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Text

Hebrew

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	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (הַפֶּסֶח בְּרֵאשׁוֹן בְּאַרְבַּעַה עָשָׂר יוֹם לַחֲדָשׁ בֵּין הָעֲרֵבִים בְּמִדְבָּר סִינַי כָּכָל אֲשֶׁר יְהוָה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning
5	* 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 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 בָּרָא אֱלֹהִים (מִשָּׁה כֹּר עֵשׂוֹ בְּנֵי יִשְׂרָאֵל
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	יהוהָplugin-autotooltip__default plugin-autotooltip_bigיהוהָ hebrew Meaning 8 * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוהָ (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 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 לָכֵן
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קָהוֹר plugin-autotooltip__default plugin-autotooltip_bigקָהוֹר הוא טָהוֹר hebrew Meaning * Clean * Pure Adjective. The word קָהוֹר (from the root טהר) can be used to describe physical, ceremonial or moral purity, depending on the context. It is contrasted with the word טָמֵא which means unclean or impure. Leviticus 10:10Numbers 19:19Psalm 12:67Psalm 24:4Proverbs 15:26Exodus 27:20Leviticus 24:4Ezekiel 22:24Psalm 51:1012Ezekiel 36:25Matthew 5:8Psalm 24:4Psalm 51:10Leviticus 11:47Psalms 12:612Leviticus 13:37Numbers 8:7Leviticus 14:74Ezekiel 36:25Leviticus... הָיָה plugin-autotooltip__default plugin-autotooltip_bigהָיָה hebrew	13 The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הָיָה plugin-autotooltip__default plugin-autotooltip_bigהָיָה 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 לֹא הָיָה הקריב בְּמַעַדוֹ חֲטָאוֹ יֵשָׁא הָאִישׁ הַהוּא
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	את־הַקִּים 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 (הַמֶּשֶׁךְ כִּסָּה הָעֵנָן אֶת־הָאָרֶץ) plugin-autotooltip__default plugin-autotooltip_big hebrew
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17	וּלְפִי הָעֵלֶת הָעֵנָן מֵעַל הָאֹהֶל וְאַחֲרָיו כֹּךְ יִסְעוּ בְּנֵי יִשְׂרָאֵל וּבִמְקוֹם אֲשֶׁר יִשְׁכֹּן שָׁם הָעֵנָן שָׁם יִחַן בְּנֵי יִשְׂרָאֵל
18	יְהוָה־עַל־פִּי 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 יִסְעוּ יְהוָה־עַל־פִּי 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 יִחַן כָּל יְמֵי אֲשֶׁר יִשְׁכֹּן הָעֵנָן עַל הַמֶּשֶׁךְ יִחַן

	שמרplugin-autotooltip__default plugin-autotooltip_bigExamples שמר Meaning: * To guard * To protect * To keep * To observe * To attend The verb שמר occurs about 470 times in the Old Testament. Central in covenant language. God “keeps” His covenant promises, and His people are called to Deuteronomy 7:9Psalm 121:7Deuteronomy 7:11Psalm 127:1Luke 2:19 את ישראל בני ישראֵל plugin-autotooltip__default plugin-autotooltip_bigאת hebrew 19The 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 יהוה (מְשֻׁמֵּרֵת יְהוָה 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 וְלֹא יִסְעוּ
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	הִיְהִיָּהplugin-autotooltip__default plugin-autotooltip_bigהִיְהִיָּה hebrew 21 The word הִיְהִיָּה 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 הָעֵנָן מֵעֶרֶב עַד בֹּקֶר וְנִעְלָה הָעֲנָן בַּבֹּקֶר וְנִסְעָו אוֹ יוֹמָם וְלַיְלָה וְנִעְלָה הָעֲנָן וְנִסְעָו
	22 אוֹ יָמִים אוֹ חֹדֶשׁ אוֹ יָמִים בְּהֶאֱלִיד הָעֲנָן עַל הַמִּשְׁכָּן לִשְׁכֹּן עָלָיו יַחֲנוּ בְנֵי יִשְׂרָאֵל וְלֹא יִסָּעוּ וּבִהְעֵלְתוֹ יִסָּעוּ

יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה

hebrew

Meaning

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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.

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יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה

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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 יהוה (מְשַׁמֵּר יְהוה) plugin-autotooltip__default plugin-autotooltip_bigיהוה

23 hebrew

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שָׁמַר plugin-autotooltip__default plugin-autotooltip_bigExamples

שָׁמַר

Meaning:

* To guard * To protect * To keep * To observe * To attend

The verb שָׁמַר occurs about 470 times in the Old Testament.

Central in covenant language. God “keeps” His covenant promises, and His people are called to Deuteronomy 7:9Psalm 121:7Deuteronomy 7:11Psalm 127:1Luke 2:19 יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה

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מִשְׁפָּחָה

ESV

1	And the LORD spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying,
2	“Let the people of Israel keep the Passover at its appointed time.
3	On the fourteenth day of this month, at twilight, you shall keep it at its appointed time; according to all its statutes and all its rules you shall keep it.”
4	So Moses told the people of Israel that they should keep the Passover.
5	And they kept the Passover in the first month, on the fourteenth day of the month, at twilight, in the wilderness of Sinai; according to all that the LORD commanded Moses, so the people of Israel did.
6	And there were certain men who were unclean through touching a dead body, so that they could not keep the Passover on that day, and they came before Moses and Aaron on that day.
7	And those men said to him, “We are unclean through touching a dead body. Why are we kept from bringing the LORD's offering at its appointed time among the people of Israel?”
8	And Moses said to them, “Wait, that I may hear what the LORD will command concerning you.”
9	The LORD spoke to Moses, saying,
10	“Speak to the people of Israel, saying, If any one of you or of your descendants is unclean through touching a dead body, or is on a long journey, he shall still keep the Passover to the LORD.
11	In the second month on the fourteenth day at twilight they shall keep it. They shall eat it with unleavened bread and bitter herbs.
12	They shall leave none of it until the morning, nor break any of its bones; according to all the statute for the Passover they shall keep it.
13	But if anyone who is clean and is not on a journey fails to keep the Passover, that person shall be cut off from his people because he did not bring the LORD's offering at its appointed time; that man shall bear his sin.
14	And if a stranger sojourns among you and would keep the Passover to the LORD, according to the statute of the Passover and according to its rule, so shall he do. You shall have one statute, both for the sojourner and for the native.”
15	On the day that the tabernacle was set up, the cloud covered the tabernacle, the tent of the testimony. And at evening it was over the tabernacle like the appearance of fire until morning.
16	So it was always: the cloud covered it by day and the appearance of fire by night.
17	And whenever the cloud lifted from over the tent, after that the people of Israel set out, and in the place where the cloud settled down, there the people of Israel camped.
18	At the command of the LORD the people of Israel set out, and at the command of the LORD they camped. As long as the cloud rested over the tabernacle, they remained in camp.
19	Even when the cloud continued over the tabernacle many days, the people of Israel kept the charge of the LORD and did not set out.
20	Sometimes the cloud was a few days over the tabernacle, and according to the command of the LORD they remained in camp; then according to the command of the LORD they set out.
21	And sometimes the cloud remained from evening until morning. And when the cloud lifted in the morning, they set out, or if it continued for a day and a night, when the cloud lifted they set out.
22	Whether it was two days, or a month, or a longer time, that the cloud continued over the tabernacle, abiding there, the people of Israel remained in camp and did not set out, but when it lifted they set out.
23	At the command of the LORD they camped, and at the command of the LORD they set out. They kept the charge of the LORD, at the command of the LORD by Moses.

NIV

1	The LORD spoke to Moses in the Desert of Sinai in the first month of the second year after they came out of Egypt. He said,
2	“Have the Israelites celebrate the Passover at the appointed time.
3	Celebrate it at the appointed time, at twilight on the fourteenth day of this month, in accordance with all its rules and regulations.”
4	So Moses told the Israelites to celebrate the Passover,
5	and they did so in the Desert of Sinai at twilight on the fourteenth day of the first month. The Israelites did everything just as the LORD commanded Moses.
6	But some of them could not celebrate the Passover on that day because they were ceremonially unclean on account of a dead body. So they came to Moses and Aaron that same day
7	and said to Moses, “We have become unclean because of a dead body, but why should we be kept from presenting the LORD's offering with the other Israelites at the appointed time?”
8	Moses answered them, “Wait until I find out what the LORD commands concerning you.”
9	Then the LORD said to Moses,
10	“Tell the Israelites: 'When any of you or your descendants are unclean because of a dead body or are away on a journey, they may still celebrate the LORD's Passover.
11	They are to celebrate it on the fourteenth day of the second month at twilight. They are to eat the lamb, together with unleavened bread and bitter herbs.
12	They must not leave any of it till morning or break any of its bones. When they celebrate the Passover, they must follow all the regulations.
13	But if a man who is ceremonially clean and not on a journey fails to celebrate the Passover, that person must be cut off from his people because he did not present the LORD's offering at the appointed time. That man will bear the consequences of his sin.
14	“'An alien living among you who wants to celebrate the LORD's Passover must do so in accordance with its rules and regulations. You must have the same regulations for the alien and the native-born.'”
15	On the day the tabernacle, the Tent of the Testimony, was set up, the cloud covered it. From evening till morning the cloud above the tabernacle looked like fire.
16	That is how it continued to be; the cloud covered it, and at night it looked like fire.
17	Whenever the cloud lifted from above the Tent, the Israelites set out; wherever the cloud settled, the Israelites encamped.
18	At the LORD's command the Israelites set out, and at his command they encamped. As long as the cloud stayed over the tabernacle, they remained in camp.
19	When the cloud remained over the tabernacle a long time, the Israelites obeyed the LORD's order and did not set out.
20	Sometimes the cloud was over the tabernacle only a few days; at the LORD's command they would encamp, and then at his command they would set out.
21	Sometimes the cloud stayed only from evening till morning, and when it lifted in the morning, they set out. Whether by day or by night, whenever the cloud lifted, they set out.
22	Whether the cloud stayed over the tabernacle for two days or a month or a year, the Israelites would remain in camp and not set out; but when it lifted, they would set out.
23	At the LORD's command they encamped, and at the LORD's command they set out. They obeyed the LORD's order, in accordance with his command through Moses.

NLT

1	A year after Israel's departure from Egypt, the LORD spoke to Moses in the wilderness of Sinai. In the first month of that year he said,
2	“Tell the Israelites to celebrate the Passover at the prescribed time,
3	at twilight on the fourteenth day of the first month. Be sure to follow all my decrees and regulations concerning this celebration.”

4	So Moses told the people to celebrate the Passover
5	in the wilderness of Sinai as twilight fell on the fourteenth day of the month. And they celebrated the festival there, just as the LORD had commanded Moses.
6	But some of the men had been ceremonially defiled by touching a dead body, so they could not celebrate the Passover that day. They came to Moses and Aaron that day
7	and said, "We have become ceremonially unclean by touching a dead body. But why should we be prevented from presenting the LORD's offering at the proper time with the rest of the Israelites?"
8	Moses answered, "Wait here until I have received instructions for you from the LORD."
9	This was the LORD's reply to Moses.
10	"Give the following instructions to the people of Israel: If any of the people now or in future generations are ceremonially unclean at Passover time because of touching a dead body, or if they are on a journey and cannot be present at the ceremony, they may still celebrate the LORD's Passover.
11	They must offer the Passover sacrifice one month later, at twilight on the fourteenth day of the second month. They must eat the Passover lamb at that time with bitter salad greens and bread made without yeast.
12	They must not leave any of the lamb until the next morning, and they must not break any of its bones. They must follow all the normal regulations concerning the Passover.
13	"But those who neglect to celebrate the Passover at the regular time, even though they are ceremonially clean and not away on a trip, will be cut off from the community of Israel. If they fail to present the LORD's offering at the proper time, they will suffer the consequences of their guilt.
14	And if foreigners living among you want to celebrate the Passover to the LORD, they must follow these same decrees and regulations. The same laws apply both to native-born Israelites and to the foreigners living among you."
15	On the day the Tabernacle was set up, the cloud covered it. But from evening until morning the cloud over the Tabernacle looked like a pillar of fire.
16	This was the regular pattern- at night the cloud that covered the Tabernacle had the appearance of fire.
17	Whenever the cloud lifted from over the sacred tent, the people of Israel would break camp and follow it. And wherever the cloud settled, the people of Israel would set up camp.
18	In this way, they traveled and camped at the LORD's command wherever he told them to go. Then they remained in their camp as long as the cloud stayed over the Tabernacle.
19	If the cloud remained over the Tabernacle for a long time, the Israelites stayed and performed their duty to the LORD.
20	Sometimes the cloud would stay over the Tabernacle for only a few days, so the people would stay for only a few days, as the LORD commanded. Then at the LORD's command they would break camp and move on.
21	Sometimes the cloud stayed only overnight and lifted the next morning. But day or night, when the cloud lifted, the people broke camp and moved on.
22	Whether the cloud stayed above the Tabernacle for two days, a month, or a year, the people of Israel stayed in camp and did not move on. But as soon as it lifted, they broke camp and moved on.
23	So they camped or traveled at the LORD's command, and they did whatever the LORD told them through Moses.

LXX

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	τῇ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τρεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μηνὸς τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πρώτου 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... ἐπέραν ποιῶνειςplugin-autotooltip__default plugin-autotooltip_bigνοιέω Meaning: * To do * 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 αὐτόplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) κατὰ καιρούς κατὰ τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article νόμον αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός <td>3</td> <td> 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) 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" κατὰ τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article σύγκριαν 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) ποιῶνειςplugin-autotooltip__default plugin-autotooltip_bigνοιέω Meaning: * To do * 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 αὐτόplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) </td>	3	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) 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" κατὰ τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article σύγκριαν 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) ποιῶνειςplugin-autotooltip__default plugin-autotooltip_bigνοιέω Meaning: * To do * 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 αὐτόplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
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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...

αὐτόν

plugin-autotooltip__default plugin-autotooltip_bigαὐτός

7

greek

Meaning

* He, she, it * Himself, herself, itself * Same

Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.

Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

ἡ

μεῖς

ἀ

κάθαρτοι

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greek

The definite article

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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)

ἐ

νplugin-autotooltip__default plugin-autotooltip_bigέν

greek

Preposition meaning “in”.

μέ

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σραῆλ

	λάλησον τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article οἱαῖς λέγων ἄνθρωπος ἄνθρωπος ὅς ἐάν γένηται ἀκάθαρτος ἐπὶ ψυχῇ ἀνθρώπου ἢ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ὁδῶ μακρὰν ὁμῖν ἢ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ταῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γενεαῖς ὁμῶν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek 10Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ποιήσειplugin-autotooltip__default plugin-autotooltip_bigποιεῖω Meaning: * To do * 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 τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πασχα κυρίῳ
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οὐ καταλείψουσιν ἅπ' αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) εἰς τὸ greek The definite article πρὶ καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὅστων οὐ συντρίψουσιν ἅπ' αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same	12 Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) κατὰ τὸν greek The definite article νόμον τοῦ greek The definite article παῖα παρ' αὐτοῦ Meaning: * To do * 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 αὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
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	ἐὼν δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. προεῖλον νόplugin-autotooltip__default plugin-autotooltip_bigνό greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. νό 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... ὑμᾶς προσήλ^υτος ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". τῇplugin-autotooltip__default plugin-autotooltip_bigῇ greek The definite article γῇplugin-autotooltip__default plugin-autotooltip_bigγῇ 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 ὁμῶν 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" ποιῶplugin-autotooltip__default plugin-autotooltip_bigποιῶ Meaning: * To do * 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 τοῖplugin-autotooltip__default plugin-autotooltip_bigοῖ greek The definite article καὶ κατὰ τὸνplugin-autotooltip__default plugin-autotooltip_bigὸν greek The definite article νόμ τοῦplugin-autotooltip__default plugin-autotooltip_bigοῦ greek The definite article καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" κατὰ τῇνplugin-autotooltip__default plugin-autotooltip_bigὴν greek The definite article σύνταξιν αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigοῦ 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) ποιῶplugin-autotooltip__default plugin-autotooltip_bigποιῶ Meaning: * To do * 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 αὐτόplugin-autotooltip__default plugin-autotooltip_bigοῦ 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) νόμος εἰς ἐσταιplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὁμῶν 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" τῷplugin-autotooltip__default plugin-autotooltip_bigῷ greek The definite article προσήλ^υτ^ω 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" τῷplugin-autotooltip__default plugin-autotooltip_bigῷ greek The definite article αὐτόχθονι τῇςplugin-autotooltip__default plugin-autotooltip_bigῆς greek The definite article γῆςplugin-autotooltip__default plugin-autotooltip_bigῆς Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words "ground", "geometry" and "geology". It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1
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	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” τήplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἡμέρα ἡ ἐοδόθη ήplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ακηνή ἐκάλυσεν ήplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article νεφέλη τήνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ακηνήν τόνplugin-autotooltip__default plugin-autotooltip_bigό greek 15The definite article οἶκον τοῦplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article μαρτυρίου 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” τόplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἐσέρας ἦνplugin-autotooltip__default plugin-autotooltip_bigείμι greek είμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐν τῆςplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ακηνῆς ὡς εἶδος πυρός ἕως πρωί
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KJV

1	And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,
2	Let the children of Israel also keep the passover at his appointed season.
3	In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.
4	And Moses spake unto the children of Israel, that they should keep the passover.
5	And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.
6	And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:
7	And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?
8	And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.
9	And the LORD spake unto Moses, saying,
10	Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.
11	The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.
12	They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.
13	But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.
14	And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15	And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.
16	So it was alway: the cloud covered it by day, and the appearance of fire by night.
17	And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.
18	At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.
19	And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.
20	And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.
21	And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.
22	Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.
23	At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

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