	And when all the congregation saw that Aaron had perished, all the house of Israel wept for Aaron thirty days.

NIV

1	In the first month the whole Israelite community arrived at the Desert of Zin, and they stayed at Kadesh. There Miriam died and was buried.
2	Now there was no water for the community, and the people gathered in opposition to Moses and Aaron.
3	They quarreled with Moses and said, “If only we had died when our brothers fell dead before the LORD!
4	Why did you bring the LORD's community into this desert, that we and our livestock should die here?
5	Why did you bring us up out of Egypt to this terrible place? It has no grain or figs, grapevines or pomegranates. And there is no water to drink!”
6	Moses and Aaron went from the assembly to the entrance to the Tent of Meeting and fell facedown, and the glory of the LORD appeared to them.
7	The LORD said to Moses,
8	“Take the staff, and you and your brother Aaron gather the assembly together. Speak to that rock before their eyes and it will pour out its water. You will bring water out of the rock for the community so they and their livestock can drink.”
9	So Moses took the staff from the LORD's presence, just as he commanded him.
10	He and Aaron gathered the assembly together in front of the rock and Moses said to them, “Listen, you rebels, must we bring you water out of this rock?”
11	Then Moses raised his arm and struck the rock twice with his staff. Water gushed out, and the community and their livestock drank.
12	But the LORD said to Moses and Aaron, “Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them.”
13	These were the waters of Meribah, where the Israelites quarreled with the LORD and where he showed himself holy among them.
14	Moses sent messengers from Kadesh to the king of Edom, saying: “This is what your brother Israel says: You know about all the hardships that have come upon us.
15	Our forefathers went down into Egypt, and we lived there many years. The Egyptians mistreated us and our fathers,
16	but when we cried out to the LORD, he heard our cry and sent an angel and brought us out of Egypt. “Now we are here at Kadesh, a town on the edge of your territory.

17	Please let us pass through your country. We will not go through any field or vineyard, or drink water from any well. We will travel along the king's highway and not turn to the right or to the left until we have passed through your territory."
18	But Edom answered: "You may not pass through here; if you try, we will march out and attack you with the sword."
19	The Israelites replied: "We will go along the main road, and if we or our livestock drink any of your water, we will pay for it. We only want to pass through on foot-nothing else."
20	Again they answered: "You may not pass through." Then Edom came out against them with a large and powerful army.
21	Since Edom refused to let them go through their territory, Israel turned away from them.
22	The whole Israelite community set out from Kadesh and came to Mount Hor.
23	At Mount Hor, near the border of Edom, the LORD said to Moses and Aaron,
24	"Aaron will be gathered to his people. He will not enter the land I give the Israelites, because both of you rebelled against my command at the waters of Meribah.
25	Get Aaron and his son Eleazar and take them up Mount Hor.
26	Remove Aaron's garments and put them on his son Eleazar, for Aaron will be gathered to his people; he will die there."
27	Moses did as the LORD commanded: They went up Mount Hor in the sight of the whole community.
28	Moses removed Aaron's garments and put them on his son Eleazar. And Aaron died there on top of the mountain. Then Moses and Eleazar came down from the mountain,
29	and when the whole community learned that Aaron had died, the entire house of Israel mourned for him thirty days.

NLT

1	In the first month of the year, the whole community of Israel arrived in the wilderness of Zin and camped at Kadesh. While they were there, Miriam died and was buried.
2	There was no water for the people to drink at that place, so they rebelled against Moses and Aaron.
3	The people blamed Moses and said, "If only we had died in the LORD's presence with our brothers!
4	Why have you brought the congregation of the LORD's people into this wilderness to die, along with all our livestock?
5	Why did you make us leave Egypt and bring us here to this terrible place? This land has no grain, no figs, no grapes, no pomegranates, and no water to drink!"
6	Moses and Aaron turned away from the people and went to the entrance of the Tabernacle, where they fell face down on the ground. Then the glorious presence of the LORD appeared to them,
7	and the LORD said to Moses,
8	"You and Aaron must take the staff and assemble the entire community. As the people watch, speak to the rock over there, and it will pour out its water. You will provide enough water from the rock to satisfy the whole community and their livestock."
9	So Moses did as he was told. He took the staff from the place where it was kept before the LORD.
10	Then he and Aaron summoned the people to come and gather at the rock. "Listen, you rebels!" he shouted. "Must we bring you water from this rock?"
11	Then Moses raised his hand and struck the rock twice with the staff, and water gushed out. So the entire community and their livestock drank their fill.
12	But the LORD said to Moses and Aaron, "Because you did not trust me enough to demonstrate my holiness to the people of Israel, you will not lead them into the land I am giving them!"
13	This place was known as the waters of Meribah (which means "arguing") because there the people of Israel argued with the LORD, and there he demonstrated his holiness among them.

14	While Moses was at Kadesh, he sent ambassadors to the king of Edom with this message: "This is what your relatives, the people of Israel, say: You know all the hardships we have been through.
15	Our ancestors went down to Egypt, and we lived there a long time, and we and our ancestors were brutally mistreated by the Egyptians.
16	But when we cried out to the LORD, he heard us and sent an angel who brought us out of Egypt. Now we are camped at Kadesh, a town on the border of your land.
17	Please let us travel through your land. We will be careful not to go through your fields and vineyards. We won't even drink water from your wells. We will stay on the king's road and never leave it until we have passed through your territory."
18	But the king of Edom said, "Stay out of my land, or I will meet you with an army!"
19	The Israelites answered, "We will stay on the main road. If our livestock drink your water, we will pay for it. Just let us pass through your country. That's all we ask."
20	But the king of Edom replied, "Stay out! You may not pass through our land." With that he mobilized his army and marched out against them with an imposing force.
21	Because Edom refused to allow Israel to pass through their country, Israel was forced to turn around.
22	The whole community of Israel left Kadesh and arrived at Mount Hor.
23	There, on the border of the land of Edom, the LORD said to Moses and Aaron,
24	"The time has come for Aaron to join his ancestors in death. He will not enter the land I am giving the people of Israel, because the two of you rebelled against my instructions concerning the water at Meribah.
25	Now take Aaron and his son Eleazar up Mount Hor.
26	There you will remove Aaron's priestly garments and put them on Eleazar, his son. Aaron will die there and join his ancestors."
27	So Moses did as the LORD commanded. The three of them went up Mount Hor together as the whole community watched.
28	At the summit, Moses removed the priestly garments from Aaron and put them on Eleazar, Aaron's son. Then Aaron died there on top of the mountain, and Moses and Eleazar went back down.
29	When the people realized that Aaron had died, all Israel mourned for him thirty days.

LXX

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3	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" ἐλαιοδορεῖτο όplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article λαός πρόςplugin-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... Μωϋσῆν λέγοντες ὄφελον ἀπεθάνομεν ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning "in". τῇplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἀπωλεία τῶνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἀδελφῶν ἡμῶν ἔναντι κυρίου	4	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" ἵνα τί ἀνηγάγετε τήνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article συναγωγὴν κυρίου εἰς τήνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἐρῆμον ταύτηνplugin-autotooltip__default plugin-autotooltip_bigούτος / αὕτη / 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 ἀποκτεῖναι ἡμᾶς 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" τὰplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article κτῆσιν ἡμῶν	5	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" ἵνα τί τοῦτοplugin-autotooltip__default plugin-autotooltip_bigούτος / αὕτη / 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 ἀνηγάγετε ἡμᾶς ἐξ Αἰγύπτου παραγενέσθαι εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article τόπον τὸνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article πονηρὸν τοῦτοplugin-autotooltip__default plugin-autotooltip_bigούτος / αὕτη / 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 τόπος οὗ οὐ σπεύρεται οὐδὲ σκαῖ οὐδὲ ἄμπελοι οὐδὲ ῥόαι οὐδὲ ὕδωρ ἐστίνplugin-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. μείν
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κα	plugin-autotooltip__default plugin-autotooltip_bigκα
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" <i>ἐλάλησεν κύριος πρὸς</i> plugin-autotooltip__default plugin-autotooltip_bigπρὸς
7	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. <i>Μουσὸν λέγουν</i>

λαβέ την	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article	ράβδον καιplugin-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" ἐκκλησιάσαν την	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article	συναγωγὴν οὐ καιplugin-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" Ἀαρὼν ὁ	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article	ἀδελφός σου καιplugin-autotooltip__default plugin-autotooltip_bigκαί
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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" λαλήσατε πρὸς	plugin-autotooltip__default plugin-autotooltip_bigπρός
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greek	
The definite article	πέτρων ἔναντι αὐτῶνplugin-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) και	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" δώσει τὰ	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article	ὕδατα αὐτῆςplugin-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) και	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" ἐξοίσετε αὐτοῖς	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) ὅσωρ ἐκ τῆς	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article	πέτρας καιplugin-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" ποτιεῖτε την	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article	συναγωγὴν καιplugin-autotooltip__default plugin-autotooltip_bigκαί
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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" τὰ	plugin-autotooltip__default plugin-autotooltip_bigὸ
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The definite article	κτῆνη αὐτῶνplugin-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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	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" ἐνῶπις Μωυση̃ς τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article χεῖρα 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) ἐνάταξεν τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πέτρῃ τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ῥάβδῳ δύς καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning 11 * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐξῆλθεν ὕδωρ πολὺ 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" ἔμεν ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article συναγωγῇ 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" τάplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κτῆνι αὐτῶνplugin-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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12

	 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" ἀπέσπειλεν Μωυση̄ς ἀγγέλους ἐκ καθ̄ης πρὸςplugin-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... βασιλέα Εδωμ λέγων τάδε λέγει ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek
14	 The definite article ἀδελφός σου Ισραηλ οὐ ἐπίστη πάνταplugin-autotooltip__default plugin-autotooltip_bigπάντα greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πάνς 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 τὸνplugin-autotooltip__default plugin-autotooltip_bigτὸν greek The definite article μόχθοντὸνplugin-autotooltip__default plugin-autotooltip_bigτὸν greek The definite article εὐρόντα ἡμᾶς
	 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" κατέβησαν οἱplugin-autotooltip__default plugin-autotooltip_bigοἱ greek The definite article πατέρες ἡμῶν εἰς Αἴγυπτονκαίplugin-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" παρωκίσαμεν ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek
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19	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. τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὁσάτὸς σου πῶμεν ἐγώ τε 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” τὰplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κτήνη δῶσω τιμὴν σοι ἀλλὰ τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πράγμα οὐδὲν ἐστὶνplugin-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. παρὰ τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δρος παρελευσόμεθα

	δ plugin-autotooltip__default plugin-autotooltip_bigδ greek The definite article δ plugin-autotooltip__default plugin-autotooltip_bigδε greek δε 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. εἶπεν οὐ δι'ελεύση δ plugin-autotooltip__default plugin-autotooltip_bigδ 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, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 εἰμὸς καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So 20 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐξῆλθεν Εδωμ εἰς συνάντησιν αὐτῶ 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) ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ὁχλῳ βαρεῖ καὶ 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" ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". χειρὶ λογυρᾶ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
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	προστεθήτω Ἀρῶν πρὸςplugin-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... τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article λαὸν 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. 24 Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὅτι οὐ μὴ εἰσέλθῃτε εἰς τήνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γῆνplugin-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 ἦν δέδωκα τοῖςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article υἱοῖς Ἰσραὴλ διότι παρωξύνατέ με ἐνὶ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὑδάτος τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article λαϊδορίας
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KJV

1	Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.
2	And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.
3	And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!
4	And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?
5	And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.
6	And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.
7	And the LORD spake unto Moses, saying,
8	Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.
9	And Moses took the rod from before the LORD, as he commanded him.
10	And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?
11	And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.
12	And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.
13	This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.
14	And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

15	How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:
16	And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:
17	Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.
18	And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.
19	And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet.
20	And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.
21	Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.
22	And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.
23	And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,
24	Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.
25	Take Aaron and Eleazar his son, and bring them up unto mount Hor:
26	And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.
27	And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.
28	And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.
29	And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

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