

Numbers 4

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49

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 אֵל מֹשֶׁה וְאֵל אֶהְרֹן לְאֹמֶר
	את plugin-autotooltip__default plugin-autotooltip_bigאת hebrew 2The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (רִאשׁוֹ בְּנִי קָהָת מִתּוֹךְ בְּנֵי לֵוִי לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם
	3מִבְּנֵי שְׁלֹשִׁים שָׁנָה וְיָמָעְלָה וְעַד בֶּן חֲמִשָּׁים שָׁנָה כָּל בָּא לְצִבְיָא לַעֲשׂוֹת מְלָאכָה בְּאֶהֱל מוֹעֵד
	4זֹאת עֲבֹדַת בְּנֵי קָהָת בְּאֶהֱל מוֹעֵד קֹדֶשׁ הַקֹּדֶשִׁים

	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by את הָאֱלֹהִים (פְּרִכְתַּת הַמַּסָּד וְכִסּוּי הָאֵת
5	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (אֶרֶץ הָעֵדֻת
6	וְנִתְּנוּ עָלָיו כֶּסֶף עוֹר תַּחֲשׁ וּפָרָשָׁי בָּגֶד כָּלִיל תְּכֵלֶת מְלֻמָּעָה וְשִׁמּוֹן בִּדְיוֹ

אתָּ plugin-autotooltip__default plugin-autotooltip_big וְנָתַנּוּ עָלָיו אֶת־

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 (הַקְּעָרֶת וְאֶת־ plugin-autotooltip__default plugin-autotooltip_big

hebrew

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

For example, in Genesis 1:1 the word is preceded by (הַכַּפֹּתִי וְאֶת־ plugin-autotooltip__default plugin-autotooltip_big

hebrew

7 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 (הַמִּנְקִיִּתִי וְאֶת־ plugin-autotooltip__default plugin-autotooltip_big

hebrew

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

For example, in Genesis 1:1 the word is preceded by (קִשּׁוֹת הַנֶּסֶד וְלַחֵם הַתְּמִיד עָלָיו־ plugin-autotooltip__default plugin-autotooltip_big הָיָה

hebrew

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

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

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

For example, in Genesis 1:1 the word is preceded by ברא אלהים (בְּרֵאשִׁית)

אתָּ (אֶתְּ) plugin-autotooltip__default plugin-autotooltip_big

hebrew

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

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

hebrew

9 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 מְנַחֵם (מְנַחֵם) 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 מְנַחֵם (מְנַחֵם) 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 מְנַחֵם (מְנַחֵם) plugin-autotooltip__default plugin-autotooltip_big

10	אתָּplugin-autotooltip__default plugin-autotooltip_bigוַתֵּנוּ אֹתָהּ hebrew 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 וַתֵּנוּ אֱלֹהִים (וַאֲתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew 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 בָּרָא אֱלֹהִים (כָּל בְּלִיָּה אֶל מַכְסָּה עוֹר תַּחַשׁ וַתֵּנוּ עַל הַמּוֹט
11	אתָּplugin-autotooltip__default plugin-autotooltip_bigוַעַל מִזְבֵּחַ הָזֶהב יִפְרֹשׁוּ בִּגְדֵי תְכֵלֶת וְכִסּוּ אוֹתוֹ hebrew 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 בָּרָא אֱלֹהִים (בְּמַכְסָּה עוֹר תַּחַשׁ וְשָׂמוּ אֹתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew 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 בָּרָא אֱלֹהִים (בְּדִיּוֹ
12	אתָּplugin-autotooltip__default plugin-autotooltip_bigוּלְקַחְוּ אֹתָּ hebrew 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 בָּרָא אֱלֹהִים (כָּל כְּלֵי הַשָּׁרֵת אֲשֶׁר יִשְׁרְתוּ בָם בַּקֶּדֶשׁ plugin-autotooltip__default plugin-autotooltip_big hebrew 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 בָּרָא אֱלֹהִים (בְּמַכְסָּה עוֹר תַּחַשׁ וַתֵּנוּ עַל הַמּוֹט

את plugin-autotooltip__default plugin-autotooltip_big
hebrew

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

For example, in Genesis 1:1 the word is preceded by **בְּרָא אֱלֹהִים (הַמְזַכֵּחַ וּפְרָשׁוֹ עָלָיו בְּגֶד אֲרָנָן)**

את plugin-autotooltip__default plugin-autotooltip_big
hebrew

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

For example, in Genesis 1:1 the word is preceded by **בְּרָא אֱלֹהִים (כָּל כֻּלּוֹ אֲשֶׁר יִשְׂרָתוֹ עָלָיו בְּהֵם)**

את plugin-autotooltip__default plugin-autotooltip_big
hebrew

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

For example, in Genesis 1:1 the word is preceded by **בְּרָא אֱלֹהִים (הַמְחַתֵּת אֶת)**

את plugin-autotooltip__default plugin-autotooltip_big
hebrew

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

For example, in Genesis 1:1 the word is preceded by **בְּרָא אֱלֹהִים (הַמְזַלֵּגֶת וְאֶת)**

את plugin-autotooltip__default plugin-autotooltip_big
hebrew

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

For example, in Genesis 1:1 the word is preceded by **בְּרָא אֱלֹהִים (הַיַּעֲצִים וְאֶת)**

את plugin-autotooltip__default plugin-autotooltip_big
hebrew

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

For example, in Genesis 1:1 the word is preceded by **בְּרָא אֱלֹהִים (הַמְזַקֵּת כָּל כְּלֵי הַמְזַכֵּחַ וּפְרָשׁוֹ עָלָיו כִּסּוּי עוֹר תַּחַשׁ וְשִׁמוֹ בְּדִין)**

	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 (הַקֹּדֶשׁ וְאֵת) בָּרָא אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big
15	אתָּ hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (כָּל כְּלֵי הַקֹּדֶשׁ בְּנִסְעַ הַמַּחֲנֶה וְאַחֲרֵי כֵן) בָּרָא אֱלֹהִים יָבֹאוּ בְּנֵי קֹהֵל לְשֹׂאת וְלֹא יִגְעוּ אֶל הַקֹּדֶשׁ וּמִתּוֹ אֵלֶּה מַשָּׂא בְּנֵי קֹהֵל בְּאַהֶל מוֹעֵד וּפְקֻדֹת אֲלֻעָר בֶּן אֶהֱרֹן הַכֹּהֵן שֹׁמֵן הַמֵּאוֹר וְקִטְרֹת הַסַּמִּים וּמִנְחַת הַתָּמִיד וְשֹׁמֵן הַמִּשְׁחָה פְּקֻדֹת כָּל הַמִּשְׁכָּן וְכָל אֲשֶׁר בּוֹ בְּקֹדֶשׁ וּבְכָלֵּי
16	הֵוָה?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 הֵוָה (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 לֵאמֹר
17	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 (שָׁבַט מִשְׁפַּחַת הַקֹּהֲנִי מִתּוֹךְ הַלְוִיִּם) בָּרָא אֱלֹהִים
18	אתָּ hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (שָׁבַט מִשְׁפַּחַת הַקֹּהֲנִי מִתּוֹךְ הַלְוִיִּם) בָּרָא אֱלֹהִים

	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.
19	For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (קָדַשׁ הַקְדָּשִׁים אֶהְרֶן וּבְנָיו יִבְאוּ וְשָׁמוּ) אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (אִישׁ אִישׁ עַל עַבְדּוֹתָיו וְאֵל מִשְׁאֵו)
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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (הַקְדָּשׁ וְמִתּוֹ)
21	הֵיחָהּplugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word הֵיחָהּ (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 מִשְׁחָה לְאִמָּר
22	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (רָאשׁ בְּנֵי גִרְשׁוֹן גַּם הֵם לְבֵית אֲבֹתָם לְמִשְׁפַּחָתָם)

	אֶת־שְׁלֹשִׁים שָׁנָה וּמֵעֵלָה עַד בֶּן חֲמִשִּׁים שָׁנָה תִּפְקֹד אוֹתָם אֶת־ hebrew
23	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 בְּרָא אֱלֹהִים (כָּל הַבָּא לְצַבָּא צָבָא לְעֵבֶד עֲבָדָה בְּאֵהֶל מוֹעֵד
24	זֹאת עֲבֹדַת מִשְׁפַּחַת הַגֵּרָשִׁי לְעֵבֶד וּלְמִשְׁאָה
	אֶת־אֶת־ 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 בְּרָא אֱלֹהִים (יָרִיעֵת הַמִּשְׁכָּן וְאֶת hebrew
25	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 בְּרָא אֱלֹהִים (אֶהֱל מוֹעֵד מִכְסֹהוּ וּמִכְסֵּה הַתֶּחֱשׂ אֲשֶׁר מִלְמַעְלָה וְאֶת 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 בְּרָא אֱלֹהִים (מִסֹּד פֶּתַח אֶהֱל מוֹעֵד

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 קָלַעִי הַחֲצִיר וְאֵת (קָלַעִי הַחֲצִיר וְאֵת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

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

For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (מָסַד פֶּתַח שְׁעַר הַחֲצִיר אֲשֶׁר עַל הַמִּשְׁכָּן וְאֵת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

26 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 (מִיתְרִיָּהֶם וְאֵת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

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

For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (כָּל כְּלֵי עֲבֹדָתָם וְאֵת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

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

For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (כָּל אֲשֶׁר יַעֲשֶׂה לָהֶם וְעַבְדּוֹ) plugin-autotooltip__default plugin-autotooltip_big

	הִיָּה plugin-autotooltip__default plugin-autotooltip_big 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.
27	* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 כָּל עֲבֹדַת בְּנֵי הָאֱלֹהִים לְכָל מִשְׁאֵם וְלִכְל עֲבֹדָתָם וּפְקֻדָּתָם עָלֵהֶם בְּמִשְׁמֶרֶת אֵת 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. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (כָּל מִשְׁאֵם
28	זֹאת עֲבֹדַת מִשְׁפָּחַת בְּנֵי הָאֱלֹהִים מוֹעֵד וּמִשְׁמֶרֶת בְּיָד אֵתְמֹר בֵּן אֶהְרֹן הַכֹּהֵן אֵת plugin-autotooltip__default plugin-autotooltip_big hebrew
29	The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בְּרָא אֱלֹהִים
30	מִבְּרֵאשִׁית שְׁלֹשִׁים שָׁנָה וּמֵעַלָּה וְעַד בֶּן חֲמִשִּׁים שָׁנָה תִּפְקְדֶם כָּל הַבָּא לְצִבָּא לַעֲבֹד אֶת אֵת plugin-autotooltip__default plugin-autotooltip_big hebrew
31	The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (עֲבֹדַת אֱלֹהִים מוֹעֵד
32	וְזֹאת מִשְׁמֶרֶת מִשְׁאֵם לְכָל עֲבֹדָתָם בְּאֶהֱל מוֹעֵד קִרְשִׁי הַמִּשְׁכָּן וּבְרִיחָיו וְעַמּוּדָיו וְאֹדְנָיו אֵת plugin-autotooltip__default plugin-autotooltip_big hebrew
33	The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (כָּל מִשְׁמֶרֶת מִשְׁאֵם

	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew 34 The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (בָּנִי הַקֹּהֲלִי לְמִשְׁפַּחְתָּם וּלְבֵית אֲבֹתָם
35	מִבֶּן שְׁלֹשִׁים שָׁנָה וְיָמָעְלָה וְעַד בֶּן חֲמִשִּׁים שָׁנָה כָּל הַבָּא לְצִבְיָא לְעִבְדָּה בְּאֹהֶל מוֹעֵד
	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. 36 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 פָּקַדְיָהֶם לְמִשְׁפַּחְתָּם אֱלֹפִים שְׁבַע מֵאוֹת וְחֲמִשִּׁים
	אֱלֹהִים פָּקֹדֵי מִשְׁפַּחַת הַקֹּהֲלִי כָּל הָעֶבֶד בְּאֹהֶל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל פִּי יְהוָה הָיָה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning 37 * 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 בֵּינָה מֹשֶׁה
38	וּפָקֹדֵי בָנֵי גֵרְשֹׁן לְמִשְׁפַּחֹתָם וּלְבֵית אֲבֹתָם
39	מִבֶּן שְׁלֹשִׁים שָׁנָה וְיָמָעְלָה וְעַד בֶּן חֲמִשִּׁים שָׁנָה כָּל הַבָּא לְצִבְיָא לְעִבְדָּה בְּאֹהֶל מוֹעֵד
	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. 40 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 פָּקַדְיָהֶם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם אֱלֹפִים וְשֵׁשׁ מֵאוֹת וּשְׁלֹשִׁים

	plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning 41 * 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
42	וּפְקֻדֵי מִשְׁפַּחַת בְּנֵי מֶרְכָּי לְמִשְׁפַּחַתָּם לְבֵית אֲבֹתָם
43	מִבֶּן שְׁלֹשִׁים שָׁנָה וְמוֹעֵלָה וְעַד בֶּן חֲמִשִּׁים שָׁנָה כָּל הַבָּא לְצִבְיָה לַעֲבֹדָה בְּאַהֲל מוֹעֵד
	plugin-autotooltip__default plugin-autotooltip_big יהיה hebrew 44 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 פְּקֻדֵיהֶם לְמִשְׁפַּחַתָּם שְׁלֹשֶׁת אֲלָפִים וּמֵאָתָּים
	plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning 45 * 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 בֵּיד מֹשֶׁה
	plugin-autotooltip__default plugin-autotooltip_big אַתְּ hebrew 46 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 הָיוּ (הָיוּ לְמִשְׁפַּחַתָּם וּלְבֵית אֲבֹתָם
47	מִבֶּן שְׁלֹשִׁים שָׁנָה וְמוֹעֵלָה וְעַד בֶּן חֲמִשִּׁים שָׁנָה כָּל הַבָּא לַעֲבֹד עֲבֹדַת עֲבֹדָה וְעֲבֹדַת מִשָּׂא בְּאַהֲל מוֹעֵד

וַיְהִי plugin-autotooltip__default plugin-autotooltip_bigוַיְהִי

hebrew

48 The word וַיְהִי 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 פָּקַד יְהוָה שְׂמֵנָת אֱלֹפִים וַחֲמֹשׁ מֵאוֹת וּשְׁמֹנִים

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 אלהים plugin-autotooltip__default plugin-autotooltip_big

hebrew

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.

49 For example, in Genesis 1:1 the word is preceded by ברא אלהים (ברא משה איש על עבדתו ועל 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 אַת plugin-autotooltip__default plugin-autotooltip_big

hebrew

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 ברא אלהים (ברא משה

ESV

1	The LORD spoke to Moses and Aaron, saying,
2	“Take a census of the sons of Kohath from among the sons of Levi, by their clans and their fathers' houses,
3	from thirty years old up to fifty years old, all who can come on duty, to do the work in the tent of meeting.
4	This is the service of the sons of Kohath in the tent of meeting: the most holy things.

5	When the camp is to set out, Aaron and his sons shall go in and take down the veil of the screen and cover the ark of the testimony with it.
6	Then they shall put on it a covering of goatskin and spread on top of that a cloth all of blue, and shall put in its poles.
7	And over the table of the bread of the Presence they shall spread a cloth of blue and put on it the plates, the dishes for incense, the bowls, and the flagons for the drink offering; the regular show bread also shall be on it.
8	Then they shall spread over them a cloth of scarlet and cover the same with a covering of goatskin, and shall put in its poles.
9	And they shall take a cloth of blue and cover the lampstand for the light, with its lamps, its tongs, its trays, and all the vessels for oil with which it is supplied.
10	And they shall put it with all its utensils in a covering of goatskin and put it on the carrying frame.
11	And over the golden altar they shall spread a cloth of blue and cover it with a covering of goatskin, and shall put in its poles.
12	And they shall take all the vessels of the service that are used in the sanctuary and put them in a cloth of blue and cover them with a covering of goatskin and put them on the carrying frame.
13	And they shall take away the ashes from the altar and spread a purple cloth over it.
14	And they shall put on it all the utensils of the altar, which are used for the service there, the fire pans, the forks, the shovels, and the basins, all the utensils of the altar; and they shall spread on it a covering of goatskin, and shall put in its poles.
15	And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, as the camp sets out, after that the sons of Kohath shall come to carry these, but they must not touch the holy things, lest they die. These are the things of the tent of meeting that the sons of Kohath are to carry.
16	"And Eleazar the son of Aaron the priest shall have charge of the oil for the light, the fragrant incense, the regular grain offering, and the anointing oil, with the oversight of the whole tabernacle and all that is in it, of the sanctuary and its vessels."
17	The LORD spoke to Moses and Aaron, saying,
18	"Let not the tribe of the clans of the Kohathites be destroyed from among the Levites,
19	but deal thus with them, that they may live and not die when they come near to the most holy things: Aaron and his sons shall go in and appoint them each to his task and to his burden,
20	but they shall not go in to look on the holy things even for a moment, lest they die."
21	The LORD spoke to Moses, saying,
22	"Take a census of the sons of Gershon also, by their fathers' houses and by their clans.
23	From thirty years old up to fifty years old, you shall list them, all who can come to do duty, to do service in the tent of meeting.
24	This is the service of the clans of the Gershonites, in serving and bearing burdens:
25	they shall carry the curtains of the tabernacle and the tent of meeting with its covering and the covering of goatskin that is on top of it and the screen for the entrance of the tent of meeting
26	and the hangings of the court and the screen for the entrance of the gate of the court that is around the tabernacle and the altar, and their cords and all the equipment for their service. And they shall do all that needs to be done with regard to them.
27	All the service of the sons of the Gershonites shall be at the command of Aaron and his sons, in all that they are to carry and in all that they have to do. And you shall assign to their charge all that they are to carry.
28	This is the service of the clans of the sons of the Gershonites in the tent of meeting, and their guard duty is to be under the direction of Ithamar the son of Aaron the priest.
29	"As for the sons of Merari, you shall list them by their clans and their fathers' houses.
30	From thirty years old up to fifty years old, you shall list them, everyone who can come on duty, to do the service of the tent of meeting.

31	And this is what they are charged to carry, as the whole of their service in the tent of meeting: the frames of the tabernacle, with its bars, pillars, and bases,
32	and the pillars around the court with their bases, pegs, and cords, with all their equipment and all their accessories. And you shall list by name the objects that they are required to carry.
33	This is the service of the clans of the sons of Merari, the whole of their service in the tent of meeting, under the direction of Ithamar the son of Aaron the priest."
34	And Moses and Aaron and the chiefs of the congregation listed the sons of the Kohathites, by their clans and their fathers' houses,
35	from thirty years old up to fifty years old, everyone who could come on duty, for service in the tent of meeting;
36	and those listed by clans were 2,750.
37	This was the list of the clans of the Kohathites, all who served in the tent of meeting, whom Moses and Aaron listed according to the commandment of the LORD by Moses.
38	Those listed of the sons of Gershon, by their clans and their fathers' houses,
39	from thirty years old up to fifty years old, everyone who could come on duty for service in the tent of meeting-
40	those listed by their clans and their fathers' houses were 2,630.
41	This was the list of the clans of the sons of Gershon, all who served in the tent of meeting, whom Moses and Aaron listed according to the commandment of the LORD.
42	Those listed of the clans of the sons of Merari, by their clans and their fathers' houses,
43	from thirty years old up to fifty years old, everyone who could come on duty, for service in the tent of meeting-
44	those listed by clans were 3,200.
45	This was the list of the clans of the sons of Merari, whom Moses and Aaron listed according to the commandment of the LORD by Moses.
46	All those who were listed of the Levites, whom Moses and Aaron and the chiefs of Israel listed, by their clans and their fathers' houses,
47	from thirty years old up to fifty years old, everyone who could come to do the service of ministry and the service of bearing burdens in the tent of meeting,
48	those listed were 8,580.
49	According to the commandment of the LORD through Moses they were listed, each one with his task of serving or carrying. Thus they were listed by him, as the LORD commanded Moses.

NIV

1	The LORD said to Moses and Aaron:
2	"Take a census of the Kohathite branch of the Levites by their clans and families.
3	Count all the men from thirty to fifty years of age who come to serve in the work in the Tent of Meeting.
4	"This is the work of the Kohathites in the Tent of Meeting: the care of the most holy things.
5	When the camp is to move, Aaron and his sons are to go in and take down the shielding curtain and cover the ark of the Testimony with it.
6	Then they are to cover this with hides of sea cows, spread a cloth of solid blue over that and put the poles in place.
7	"Over the table of the Presence they are to spread a blue cloth and put on it the plates, dishes and bowls, and the jars for drink offerings; the bread that is continually there is to remain on it.
8	Over these they are to spread a scarlet cloth, cover that with hides of sea cows and put its poles in place.
9	"They are to take a blue cloth and cover the lampstand that is for light, together with its lamps, its wick trimmers and trays, and all its jars for the oil used to supply it.

10	Then they are to wrap it and all its accessories in a covering of hides of sea cows and put it on a carrying frame.
11	“Over the gold altar they are to spread a blue cloth and cover that with hides of sea cows and put its poles in place.
12	“They are to take all the articles used for ministering in the sanctuary, wrap them in a blue cloth, cover that with hides of sea cows and put them on a carrying frame.
13	“They are to remove the ashes from the bronze altar and spread a purple cloth over it.
14	Then they are to place on it all the utensils used for ministering at the altar, including the firepans, meat forks, shovels and sprinkling bowls. Over it they are to spread a covering of hides of sea cows and put its poles in place.
15	“After Aaron and his sons have finished covering the holy furnishings and all the holy articles, and when the camp is ready to move, the Kohathites are to come to do the carrying. But they must not touch the holy things or they will die. The Kohathites are to carry those things that are in the Tent of Meeting.
16	“Eleazar son of Aaron, the priest, is to have charge of the oil for the light, the fragrant incense, the regular grain offering and the anointing oil. He is to be in charge of the entire tabernacle and everything in it, including its holy furnishings and articles.”
17	The LORD said to Moses and Aaron,
18	“See that the Kohathite tribal clans are not cut off from the Levites.
19	So that they may live and not die when they come near the most holy things, do this for them: Aaron and his sons are to go into the sanctuary and assign to each man his work and what he is to carry.
20	But the Kohathites must not go in to look at the holy things, even for a moment, or they will die.”
21	The LORD said to Moses,
22	“Take a census also of the Gershonites by their families and clans.
23	Count all the men from thirty to fifty years of age who come to serve in the work at the Tent of Meeting.
24	“This is the service of the Gershonite clans as they work and carry burdens:
25	They are to carry the curtains of the tabernacle, the Tent of Meeting, its covering and the outer covering of hides of sea cows, the curtains for the entrance to the Tent of Meeting,
26	the curtains of the courtyard surrounding the tabernacle and altar, the curtain for the entrance, the ropes and all the equipment used in its service. The Gershonites are to do all that needs to be done with these things.
27	All their service, whether carrying or doing other work, is to be done under the direction of Aaron and his sons. You shall assign to them as their responsibility all they are to carry.
28	This is the service of the Gershonite clans at the Tent of Meeting. Their duties are to be under the direction of Ithamar son of Aaron, the priest.
29	“Count the Merarites by their clans and families.
30	Count all the men from thirty to fifty years of age who come to serve in the work at the Tent of Meeting.
31	This is their duty as they perform service at the Tent of Meeting: to carry the frames of the tabernacle, its crossbars, posts and bases,
32	as well as the posts of the surrounding courtyard with their bases, tent pegs, ropes, all their equipment and everything related to their use. Assign to each man the specific things he is to carry.
33	This is the service of the Merarite clans as they work at the Tent of Meeting under the direction of Ithamar son of Aaron, the priest.”
34	Moses, Aaron and the leaders of the community counted the Kohathites by their clans and families.
35	All the men from thirty to fifty years of age who came to serve in the work in the Tent of Meeting,

36	counted by clans, were 2,750.
37	This was the total of all those in the Kohathite clans who served in the Tent of Meeting. Moses and Aaron counted them according to the LORD's command through Moses.
38	The Gershonites were counted by their clans and families.
39	All the men from thirty to fifty years of age who came to serve in the work at the Tent of Meeting,
40	counted by their clans and families, were 2,630.
41	This was the total of those in the Gershonite clans who served at the Tent of Meeting. Moses and Aaron counted them according to the LORD's command.
42	The Merarites were counted by their clans and families.
43	All the men from thirty to fifty years of age who came to serve in the work at the Tent of Meeting,
44	counted by their clans, were 3,200.
45	This was the total of those in the Merarite clans. Moses and Aaron counted them according to the LORD's command through Moses.
46	So Moses, Aaron and the leaders of Israel counted all the Levites by their clans and families.
47	All the men from thirty to fifty years of age who came to do the work of serving and carrying the Tent of Meeting
48	numbered 8,580.
49	At the LORD's command through Moses, each was assigned his work and told what to carry. Thus they were counted, as the LORD commanded Moses.

NLT

1	Then the LORD said to Moses and Aaron,
2	“Record the names of the members of the clans and families of the Kohathite division of the tribe of Levi.
3	List all the men between the ages of thirty and fifty who are eligible to serve in the Tabernacle.
4	“The duties of the Kohathites at the Tabernacle will relate to the most sacred objects.
5	When the camp moves, Aaron and his sons must enter the Tabernacle first to take down the inner curtain and cover the Ark of the Covenant with it.
6	Then they must cover the inner curtain with fine goatskin leather and spread over that a single piece of blue cloth. Finally, they must put the carrying poles of the Ark in place.
7	“Next they must spread a blue cloth over the table where the Bread of the Presence is displayed, and on the cloth they will place the bowls, pans, jars, pitchers, and the special bread.
8	They must spread a scarlet cloth over all of this, and finally a covering of fine goatskin leather on top of the scarlet cloth. Then they must insert the carrying poles into the table.
9	“Next they must cover the lampstand with a blue cloth, along with its lamps, lamp snuffers, trays, and special jars of olive oil.
10	Then they must cover the lampstand and its accessories with fine goatskin leather and place the bundle on a carrying frame.
11	“Next they must spread a blue cloth over the gold incense altar and cover this cloth with fine goatskin leather. Then they must attach the carrying poles to the altar.
12	They must take all the remaining furnishings of the sanctuary and wrap them in a blue cloth, cover them with fine goatskin leather, and place them on the carrying frame.
13	“They must remove the ashes from the altar for sacrifices and cover the altar with a purple cloth.
14	All the altar utensils- the firepans, meat forks, shovels, basins, and all the containers- must be placed on the cloth, and a covering of fine goatskin leather must be spread over them. Finally, they must put the carrying poles in place.

15	The camp will be ready to move when Aaron and his sons have finished covering the sanctuary and all the sacred articles. The Kohathites will come and carry these things to the next destination. But they must not touch the sacred objects, or they will die. So these are the things from the Tabernacle that the Kohathites must carry.
16	“Eleazar son of Aaron the priest will be responsible for the oil of the lampstand, the fragrant incense, the daily grain offering, and the anointing oil. In fact, Eleazar will be responsible for the entire Tabernacle and everything in it, including the sanctuary and its furnishings.”
17	Then the LORD said to Moses and Aaron,
18	“Do not let the Kohathite clans be destroyed from among the Levites!
19	This is what you must do so they will live and not die when they approach the most sacred objects. Aaron and his sons must always go in with them and assign a specific duty or load to each person.
20	The Kohathites must never enter the sanctuary to look at the sacred objects for even a moment, or they will die.”
21	And the LORD said to Moses,
22	“Record the names of the members of the clans and families of the Gershonite division of the tribe of Levi.
23	List all the men between the ages of thirty and fifty who are eligible to serve in the Tabernacle.
24	“These Gershonite clans will be responsible for general service and carrying loads.
25	They must carry the curtains of the Tabernacle, the Tabernacle itself with its coverings, the outer covering of fine goatskin leather, and the curtain for the Tabernacle entrance.
26	They are also to carry the curtains for the courtyard walls that surround the Tabernacle and altar, the curtain across the courtyard entrance, the ropes, and all the equipment related to their use. The Gershonites are responsible for all these items.
27	Aaron and his sons will direct the Gershonites regarding all their duties, whether it involves moving the equipment or doing other work. They must assign the Gershonites responsibility for the loads they are to carry.
28	So these are the duties assigned to the Gershonite clans at the Tabernacle. They will be directly responsible to Ithamar son of Aaron the priest.
29	“Now record the names of the members of the clans and families of the Merarite division of the tribe of Levi.
30	List all the men between the ages of thirty and fifty who are eligible to serve in the Tabernacle.
31	“Their only duty at the Tabernacle will be to carry loads. They will carry the frames of the Tabernacle, the crossbars, the posts, and the bases;
32	also the posts for the courtyard walls with their bases, pegs, and ropes; and all the accessories and everything else related to their use. Assign the various loads to each man by name.
33	So these are the duties of the Merarite clans at the Tabernacle. They are directly responsible to Ithamar son of Aaron the priest.”
34	So Moses, Aaron, and the other leaders of the community listed the members of the Kohathite division by their clans and families.
35	The list included all the men between thirty and fifty years of age who were eligible for service in the Tabernacle,
36	and the total number came to 2,750.
37	So this was the total of all those from the Kohathite clans who were eligible to serve at the Tabernacle. Moses and Aaron listed them, just as the LORD had commanded through Moses.
38	The Gershonite division was also listed by its clans and families.
39	The list included all the men between thirty and fifty years of age who were eligible for service in the Tabernacle,
40	and the total number came to 2,630.

41	So this was the total of all those from the Gershonite clans who were eligible to serve at the Tabernacle. Moses and Aaron listed them, just as the LORD had commanded.
42	The Merarite division was also listed by its clans and families.
43	The list included all the men between thirty and fifty years of age who were eligible for service in the Tabernacle,
44	and the total number came to 3,200.
45	So this was the total of all those from the Merarite clans who were eligible for service. Moses and Aaron listed them, just as the LORD had commanded through Moses.
46	So Moses, Aaron, and the leaders of Israel listed all the Levites by their clans and families.
47	All the men between thirty and fifty years of age who were eligible for service in the Tabernacle and for its transportation
48	numbered 8,580.
49	When their names were recorded, as the LORD had commanded through Moses, each man was assigned his task and told what to carry. And so the registration was completed, just as the LORD had commanded Moses.

LXX

	ἐπιplugin-autotooltip__default plugin-autotooltip-bigint 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" ἐπίplugin-autotooltip__default plugin-autotooltip-bigint; greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Predposition. Occurs 703 times in the New Testament. ἐπί 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, t... Μετόφθιplugin-autotooltip__default plugin-autotooltip-bigint; 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" ἀλλάplugin-autotooltip__default plugin-autotooltip-bigint; greek The definite article ὁplugin-autotooltip__default plugin-autotooltip-bigint greek The definite article ἡplugin-autotooltip__default plugin-autotooltip-bigint; 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) αὐτός αὐτόςplugin-autotooltip__default plugin-autotooltip-bigint; 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" καίplugin-autotooltip__default plugin-autotooltip-bigint; 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" καίplugin-autotooltip__default plugin-autotooltip-bigint; 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" καίplugin-autotooltip__default plugin-autotooltip-bigint; greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ὅλος 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 28:13Colossians 1:16Romans 3:23John 3:16Colossians 1:17 ὅλοςplugin-autotooltip__default plugin-autotooltip-bigint greek The definite article ὁplugin-autotooltip__default plugin-autotooltip-bigint greek Meaning * To * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form ποιέωplugin-autotooltip__default plugin-autotooltip-bigint; greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ὅλος 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 28:13Colossians 1:16Romans 3:23John 3:16Colossians 1:17 ὅλοςplugin-autotooltip__default plugin-autotooltip-bigint greek The definite article ὁplugin-autotooltip__default plugin-autotooltip-bigint greek Preposition meaning "in". ἐνplugin-autotooltip__default plugin-autotooltip-bigint greek The definite article ὁplugin-autotooltip__default plugin-autotooltip-bigint greek
--	--

[illegible]

<https://groveserver.com/bible/> Printed on 2025/10/31 04:01

<https://groveserver.com/bible/> Printed on 2025/10/31 04:01

Printed on 2025/10/31 04:01

<https://groveserver.com/bible/> Printed on 2025/10/31 04:01

<https://groveserver.com/bible/> Printed on 2025/10/31 04:01

<https://groveserver.com/bible/> Printed on 2025/10/31 04:01

[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[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" [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [ἐν](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [αὐτῶν](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[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" [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [ἐν](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
Meaning
* He, she, it * Himself, herself, itself * Same
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[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" [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [ἐν](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [καὶ](#)[τῶν](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [αὐτῶν](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [αὐτῶν](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[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" [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [ἐν](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
Meaning
* He, she, it * Himself, herself, itself * Same
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[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" [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [ἐν](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
Meaning
* He, she, it * Himself, herself, itself * Same
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[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" [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [ἐν](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
Meaning
* He, she, it * Himself, herself, itself * Same
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
[αὐτῶν](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[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" [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[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 3:23John 3:16Colossians 1:17 [πᾶς](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [ὅς](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
Meaning
* He, she, it * Himself, herself, itself * Same
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[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" [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[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 3:23John 3:16Colossians 1:17 [πᾶς](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [ὅς](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
Meaning
* He, she, it * Himself, herself, itself * Same
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[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" [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[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 3:23John 3:16Colossians 1:17 [πᾶς](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [ὅς](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [ὅς](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
The definite article [ὅς](#)[κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)
Meaning
* He, she, it * Himself, herself, itself * Same
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) [κὶ](#)[plugin-autotooltip__default plugin-autotooltip_big](#)[greek](#)

<https://groveserver.com/bible/> Printed on 2025/10/31 04:01

<https://groveserver.com/bible/> Printed on 2025/10/31 04:01

KJV

BibleWiki - <https://groveserver.com/bible/>

4	This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things:
5	And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:
6	And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.
7	And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:
8	And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.
9	And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:
10	And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.
11	And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:
12	And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar:
13	And they shall take away the ashes from the altar, and spread a purple cloth thereon:
14	And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.
15	And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.
16	And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.
17	And the LORD spake unto Moses and unto Aaron, saying,
18	Cut ye not off the tribe of the families of the Kohathites from among the Levites:
19	But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:
20	But they shall not go in to see when the holy things are covered, lest they die.
21	And the LORD spake unto Moses, saying,
22	Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;
23	From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.
24	This is the service of the families of the Gershonites, to serve, and for burdens:
25	And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,
26	And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27	At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.
28	This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest.
29	As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;
30	From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.
31	And this is the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,
32	And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.
33	This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.
34	And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,
35	From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:
36	And those that were numbered of them by their families were two thousand seven hundred and fifty.
37	These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.
38	And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,
39	From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,
40	Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.
41	These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.
42	And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,
43	From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,
44	Even those that were numbered of them after their families, were three thousand and two hundred.
45	These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.
46	All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,
47	From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,
48	Even those that were numbered of them, were eight thousand and five hundred and fourscore.
49	According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

[Numbers 3](#) ← [Numbers 4](#) → [Numbers 5](#)

Return to: [Home Page](#) → [Christianity](#) → [Bible](#) → [Old Testament](#) → [Numbers](#)

From:

<https://groveserver.com/bible/> - **BibleWiki**

Permanent link:

https://groveserver.com/bible/doku.php?id=numbers_4

Last update: **2025/08/14 06:15**

