

NUMBERS 1

Written and compiled by Gary Kukis

Numbers 1:1–54

The Census Taken for the First Military Draft

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Numbers** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Numbers. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Numbers available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: God organizes Israel into a military division in Numbers 1, and has Moses and Aaron take a census for the military draft.

The Bible Summary of Numbers 1 (in 140 characters or less): *The LORD told Moses to count the Israelite armies. The number of men over twenty years old was 603,550. The Levites were not counted.*¹

There are many **chapter commentaries** on the book of Numbers. This will be the most extensive examination of Numbers 1, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Outline of Chapter 1:

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Arriving in 40 years (a cartoon)

Titles and/or Brief Descriptions of Numbers 1 (by various commentators)

Brief, but insightful observations of Numbers 1 (various commentators)

Fundamental Questions About Numbers 1

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The Principals of Numbers 1

The Places of Numbers 1

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Outlines of Numbers 1 (Various Commentators)

A Synopsis of Numbers 1 from the Summarized Bible

¹ From <http://www.biblesummary.info/numbers> accessed September 7, 2024.

Summary
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[Jesus Christ in Numbers 1](#)
[Edersheim Summarizes Numbers 1](#)

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[Footnotes from Numbers 1:3](#) (from the Christian Community Bible)
[Footnote for Exodus 25:9, referred back to in Numbers 1:50](#) (the Heritage Bible)

[Josephus' History of this Time Period](#)
[A Complete Translation of Numbers 1](#)
[Doctrinal Teachers Who Have Taught Numbers 1](#)
[Word Cloud from a Reasonably Literal Paraphrase of Numbers 1](#)
[Word Cloud from Exegesis of Numbers 1](#)

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Numbers folder	Exegetical Studies in Numbers

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

The terms below are cross-linked with their first occurrence in this document. This allows you to click on the first occurrence of a technical term and that will take you back to its definition below. Then you can click on that term below and be taken back to where you last left off in this document.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the **Doctrine of Rebound** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

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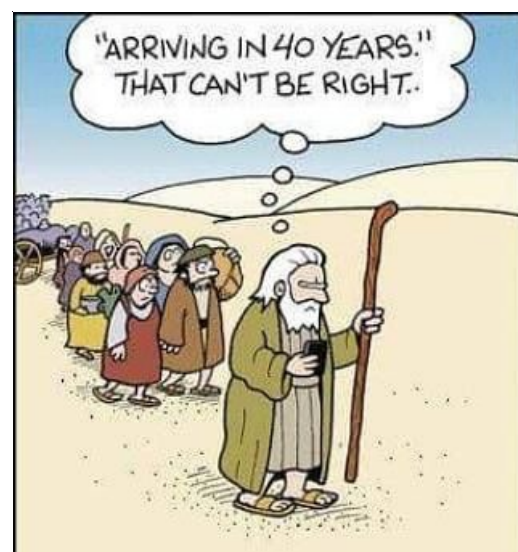
An Introduction to Numbers 1

Introduction: Numbers 1 is primarily about preparing Israel for war. The sons of Israel, 20 years and older, were registered for Israel's military draft in this chapter. A census was taken to determine Israel's military might. To put this in another way, Israel had universal military responsibilities for all males twenty and up. The nation called Israel today (I write this in 2024) has full military responsibilities for all adult males and females today (as far as I can determine).

In Num. 1 we have the first of two censuses taken in this book of Numbers, so aptly titled. The original plan was for Israel to immediately go into the land and conquer it. However, they will fail a major test at Kadesh Barnea and God will cause them to cool their heels in the desert for an additional forty years until the generation that God loathed dies out.

The book of Numbers tells us why the Israelites took forty years to go from Egypt to Canaan (the land of promise). God first took the people to Mount Sinai and gave them the Law (see the book of Exodus; and much of this Law—particularly the ceremonial aspects of it—are given in the book of Leviticus). That took a year, and the exact dates are given in Numbers 1:1. God then organized Israel's military and He guided Israel to the border of Canaan. Spies were sent in to look over the land, and a report of what they found was brought back to the people. Ten of the twelve spies gave a bad report. That is, they said, "This is a land of milk and honey, but the people in the land are like giants before us. We cannot conquer them!" So God kept that generation of Hebrews in the desert another thirty-nine years, and they died the sin unto death. God then took the next generation to the border, and they were willing to go into the land and take it. This is a summary of the book of Numbers. The Hebrew people will take the land in the book of Joshua.

Arriving in 40 years (a cartoon); from [Christian Funny Pictures](#); accessed September 12, 2024.



Titles and/or Brief Descriptions of Numbers 1 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Numbers 1 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Numbers 1

[Chapter Outline](#)

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It is important to understand what has gone before.

The Prequel of Numbers 1

Numbers 1 will begin with

[Chapter Outline](#)

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We need to know who the people are who populate this chapter.

The Principals of Numbers 1

Characters

Commentary

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The Principals of Numbers 1

Characters

Commentary

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Numbers 1

Place

Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Duration; size

Chapter Outline

Charts, Graphics and Short Doctrines

Timeline for Numbers

There is very little narrative in the book of Numbers; so this information may have been given to Moses in a few days or, at most, a few weeks; and Moses both wrote these things down and informed the people. Because of information previously studied in the introduction, we are not 100% certain if all of this material was given to Moses while in the newly erected Tabernacle. I would lean towards that being the case.

Here is what to expect from Numbers 1:

A Synopsis of Numbers 1

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines of Numbers 1 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Some of the passages are included below, using the ESV; capitalized.

A Synopsis of Numbers 1 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Numbers 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Numbers 1–15)

Scripture

Text/Commentary

God speaks to Moses from the Tabernacle.

Numbers 1–7

Numbers 8

Numbers 9

Numbers 10a

The Big Picture (Numbers 1–15)

Scripture	Text/Commentary
Numbers 10b	
Numbers 11	
Numbers 12–15	

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Numbers 1): At this point, I have developed standardized features for the second draft (and higher) of a chapter study. At the beginning, there is a links map to guide you through the entire document, followed by a set of verse links. Not too far into the document will be a linked chapter outline along with links to specific features, short doctrines, and graphics.

Prior to the introduction will be topics, chapters and vocabulary links. The vocabulary links go both ways. A technical term is defined in the vocabulary section and linked to its first occurrence in the document. The first occurrence links back to its occurrence in the vocabulary section. This way, when you are studying a particular section and come to a word you need more information on, the first occurrence of that word links back to its definition (as well as to other links outside this document). The definition will link you right back to where you were in the document.

At the end of every verse, I usually provide a translation for that entire verse (the Kukis mostly literal translation); and at the end of every passage, I provide two translations of the entire passage (the Kukis mostly literal translation and the Kukis paraphrase).

By the second draft, I try to have a full translation of the chapter (the Kukis mostly literal translation and the Kukis paraphrase). By the second or third draft, I try to do a quick verse-by-verse summary of the chapter (this is usually 5–15 pages long). At some point, I will gather these summaries into a single document. Some people want a thorough examination of every chapter of the Bible; others do not need anything that thorough.

Erase the rest??????

Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. This will include some translations which I have not used before: Modern Literal Version 2020, Benner's Revised Mechanical Translation (which I should like to go back and include this with my Genesis and Exodus studies), the Literal Standard Version, the Scriptures 2009, the Unfolding Word Literal Text, the Unfolding Word Simplified Text, and the Samaritan Pentateuch (in English). These are some of the various translations which have been recently made available to e-sword 12.1. Four of these simply replace previous texts done by the same translator or translation group.

After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage.

I have decided to leave out the Shmoop Summaries, as they are silly and unhelpful for the most part.

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. So far, I have only included R. B. Thieme, Jr. and R. B. Thieme, III. This section is also bookmarked.

I have not yet begun a weekly mail-out study of Numbers, but I will probably do that after I complete the Exodus study.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it even more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And so speaks Y^ehowah unto Moses in a desert-wilderness of Sinai in a Tent of Assembly in a first to the new moon, the second (one), in the year, the second one, to their coming out from a land of Egypt, to say, "Lift up a head of every company of sons of Israel to their families to a house of their fathers in a numbering of names [of] every male to their skulls, from a son of twenty and higher, everyone going [into the] army of Israel. You (all) will visit them to their army, you and Aaron.

Numbers
1:1–3

Kukis mostly literal:

And so Y^ehowah speaks to Moses in the desert-wilderness of Sinai, in the Tent of Assembly, on the first [day] of the second month in the second year, regarding their coming out from the land of Egypt. [He] said, "Take a census of every company of the sons of Israel, with regards to their families, belonging to the house of their fathers, in the counting of names of every male regarding their headcount. [Specifically count those who are] twenty years old and higher, everyone [able to] go out to war with Israel. You (all) will take a census of them regarding their army. You and Aaron [will do this].

Kukis paraphrase:

On the first day of the second month of the second year since Israel was guided out of Egypt, Jehovah spoke to Moses. At this time, they were in the desert-wilderness of Sinai, and God spoke to Moses from the Tent of Assembly. He said to him, "Take a census of every group of the sons of Israel with regards to their family, as members of the households of their fathers. Count the names of every male who is twenty years old and older, anyone who is able to to out to war with the rest of Israel's army. You and Aaron will both oversee the taking of a census for the purpose of a universal draft in Israel.

Here is how others have translated this passage:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation²; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Numbers.html and first published in 1862.

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Moses in a desert-wilderness of Sinai in a Tent of Assembly in a first to the new moon, the second (one), in the year, the second one, to their coming out from a land of Egypt, to say, "Lift up a head of every company of sons of Israel to their families to a house of their fathers in a numbering of names [of] every male to their skulls, from a son of twenty and higher, everyone going [into the] army of Israel. You (all) will visit them to their army, you and Aaron.

Dead Sea Scrolls

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Targum (Onkelos)

. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).

Targum (Pseudo-Jonathan)

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Jerusalem targum

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Updated Douay-Rheims³

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Douay-Rheims 1899 (Amer.)

And the Lord spoke to Moses in the desert of Sinai in the tabernacle of the covenant, the first day of the second month, the second year of their going out of Egypt, saying:

Take the sum of all the congregation of the children of Israel by their families, and houses, and the names of every one, as many as are of the male sex, From twenty years old and upwards, of all the men of Israel fit for war, and you shall number them by their troops, thou and Aaron.

Aramaic ESV of Peshitta

Mar-Yah spoke to Mosha in the wilderness of Sinai, in the Tabernacle, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying,

"Take a census of all the congregation of the B'nai Yisrael, by their families, by their fathers' houses, according to the number of the names, every male, one by one; from twenty years old and upward, all who are able to go out to war in Yisrael. You and Aaron shall number them by their divisions.

Lamsa's Peshitta (Syriac)

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V. Alexander's Aramaic T.

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Samaritan Pentateuch

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³ I have simply taken the 1899 American version and updated the thee's and the thou's.

Updated Brenton (Greek)⁴ And the Lord spoke to Moses in the Wilderness of Sinai, in the tabernacle of witness, on the first day of the second month, in the second year of their departure from the land of Egypt, saying,
Take the sum of all the congregation of Israel according to their families, according to the houses of their fathers' families, according to their number by their names, according to their heads: every male
from twenty years old and upwards, everyone that goes forth in the forces of Israel, take account of them with their strength; you and Aaron take account of them.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	And the Lord said to Moses in the waste land of Sinai, in the Tent of meeting, on the first day of the second month, in the second year after they came out of the land of Egypt, Take the full number of the children of Israel, by their families, and by their fathers' houses, every male by name; All those of twenty years old and over, who are able to go to war in Israel, are to be numbered by you and Aaron.
Easy English Easy-to-Read Version–2008	. The LORD spoke to Moses in the Meeting Tent. This was in the desert of Sinai. It was on the first day of the second month of the second year after the Israelites left Egypt. He said to Moses: "Count all the Israelites. List the name of each man with his family and his family group. You and Aaron must count the men of Israel who are 20 years old or older. (These are all the men who are able to serve in the army of Israel.) List them by their divisions.
God's Word™	The LORD spoke to Moses in the tent of meeting in the Desert of Sinai. It was the first day of the second month in the second year after leaving Egypt. He said, "Take a census of the whole community of Israel by families and households. List every man by name who is at least 20 years old. You and Aaron must register everyone in Israel who is eligible for military duty. List them by divisions.
Good News Bible (TEV)	On the first day of the second month in the second year after the people of Israel left Egypt, the LORD spoke to Moses there in the Tent of his presence in the Sinai Desert. He said, "You and Aaron are to take a census of the people of Israel by clans and families. List the names of all the men twenty years old or older who are fit for military service.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	The people of Israel had left Egypt and were living in the Sinai Desert. Then on the first day of the second month of the second year, Moses was in the sacred tent when the LORD said: I want you and Aaron to find out how many people are in each of Israel's clans and families. And make a list of all the men twenty years and older who are able to fight in battle.

⁴ I am using the Complete Apostles Bible, available through e-sword.

⁵ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
UnfoldingWord (Simplified) ⁶	In the second month of the year after the Israelite people had left Egypt, Yahweh spoke to Moses while he was in the sacred tent, in the wilderness of Sinai. Yahweh said to him, "Count how many Israelite men, from each family in Israel, and count them by name. You and Aaron must count the men who are at least twenty years old, those who can serve as soldiers in the army. Write down the number of the men, along with the names of their clans and families.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	. Israel's army
Conservapedia	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And Jehovah spoke to Moses in the desert of Sinai, in the tent of appointed meeting, on the first day of the second new moon, in the second year after they had gone out of the land of Egypt, saying, Lift the heads of all the congregation of the children of Israel by their families, by the house of their fathers, the number of names, every male by their heads, From a son ^{3a} of twenty years and upward, all who go out in the host of Israel; you and Aaron shall visit ^{3b} them by their hosts. The extensive footnotes for v. 3 have been placed in the Addendum .
International Standard V	<i>The Fourth Book of the Law</i> Numbers

A Census of Israel is Taken (2 Samuel 24:1-9; 1 Chronicles 21:1-6)

In the Sinai desert, the Lord spoke to Moses inside the Tent of Meeting on the first day of the second month of the second year after they had left the land of Egypt. He said, "Take a census of the entire [Lit. census of the head of all the] Israeli community, numbering them by their tribes [Or families; and so throughout the book] and by ancestral houses. List the names of every male one-by-one, from 20 years and upward. You and Aaron are to register everyone in Israel who is able to go to war, company by company.

Lexham English Bible	.
NIV, ©2011	.
Unfolding Word Literal Text ⁷	Yahweh spoke to Moses in the tent of meeting in the wilderness of Sinai. This happened on the first day of the second month during the second year after the people of Israel had come out from the land of Egypt. Yahweh said, "Conduct a census of all the men of Israel in each clan, in their fathers' families. Count them by

⁶ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

⁷ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

name. Count every male, each man who is twenty years old or older. Count all who can fight as soldiers for Israel. You and Aaron must record the number of men in their armed groups.

Urim-Thummim Version

YHWH spoke to Moses in the Desert of Sinai in the Tabernacle at the Appointed Place, on the 1st day of the 2nd month, in the 2nd year after they had come out of the land of Egypt saying, Take a census of all the company of the children of Israel by their families, according to the house of their fathers' lineage, registering every male head from 20 years old and up from all that are able to go to war in Israel, you and Aaron will register them for an organized army.

Wikipedia Bible Project⁸

And Yahweh spoke to Moses in the Sinai desert, in the tent of events, on the first of the second month on the second year of their leaving the land of Egypt, saying: Take every head of every congregation of the sons of Israel, to their families, to the house of their fathers, in a census of names, headcount of every male. From the age of twenty years and up, everyone out of the ranks of Israel, command them to their ranks, you and Aaron.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The census of Israel**

- Yahweh spoke to Moses, in the desert of Sinai, in the Tent of Meeting, on the first day of the second month, in the second year after their departure from the land of Egypt. He said:

“Take a census of the whole community of Israel, by clans and families, taking a count of the names of all the males, head by head. You and Aaron will enlist all men of Israel, twenty years of age and over, able to give military service. From each tribe you shall take a man, the head of his family, to help you in this. V. 4 is included for context.

New American Bible(2011)⁹ .

The Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989¹⁰ .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

exeGeses companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

The Scriptures–2009

And יהוה spoke to Mosheh in the Wilderness of Sinai, in the Tent of Appointment, on the first day to the second new moon, in the second year after they had come out of the land of Mitsrayim, saying,

“Take a census of all the congregation of the children of Yisra’ël, by their clans, by their fathers’ houses, according to the number of names, every male, head by head, from twenty years old and above, everyone going out to the army in Yisra’ël. Number them by their divisions, you and Aharon.

Tree of Life Version

In the wilderness of Sinai, on the first day of the second month in the second year from the Exodus from the land of Egypt, Adonai spoke to Moses in the Tent of Meeting saying, “Do a head count of all the community of Bnei-Yisrael by their families and their ancestral house, with a total of every male one by one. You and

⁸ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

⁹ From <https://bible.usccb.org/bible> accessed on various dates.

¹⁰ From <https://alkitab.mobi/2/reb/> accessed on various dates.

Aaron are to muster by their divisions every son from 20 years and upward available to serve in the army of Israel.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible¹¹

AND JESUS SPOKE TO MOSES IN THE DESERT OF SINAI, IN THE TABERNACLE OF WITNESS, ON THE FIRST DAY OF THE SECOND MONTH, IN THE SECOND YEAR OF THEIR DEPARTURE FROM THE LAND OF EGYPT, SAYING,
TAKE THE SUM OF ALL THE CONGREGATION OF ISRAEL ACCORDING TO THEIR FAMILIES, ACCORDING TO THE HOUSES OF THEIR FOREFATHERS' FAMILIES, ACCORDING TO THEIR NUMBER BY THEIR NAMES, ACCORDING TO THEIR HEADS: EVERY MALE FROM TWENTY YEARS OLD AND UPWARDS, EVERY ONE THAT GOES FORTH IN THE FORCES OF ISRAEL, TAKE ACCOUNT OF THEM WITH THEIR STRENGTH; YOU AND AARON TAKE ACCOUNT OF THEM.

Awful Scroll Bible

Sustains To Become was to speak to Moses, in the wilderness of Sinai, in the tent of the appointed place, on the first of the second moon month, in the second year that they are to be led out, of the solid grounds of Egypt, to the intent: Be taking the sum of the assembly, of the sons of Contends-with-he-mighty by their clans, the houses of their fathers, even number the names of the male heads, the twenty years old son and upward, they that are to be going out to war for Contends-with-he-mighty even was Aaron to review them, by their armies.

Concordant Literal Version

Yahweh spoke to Moses in the wilderness of Sinai, in the tent of appointment, on day one of the second month, in the second year of their going forth from the land of Egypt, saying. Obtain the sum of the whole congregation of the sons of Israel: by their families, by their fathers' house with the number of names, every male by their skulls, from twenty years old and upward, everyone going forth with the militia host in Israel. You shall muster them by their militia hosts, you and Aaron.

exeGesés companion Bible

CENSUS OF THE SONS OF YISRA EL

And Yah Veh words to Mosheh
in the wilderness of Sinay
in the tent of the congregation,
on the first of the second month, in the second year,
after their going from the land of Misrayim, saying,
Bear the sum of all the witness
of the sons of Yisra El,
by their families, by the house of their fathers,
with the number of their names
- every male by their craniums;
sons of twenty years and upward
- all in Yisra El going to hostility:
you and Aharon muster them by their hosts:
and there be a man per rod with you
- every one a head of the house of his fathers. V. 4 is included for context.

Orthodox Jewish Bible

BAMIDBAR

And Hashem spoke unto Moshe in the midbar of Sinai, in the Ohel Mo'ed, on the first day of the second month, in the second year after they were come out of Eretz Mitzrayim, saying,
Take ye the rosh (top amount, census) of kol Adat Bnei Yisroel after their mishpehot, by the bais of their avot, with the number of their shmot, every zachar by their head count;

¹¹ The A&O Bible follows the Greek text.

From twenty years old and upward, all that are able-bodied to serve in tzava b'Yisroel (army in Yisroel); thou and Aharon shall number them by their tzva'ot (legions).

Rotherham's *Emphasized B.*

§ 1. The Numbering of the Hosts of Israel. (Cp. § 22).

Chapter 1.

Then spake Yahweh unto Moses, in the desert of Sinai, in the tent of meeting,—on the first of the second month, in the second year, by their coming forth out of the land of Egypt, saying: Reckon ye up the sum of all the assembly of the sons of Israel, by their families, by their ancestral houses,—in the counting of names, every male, by their polls; from twenty years old and upwards, every one able to go forth to war, in Israel,—ye shall number them by their hosts, ||thou and Aaron||;

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible .
 Kretzmann's Commentary .
 Lexham English Bible .

God Commands Moses to Take a Census

Yahweh spoke to Moses in the desert of Sinai, in the tent of assembly, on the first of the month, in the second year after they came out [Literally "of their coming out"] of the land of Egypt, saying,

"Take a census of [Literally "Lift up the head of"] the entire community of the Israelites [Literally "sons/children of Israel"] according to their clans and their families, [Literally "the house of their fathers"] according to the number of names, every male individually from twenty years old [Literally "a son of twenty years"] and above, everyone in Israel who is able to go to war. You and Aaron must muster them [Or "count them," or "summon them," or "enroll them"] for their wars.

Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach¹² .
 The Geneva Bible .
 Kaplan Translation .

The Census

God spoke to Moses in the Sinai Desert, in the Communion Tent on the first [day] of the second month in the second year of the Exodus, saying:

Take a census of the entire Israelite community. [Do it] by families following the paternal line, according to the names of each male, taken individually.

You and Aaron shall take a tally of them by their divisions, [counting] every male over 20 years old who is fit for service. The Kaplan Translation, particularly in Numbers and Deuteronomy, takes note of historic rabbinic opinions.

first day of the second month

According to most authorities, this was 1 year, two weeks after Passover (cf. Seder Olam 8). However, one source apparently indicates that it was 1 Marcheshvan, before the Tabernacle was erected, and that this is the count mentioned in Exodus 30:12, 38:26 (BeMidbar Rabbah 1:10; Hadar Zekenim). See Numbers 1:2.

Take a census of the entire Israelite community

According to most authorities, this was a second census, the first having been taken before the Tabernacle was made; see Exodus 30:12, 38:26 (Rashi on

¹² Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

Exodus 30:15,16; Ralbag; Josephus, Antiquities 3:7:4). While the first census was to determine the population of Israel as a whole, this was to determine the population of each tribe (Baaley Tosafoth). However, some sources appear to indicate that there was only one census (Tanchuma, Ki This 9; see Numbers 1:1). See Numbers 1:46.

paternal line

(cf. Bava Bathra 109b). The term beth avoth also denotes paternal extended families (see Exodus 6:14, 12:3).

individually

Literally, 'by a head count.'

a tally

Some say that this was done with a half shekel, as in Exodus 30:13, 38:26 (Rashi; Midrash Aggadah). According to others, however, this census was made by name lists, where every Israelite was listed separately (Ralbag; Shear HaPesukim; Adereth Eliahu; cf. Lekach Tov).

fit for service

Some say for military service (Saadia; Rashi). some say that this was meant to exclude those who were physically disabled (Midrash HaGadol). According to others, tzava does not denote a military army, but the community as a whole, and 'going out to tzava' denotes those who are full-fledged members of the community (Ramban; Hakethav VeHaKabbalah; see Numbers 4:2): It may also denote all who had participated in the building of the Tabernacle (see Exodus 38:8).

NET Bible®

New American Bible(2011)¹³

Rotherham's *Emphasized B.*

Literal, almost word-for-word, renderings:

A Faithful Version

And the LORD spoke to Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying, "Take the sum of all the congregation of the children of Israel, according to their families, by their fathers' house, with the number of names, every male by their heads, From twenty years old and upward, all that are able to go forth to war in Israel. You and Aaron shall number them by their armies.

C. Thomson Updated OT
Charles Thomson OT¹⁴

Again the Lord spoke to Moses in the wilderness of Sina, in the tabernacle of the testimony, on the first day of the second month, in the second year of their coming out of the land of Egypt, and said, Take ye the sum of the whole congregation of Israel, according to pedigrees, and according to the houses of their patriarchal families, and according to the number of their names, according to their poll, every male from twenty years old and upwards, every one who goeth out in the army of Israel; review them with their army. Thou and Aaron shall review them,...

Context Group Version

And YHWH spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying, Take (pl) the sum of all the congregation of the sons of Israel, by their families, by their fathers' houses, according to the number of the names, every male, by their polls; from twenty years old and upward, all that are able to go out to war in Israel, you and Aaron shall number them by their armies.

English Standard Version

¹³ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

¹⁴ Thompson's translation follows the Greek text.

Green’s Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And YHWH speaks to Moses in the wilderness of Sinai, in the Tent of Meeting, on the first of the second month, in the second year of their going out of the land of Egypt, saying, “Take a census of all the congregation of the sons of Israel by their families, by the house of their fathers, in the number of names—every male by their counted heads; from a son of twenty years and upward, everyone going out to the host in Israel, you number them by their hosts, you and Aaron; and with you there is a man for a tribe, each is a head of the house of his fathers. V. 4 is included for context.
Modern English Version	.
Modern Literal Version 2020	And Jehovah spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they came out of the land of Egypt, saying, You* take the total of all the congregation of the sons of Israel, by their families, by their fathers' houses, according to the number of the names, every male, by their polls, from twenty years old and upward, all who are able to go forth to war in Israel. You and Aaron will number them by their armies.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Revised Mechanical Trans. ¹⁵	...and YHWH spoke to Mosheh in the wilderness of Sinai in the appointed tent on the first of the second new moon of the second year of their going out from the land of Mits'rayim saying, lift up the head of all the company of the sons of Yisra'eyl, to their clans, to the house of their fathers, number the titles of every male according to their skull. From a son of twenty years and upward unto all the ones going out in the army of Yisra'eyl, you will register them by their armies, you and Aharon,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	. head count
Webster’s Bible Translation	.
World English Bible	.
Young’s Literal Translation	.
Young’s Updated LT	.

The gist of this passage:

1-3

Numbers 1:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong’s #1696 BDB #180

¹⁵ From <https://www.mechanical-translation.org/index.html>

Numbers 1:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to;</i> <i>against; concerning, regarding;</i> <i>besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (משה) [pronounced <i>moh-</i> <i>SHEH</i>]	<i>to draw out [of the water] and is</i> transliterated <i>Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: [And so Y^ehowah speaks to Moses...](#)

Vv. 1–3 is a long, long single sentence in the Hebrew, which I have made into several sentences to more match with our own grammatical sensibilities.

You may recall the previously, when God would speak to Moses, I would point out, *we don't know exactly when this occurred, or where this occurred, or if these are twenty or so distinct conversations*. That is not the case here. We know all about this conversation between God and Moses.

Numbers 1:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on,</i> <i>upon; with, before, against; by</i> <i>means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mid ^e bâr (מִדְבָּר) [pronounced <i>mid^e-</i> <i>BAWR</i>]	<i>wilderness, unpopulated wilderness,</i> <i>desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Çîynai (סִינַי) [pronounced <i>see-NAH-ee</i>]	<i>thorny; transliterated Sinai</i>	feminine singular proper noun	Strong's #5514 BDB #696

This is one of the final words in the book of Leviticus and one of the first words in the book of Numbers.

Translation: [...in the desert-wilderness of Sinai,...](#)

We know where this took place, identified here as the desert-wilderness of Sinai. When we read most translations and see the word *desert*, we think of Saudi Arabia and a massive amount land of land which is nothing but sand. That is not what we have here. At one time, the middle east was very well-watered. Over the centuries, less and less so.

The key word here, mid^ebâr (מִדְבָּר) [pronounced *mid^e-BAWR*], means, *wilderness, unpopulated wilderness, desert wilderness; mouth*. Essentially, this is uncultivated and uninhabited land, and suddenly, there are two million Israelites wandering through it. At this point, had they wanted to, Israel could have spread out and lived in this region. It was reasonably hospitable and, bonus, there was a massive supply of wafers every morning. Strong's #4057 BDB #184. The reason that they do not stay here is, God gave them land north of there. God gave this land to Abraham, Isaac, and Jacob; and God expects them to take it.

Since we are no longer at Mount Sinai (see Leviticus 27:34), but in the desert-wilderness of Sinai, we must assume that they broke camp where they were (right next to Mount Sinai) and gone north. They would move toward the land given them by God.

Numbers 1:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: ...in the Tent of Assembly,...

This meeting between God and Moses took place in the Tent of Meeting or the Tent of Assembly (or the Tabernacle).

You will recall that many of the final chapters of Exodus concerned themselves with the Tabernacle (its design and its building). In Leviticus, the Tabernacle was mentioned many times, as most of the ceremonies described in Leviticus took place in and around the Tabernacle.

The Tabernacle was not the Old Testament church. The general population *never* entered into the Tabernacle. There were three articles of furniture in the front part of the Tabernacle and two articles of furniture in the back section, which was called the Holy of Holies.

Primarily priests entered into the Tabernacle to take care of the duties which were to be performed there (duties which no one, other than themselves, observed). And once a year, the high priest entered into the Holy of Holies and sprinkled blood on the golden lid which covered the Ark of the Covenant.

Numbers 1:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 1:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
shênîy (שֵׁנִי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; masculine form; with the definite article	Strong's #8145 BDB #1041
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
shênîyth (שֵׁנִיַּת) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041

Translation: ...on the first [day] of the second month in the second year,...

You will recall that very little narrative was to be found in the book of Leviticus. However, there is a much greater amount of narrative in the book of Numbers.

At some point, God led the people away from Mount Sinai, so now, on this day, one month and one year since the people exited Egypt, they were moving into the desert-wilderness of Sinai, meaning that they traveled either north or northwest.

Numbers 1:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^{eh}]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
When the bêyth preposition is followed by an infinitive, it forms a periphrasis for the gerund and is commonly expressed by the conjunctions <i>while, when, in that, after that, if, though, even if</i> . ¹⁶			
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct; with the 3 rd person masculine plural suffix	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

¹⁶ Okay, a periphrasis is a *round about way of speaking or saying something*. A gerund is a verb which often functions as a noun (in English, our gerunds often end in *ing*).

Numbers 1:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...regarding their coming out from the land of Egypt.

The day month and year is given in relation to leaving Egypt.

Numbers 1:1a-e **And so Y^ehowah speaks to Moses in the desert-wilderness of Sinai, in the Tent of Assembly, on the first [day] of the second month in the second year, regarding their coming out from the land of Egypt.** (Kukis mostly literal translation)

Moses has been careful to give us a place and date in order to fix this point in history. He was a methodical person in this way. We were able to determine to the month when the book of Leviticus was written. According to Num. 33:38, the scope of this book is 38–39 years. This is thirteen months after Israel began her exodus from Egypt and Aaron will die on the first day of the fifth month in the fortieth year. That makes this book 38 years and four months in its duration between Num. 1:1 and 33:38. Since the book of Deuteronomy begins on the first day of the eleventh month of the fortieth year, Numbers spans 38 years and 9 months. During this time we will see this evil generation struck down by God.

The NIV points out that dating the time of their wanderings using the anchor of the Exodus is very similar to the Christian quoting dates as being A.D. or B.C. (before or after the year of our Lord). Our Lord's death is the great act of deliverance of our souls, just as the deaths of the first born of the sons of Egypt marked the great act of deliverance of Israel from Egypt.

Here, the Jews had packed up and began to wander through the desert. They had been at the foot of the Sinai mountains, which they had walked along. This was their second time to break a semi-permanent camp. After escaping the Egyptians, they had been traveling through the desert of Sinai and they parked themselves in front of Mount Sinai while Moses received the beginning of the Law from Yahweh (Ex. 19:1–2). They broke camp after the golden calf incident (Ex. 32) and moved along the mountains of Sinai (Ex. 33:1–6). However, they remained near to these mountains (Lev. 27:34).

Numbers 1:1f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: [He] said,...

Although this simply continues the sentence above, I felt it prudent to end that sentence and begin a new one.

This is what God will say to Moses, while in the Tent of Meeting, one month and one year after leaving Egypt.

Numbers 1:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>lift up, bear (up), carry (away, off); be cheerful, be confident; support, sustain; endure; take (away); forgive</i>	2 nd person masculine plural, Qal imperative	Strong's #5375 BDB #669
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
rô'sh (שָׂרָשׁ אוֹ שָׂרָר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; head count, sum, census</i>	masculine singular construct	Strong's #7218 BDB #910
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'êdâh (הֶדָּע) [pronounced ġā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^{er} â'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...“Take a census of every company of the sons of Israel,...

Take is the masculine singular, Qal imperative of nâsâ' (נָסָא) [pronounced naw-SAW], a word with 46 renderings in the Authorized version, among them: exact, ease, contain, cast, lade, marry, respect, suffer; it means, as we have seen, *to lift, to take, to bear, to carry*. Moses bears the primary responsibility, so this verb is in the singular, even though Aaron will assist him and the twelve to be mentioned will also assist them. What Moses is *to take* is a rô'sh (שָׂרָשׁ אוֹ שָׂרָר) [pronounced rohsh] and it is from an unused root that means *shake*, and it generally means *head* as the head is easily shaken. The closest we have to this idiom is *take a head count*. This idiom is reasonable since the word *head* has a variety of meanings (e.g., *top, chief, front, choicest, leading division*). We find a different word for *head*, used twice, at the end of this verse.

We have the 2nd person masculine plural, Qal imperative of nâsâ' (נָסָא) [pronounced naw-SAW], which means, *lift up, bear (up), carry (away, off); be cheerful, be confident; support, sustain; endure; take (away)*. Strong's #5375 BDB #669. What Moses is *to take* is the masculine singular construct of rô'sh (שָׂרָשׁ אוֹ שָׂרָר) [pronounced rohsh], which is mostly translated *head*, but it can also be translated, *chief, prince, officer; front, choicest, best;*

first. There are other meanings given, but I think what is really meant here is a *headcount*. Strong's #7218 BDB #910.

The people of Israel have already organized themselves into various groups or companies, and I believe that this was done to better facilitate the teaching which Moses received. He would come back and teach Aaron and various elders and tribal leaders, and then they would go out and teach various groups, as they had organized, or as the people themselves have organized.

God tells Moses and Aaron to take a headcount of the sons of Israel in these groups.

Numbers 1:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^o]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mish ^e pâchâh (משפחה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced l ^o]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: ...with regards to their families, belonging to the house of their fathers,...

Moses was to keep in mind the families when determining how many young males there were.

Numbers 1:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִסְפָּר) [pronounced <i>mis^e-FAWR</i>]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שָׁמָּה) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun	Strong's #8034 BDB #1027
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Numbers 1:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
gûl ^e gôleth (תִּלְגָּלִית) [pronounced gool ^e -GOH-leth]	<i>skull, head; figuratively, each person, each man; head count</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #1538 BDB #166

Translation: ...in the counting of names of every male regarding their headcount.

Apparently the names of these men would be taken, and they took enough names to make certain that these men were all uniquely identified. So the men were related to the company or group with which they congregated, as well as related to their family name.

Maybe this final word should be understood, *with regards to their individual identities*.

I believe that Moses and Aaron gathered more than raw numbers. They gathered all of the names of the individual males in Israel.

Numbers 1:1f–2 [He] said, “Take a census of every company of the sons of Israel, with regards to their families, belonging to the house of their fathers, in the counting of names of every male regarding their headcount. (Kukis mostly literal translation)

Moses is about to go into battle with the surrounding Gentiles and needs to know his strength.

Numbers 1:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘es ^e rîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 1:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ma ^e lâh (מֵלַח) [pronounced mawg ^e -LAW]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751

Bible Hub presents this has having a 3rd person feminine singular suffix.

Translation: [Specifically count those who are] twenty years old and higher,...

Specifically, the men counted would be those who are twenty years old or older.

Numbers 1:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>going [coming] out, going [coming] forth; rising</i>	masculine singular, Qal active participle	Strong's #3318 BDB #422
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	<i>army, war, or warfare</i>	masculine singular noun	Strong's #6635 BDB #838
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...everyone [able to] go out to war with Israel.

Potentially, every person on this list would go to war. So, this census is less of a census and more of a draft. This was the concept of universal military training.

Numbers 1:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	2 nd person masculine plural, Qal imperfect	Strong's #6485 BDB #823

Numbers 1:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them</i> ; untranslated mark of a direct object; occasionally <i>to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
tsâbâ' (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, war, or warfare</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6635 BDB #838

Translation: You (all) will take a census of them regarding their army.

The census is to be taken of all the men *able* to go to war. The word translated *war* is tsâbâ' (צָבָא) [pronounced *tsaw^b-VAW*], and it can mean army, war, or warfare. It is usually translated *hosts* in the KJV, which often is sort of a pansy translation, as you do not realize that we are speaking of *war and warfare* when you hear the word *host*. Most people seem to think that we are speaking of a band of angels carrying harps and singing sweet hymns. However, the picture is more of a huge army of angels ready to do battle. In this context, we are speaking of all the sons of Israel who are draft age—who are old enough to go to war. God has clearly given the promised land to Israel; however, they will have to take it, which includes going to war against the present inhabitants. This census is not taken for the purposes of siple information or for taxation purposes, but to determine how many men will be going to war. This is a military census. We will see this phrase another thirteen times throughout this chapter.

Moses and Aaron would oversee a census being taken. Just as the words of God would be passed along to elders and tribal leaders, so the assembling of the names of the males who are twenty years and older. They have just been drafted into Israel's military.

Numbers 1:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: You and Aaron [will do this]. (Kukis mostly literal translation)

God tells Moses and he and Aaron would do this. They would initiate this census for the draft. Hundreds or thousands of others would actually do the legwork involved.

Numbers 1:3 [Specifically count those who are] twenty years old and higher, everyone [able to] go out to war with Israel. You (all) will take a census of them regarding their army. You and Aaron [will do this]. (Kukis mostly literal translation)

Numbers 1:1–3 And so Y^ehowah speaks to Moses in the desert-wilderness of Sinai, in the Tent of Assembly, on the first [day] of the second month in the second year, regarding their coming out from the land of Egypt. [He] said, “Take a census of every company of the sons of Israel, with regards to their families, belonging to the house of their fathers, in the counting of names of every male regarding their headcount. [Specifically count those who are] twenty years old and higher, everyone [able to] go out to war with Israel. You (all) will take a census of them regarding their army. You and Aaron [will do this]. (Kukis mostly literal translation)

Numbers 1:1–3 On the first day of the second month of the second year since Israel was guided out of Egypt, Jehovah spoke to Moses. At this time, they were in the desert-wilderness of Sinai, and God spoke to Moses from the Tent of Assembly. He said to him, “Take a census of every group of the sons of Israel with regards to their family, as members of the households of their fathers. Count the names of every male who is twenty years old and older, anyone who is able to to out to war with the rest of Israel’s army. You and Aaron will both oversee the taking of a census for the purpose of a universal draft in Israel. (Kukis paraphrase)

In some translations, v. 4 is continued from v. 3; in most translations this is treated as a separate sentence; and in a few translations, v. 4 is continued into v. 5 (and what follows). We have the masculine plural, Qal imperfect of the verb *to be*, but with no plural noun in v. 4. In looking back at v. 3, I do not see the continuation of the sentence, so the subject of the verb refers to the people drafted into Israel’s army or to something which follows in v. 5. For this reason, I am not completely sold on my translation below (but I have reservations concerning any translation which I have read).

And with them were, a man a man to the staff, a man, a head, to a house of his fathers he [is].

Numbers
1:4

And they were with them, anyone with the tribe, a head man. He [is] for the house of his fathers.

For each tribe there will be a man, a leader (or head man). He will represent the house of his fathers.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And with them were, a man a man to the staff, a man, a head, to a house of his fathers he [is].
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And there shall be with you the princes of the tribes, and of the houses in their kindreds,...
Aramaic ESV of Peshitta	With you there shall be a man of every tribe; everyone head of his fathers' house.
Original Aramaic Psalms	.
V. Alexander’s Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa’s Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And with you there shall be each one of the rulers according to the tribe of each: they shall be according to the houses of their families.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And to give you help, take one man from every tribe, the head of his father's house.
Easy English	.
Easy-to-Read Version–2008	One man from each tribe will help you. This man will be the leader of his tribe.
God's Word™	One man from each tribe will help you. Each of these men must be the head of a household.
Good News Bible (TEV)	Ask one clan chief from each tribe to help you."
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	V. 4 will be placed with the next passage for context.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	I have chosen one man from each of the tribes to help you to do this. Each one must be a leader of his clan.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	And one man from each tribe, the head of each family, must be there with you.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And a man from every tribe shall be with you; every man, <i>the</i> head of the house of his fathers.
International Standard V	One man from each tribe is to accompany you, each man being the leader of his ancestral house.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	And with you there will be a man from every tribe, each one head of his father's ancestral house.
Wikipedia Bible Project	And they will be with you, each man to the staff of command, each man, he counts as a head for the house of his fathers.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGesés companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation Alongside you there shall be [one] man from each tribe, [and] he shall be the head of his paternal line.
 The Scriptures–2009 .
 Tree of Life Version One man from each tribe, each head of his father's household, is to assist you.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND WITH YOU THERE SHALL BE EACH ONE OF THE RULERS ACCORDING TO THE TRIBE OF EACH: THEY SHALL BE ACCORDING TO THE HOUSES OF THEIR FAMILIES.
 Awful Scroll Bible With a man from each tribe, even the one that is the chief of the house of his father.
 Concordant Literal Version And with you shall come to be a man for each stock; each the head of his fathers' house shall he be.
 exeGesés companion Bible and there be a man per rod with you
 - every one a head of the house of his fathers..
 Orthodox Jewish Bible And with you there shall be a man of every tribe; every one Rosh of the bais of his Avot.
 Rotherham's *Emphasized B.* ...and <with you> shall be one man for each tribe,—||each man|| <head of his ancestral house> shall be'.

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible .
 Kretzmann's Commentary .
 Lexham English Bible A man from each tribe will be with you, each man the head of his family. [Literally "the house of his father"]
 Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
 The Geneva Bible .
 Kaplan Translation .
 NET Bible® .
 New American Bible (2011) .
 New Catholic Bible .
 Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	And with you (pl) there shall be a man of each tribe; [each] man head of his fathers' house.
English Standard Version	And there shall be with you a man from each tribe, each man being the head of the house of his fathers.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and with you, each man will exist for the branch, a man for the head of the house of his fathers is he,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	With you there shall be a man of every tribe, each one head of his fathers' house.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Numbers 1:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine plural suffix	Strong's #854 BDB #85
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Numbers 1:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
In Leviticus 17:3, <i>a man a man</i> is translated, <i>any man, whatever man, anyone; when a person</i> . The first translation is used about half the time.			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
matteh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch, tribe</i>	masculine singular noun with the definite article	Strong's #4294 BDB #641
'iysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
rôsh (רֹאשׁ אוֹ שָׂרָא) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; head count, sum, census</i>	masculine singular construct	Strong's #7218 BDB #910

Translation: *And they were with them, anyone with the tribe, a head man.*

Moses and Aaron will not personally count each and every person. There will be a man with them from each tribe of Israel, a head to the house of his fathers. That is, there will be a tribal leader from each of the twelve tribes of Israel. There is not word for *each* in this verse, although some translations have the word *each* occur twice. What is here twice is the word for *man*, 'iysh (אִישׁ) [pronounced *eesh*].

I differed from most translations by putting a *head man* with the first phrase (or sentence).

At this point, I would understand *they* to refer to the twelve leaders of the twelve tribes. Each tribe would have a head man.

Numbers 1:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Numbers 1:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוה) [pronounced hoo]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: He [is] for the house of his fathers. (Kukis mostly literal translation)

This head man would be the representative of the house of his fathers. Given the overall context, let me suggest that he represents an entire tribe rather than simply those of his house with whom he grew up.

Numbers 1:4 And they were with them, anyone with the tribe, a head man. He [is] for the house of his fathers. (Kukis mostly literal translation)

Numbers 1:4 For each tribe there will be a man, a leader (or head man). He will represent the house of his fathers. (Kukis paraphrase)

And these names of the men who stood with you (all): to Reuben, Elizur ben Shedeur; to Simeon, Shelumiel ben Zurishaddai; to Judah, Nahshon ben Amminadab; to Issachar, Nethanel ben Zuar; to Zebulun, Eliab ben Helon; to sons of Joseph, to Ephraim, Elishama ben Ammihud; to Manasseh, Gamaliel ben Pedahzur; to Benjamin, Abidan ben Gideoni; to Dan, Ahiezer ben Ammishaddai; to Asher, Pagiel ben Ocran; to Gad, Eliasaph ben Deuel; to Naphtali, Ahira ben Enan.

Numbers
1:5–15

These [are] the names of the men who stood with you (all): for Reuben, Elizur the son of Shedeur; for Simeon, Shelumiel the son of Zurishaddai; for Judah, Nahshon the son of Amminadab; for Issachar, Nethanel the son of Zuar; for Zebulun, Eliab the son of Helon; for sons of Joseph, for Ephraim, Elishama the son of Ammihud; for Manasseh, Gamaliel the son of Pedahzur; for Benjamin, Abidan the son of Gideoni; for Dan, Ahiezer the son of Ammishaddai; for Asher, Pagiel the son of Ocran; for Gad, Eliasaph the son of Deuel; for Naphtali, Ahira the son of Enan.

These are the names of the men who stood up as leaders for their tribe: for Reuben, Elizur the son of Shedeur; for Simeon, Shelumiel the son of Zurishaddai; for Judah, Nahshon the son of Amminadab; for Issachar, Nethanel the son of Zuar; for Zebulun, Eliab the son of Helon; for sons of Joseph, for Ephraim, Elishama the son of Ammihud; for Manasseh, Gamaliel the son of Pedahzur; for Benjamin, Abidan the son of Gideoni; for Dan, Ahiezer the son of Ammishaddai; for Asher, Pagiel the son of Ocran; for Gad, Eliasaph the son of Deuel; for Naphtali, Ahira the son of Enan.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And these names of the men who stood with you (all): to Reuben, Elizur ben Shedeur; to Simeon, Shelumiel ben Zurishaddai; to Judah, Nahshon ben Amminadab; to Issachar, Nethanel ben Zuar; to Zebulun, Eliab ben Helon; to sons of Joseph, to Ephraim, Elishama ben Ammihud; to Manasseh, Gamaliel ben

	Pedahzur; to Benjamin, Abidan ben Gideoni; to Dan, Ahiezer ben Ammishaddai; to Asher, Pagiel ben Ocran; to Gad, Eliasaph ben Deuel; to Naphtali, Ahira ben Enan.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Whose names are these: Of Ruben, Elisur the son of Sedeut. Of Simeon, Salamiel the son of Surisaddai. Of Juda, Nahasson the son of Aminadab. Of Issachar, Nathanael the son of Suar. Of Zabulon, Eliab the son of Helon. And of the sons of Joseph: of Ephraim, Elisama the son of Ammiud: of Manasses, Gamaliel the son of Phadassur. Of Benjamin, Abidan the son of Gedeon. Of Dan, Ahiezer the son of Ammisaddai. Of Aser, Phegiel the son of Ocran. Of Gad, Eliasaph the son of Duel. Of Nephtali, Ahira the son of Enan.
Aramaic ESV of Peshitta	These are the names of the men who shall stand with you: Of Reuben: Elizur the son of Shedeut. Of Simeon: Shelumiel the son of Zurishaddai. Of Judah: Nahshon the son of Amminadab. Of Issachar: Nethanel the son of Zuar. Of Zebulun: Eliab the son of Helon. Of the children of Yoseph: Of Ephraim: Elishama the son of Ammihud. Of Manasseh: Gamaliel the son of Pedahzur. Of Benyamin: Abidan the son of Gideoni. Of Dan: Ahiezer the son of Ammishaddai. Of Asher: Pagiel the son of Ocran. Of Gad: Eliasaph the son of Deuel. Of Naphtali: Ahira the son of Enan."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And these are the names of the men who shall be present with you; of the tribe of Reuben, Elizur the son of Shedeut; of Simeon, Shelumiel the son of Zuri-shaddai; of Judah, Nahshon the son of Aminadab; of Issachar, Nathanel the son of Zuar; of Zebulun, Eliab the son of Helon; of the sons of Joseph, of Ephraim, Elishama the son of Ammihud; of Manasseh, Gamalliel the son of Pedahzur; of Benjamin, Abidan the son of Gideon; of Dan, Ahiezer the son of Ammishaddai; of Asher, Pagiel the son of Ocran; of Gad, Eliasaph the son of Duel; of Naphtali, Ahira the son of Enan.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English These are the names of those who are to be your helpers: from Reuben, Elizur, the son of Shedeur;
 From Simeon, Shelumiel, the son of Zurishaddai;
 From Judah, Nahshon, the son of Amminadab;
 From Issachar, Nethanel, the son of Zuar;
 From Zebulun, Eliab, the son of Helon;
 Of the children of Joseph: from Ephraim, Elishama, the son of Ammihud; from Manasseh, Gamaliel, the son of Pedahzur;
 From Benjamin, Abidan, the son of Gideoni;
 From Dan, Ahiezer, the son of Ammi-shaddai;
 From Asher, Pagiël, the son of Ocran;
 From Gad, Eliasaph, the son of Reuel;
 From Naphtali, Ahira, the son of Enan.

Easy English

Easy-to-Read Version–2008

These are the names of the men who will stand with you and help you: from the tribe of Reuben--Elizur son of Shedeur; from the tribe of Simeon--Shelumiel son of Zurishaddai; from the tribe of Judah--Nahshon son of Amminadab; from the tribe of Issachar--Nethanel son of Zuar; from the tribe of Zebulun--Eliab son of Helon; from the descendants of Joseph: from the tribe of Ephraim--Elishama son of Ammihud; from the tribe of Manasseh--Gamaliel son of Pedahzur; from the tribe of Benjamin--Abidan son of Gideoni; from the tribe of Dan--Ahiezer son of Ammishaddai; from the tribe of Asher--Pagiël son of Ocran; from the tribe of Gad--Eliasaph son of Deuel; from the tribe of Naphtali--Ahira son of Enan."

God's Word™

Good News Bible (TEV)

These are the men, leaders within their tribes, who were chosen from the community for this work:

Tribe	Clan chief
Reuben	Elizur son of Shedeur
Simeon	Shelumiel son of Zurishaddai
Judah	Nahshon son of Aminadab
Issachar	Nethanel son of Zuar
Zebulun	Eliab son of Helon
Ephraim	Elishama son of Ammihud
Manasseh	Gamaliel son of Pedahzur
Benjamin	Abidan son of Gideon
Dan	Ahiezer son of Ammishaddai
Asher	Pagiël son of Ocran
Gad	Eliasaph son of Duël
Naphtali	Ahira son of Enan.

The Message

Names of God Bible

NIRV

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Contemporary English V.

The following twelve family leaders, one from each tribe, will help you: Elizur son of Shedeur from Reuben, Shelumiel son of Zurishaddai from Simeon, Nahshon son of Amminadab from Judah, Nethanel son of Zuar from Issachar, Eliab son of Helon from Zebulun, Elishama son of Ammihud from Ephraim, Gamaliel son of Pedahzur from Manasseh, Abidan son of Gideoni from Benjamin, Ahiezer son of

Ammishaddai from Dan, Pagiel son of Ocran from Asher, Eliasaph son of Deuel from Gad, and Ahira son of Enan from Naphtali. V. 4 is included for context.

The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Their names are: Elizur son of Shedeur, from the tribe of Reuben; Shelumiel son of Zurishaddai, from the tribe of Simeon; Nahshon son of Amminadab, from the tribe of Judah; Nethanel son of Zuar, from the tribe of Issachar; Eliab son of Helon, from the tribe of Zebulun; Elishama son of Ammihud, from the tribe of Joseph's son Ephraim; Gamaliel son of Pedahzur, from the tribe of Joseph's son Manasseh; Abidan son of Gideoni, from the tribe of Benjamin; Ahiezer son of Ammishaddai, from the tribe of Dan; Pagiel son of Ocran, from the tribe of Asher; Eliasaph son of Deuel, from the tribe of Gad; Ahira son of Enan, from the tribe of Naphtali."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	"Here is a list of names of the men who are to assist [Lit. to stand with] you: "From Reuben: Shedeur's son Elizur. From Simeon: Zurishaddai's son Shelumiel. From Judah: Amminadab's son Nahshon. From Issachar: Zuar's son Nethanel. From Zebulun: Helon's son Eliab. "From Joseph's descendants through Ephraim: Ammihud's son Elishama. From Manasseh: Pedahzur's son Gamaliel. From Benjamin: Gideoni's son Abidan. From Dan: Ammishaddai's son Ahiezer. From Asher: Ocran's son Pagiel. From Gad: Deuel's son Eliasaph. From Naphtali: Enan's son Ahira."
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	These are the names of the men that will stand with you from the tribe of REUBEN; Elizur the son of Shedeur. Of SIMEON; Shelumiel the son of Zurishaddai. Of JUDAH; Nahshon the son of Aminadab. Of ISSACHAR; Nethaneel the son of Zuar.

Of ZEBULUN; Eliab the son of Helon.
 Of the children of Joseph: of EPHRAIM; Elishama the son of Ammihud: of MANASSEH; Gamaliel the son of Pedahzur.
 Of BENJAMIN; Abidan the son of Gideon.
 Of DAN; Ahiezer the son of Ammishaddai.
 Of ASHER; Pagiel the son of Ocran.
 Of GAD; Eliasaph the son of Duel.
 Of NAPHTALI; Ahira the son of Enan.
 And these are the names of the men who will stand with you.
 For Reuben: Elitzur son of Shdey-ur
 For Simon: Shlumi-el son of Tsurishedai.
 For Judah: Nachshon son of 'Aminadab.
 For Issaschar: Nethan-el son of Tsu'ar.
 For Zebulun: Ali-av son of Chelon.
 For the sons of Joseph--- for Ephraim: Elishama' son of 'amihud. For Menashe: Gamli-el son of Pdahtsur.
 For Benjamin: Avidan son of Gid'oni.
 For Dan: Achizar son of 'amishadai.
 For Asher: Pag'i-el son of 'achras.
 For Gad: Alyasaf son of D'u-eternal life.
 For Naphthali: Achira' son of 'einan.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) These are the names of those who are to be your helpers: For Reuben, Elizur son of Shedeur. For Simeon, Shelumiel son of Zurishaddai. For Judah, Nah shon son of Amminadab. For Issachar, Ne thanel son of Zuar. For Zebulun, Eliab son of Helon. Of the sons of Joseph: for Ephraim, Elishama son of Ammihud; for Manasseh, Gamaliel son of Pedahzur. For Benjamin, Abidan son of Gideoni. For Dan, Ahiezer son of Ammishaddai. For Asher, Pagiel son of Ocran. For Gad, Eliasaph son of Reuel. For Naph tali, Ahira son of Enan.”

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 “And these are the names of the men who stand with you. From Re’uḇēn: Eliṣtur, son of Sheḏēy’ur.
 “From Shim’on: Shelumi’ēl, son of Tsurishaddai.
 “From Yehuḏah: Naḥshon, son of Amminadab.
 “From Yissaskar: Nethan’ēl, son of Tsu’ar.
 “From Zeḇulun: Eliyab, son of Ḥēlon.
 “From the sons of Yosēph: From Ephrayim: Elishama, son of Ammihu?. From Menashsheh: Gamli’ēl, son of Pe?ahtsur.
 “From Binyamin: Aḇidan, son of Gid’oni.
 “From Dan: Aḥi’ezer, son of Ammishaddai.
 “From Ashēr: Paḡ’i’ēl, son of Okran.

“From Gad: Elyasaph, son of De'u'ël.
“From Naphtali: Aḥira, son of Ēnan.”

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND THESE ARE THE NAMES OF THE MEN WHO SHALL BE PRESENT WITH YOU; OF THE TRIBE OF RUBEN, ELISUR THE SON OF SEDIUR. OF SIMEON, SALAMIEL THE SON OF SURISADAI. OF JUDAH, NAASSON THE SON OF AMINADAB. OF ISSACHAR, NATHANAEL THE SON OF SOGAR. OF ZABULON, ELIAB THE SON OF CHAELON. OF THE SONS OF JOSEPH, OF EPHRAIM, ELISAMA THE SON OF EMIUD: OF MANASSEH, GAMALIEL THE SON OF PHADASUR. OF BENJAMIN, ABIDAN THE SON OF GADEONI. OF DAN, ACHIEZER THE SON OF AMISADAI. OF ASER, PHAGAIEL THE SON OF ECHRAN. OF GAD, ELISAPH THE SON OF RAGUEL. OF NEPHTHALI, ACHIRE THE SON OF ÆNAN.

Awful Scroll Bible

These are the names of the men that were to stand: of Reuben, Eli-zur, the son of Shedeur,
of Simeon, Shelumiel, the son of Zurishaddai,
of Judah, Nahshon, the son of Aminadab,
of Issachar, Nethane-el, the son of Zuar,
of Zebulun, Eli-ab, the son of Helon,
of the sons of Joseph: of Ephraim, Eli-shama, the son of Ammihud, of Manasseh, Gamali-el the son of Pedahzur;
of Ben-jamin, Abi-dan, the son of Gideon,
of Dan, Ahiezer, the son of Ammishaddai,
of Asher, Pagi-el, the son of Ocran,
of Gad, Eli-asaph, the son of Duel,
of Naphtali, Ahira, the son of Enan.

Concordant Literal Version

These are the names of the men who shall stand with you:for Reuben, Elizur son of Shedeur;"
for Simeon, Shelumiel son of Zurishaddai;"
for Judah, Nahshon son of Aminadab;"
for Issachar, Nathanael son of Zuar;"
for Zebulun, Eliab son of Helon;"
for the sons of Joseph:for Ephraim, Elishama son of Ammihud; for Manasseh, Gamaliel son of Pedahzur;"
for Benjamin, Abidan son of Gideon;"
for Dan, Ahiezer son of Ammishaddai;"
for Asher, Pagi-el son of Ocran;"
for Gad, Eliasaph son of Reuel;"
for Naphtali, Ahida son of Enan.

exeGesés companion Bible

And these are the names of the men who stand with you:
Of Reu Ben:
Eli Sur the son of Shedey Ur.
Of Shimon:
Shelumi El the son of Suri Shadday.
Of Yah Hudah:
Nahshon the son of Ammi Nadab.
Of Yissachar:

Nethan El the son of Suar.
 Of Zebulun:
 Eli Ab the son of Helon.
 Of the sons of Yoseph: of Ephrayim:
 Eli Shama the son of Ammi Hud.
 Of Menash Sheh:
 Gamli El the son of Pedah Sur.
 Of Ben Yamin:
 Abi Dan the son of Gidoni.
 Of Dan:
 Achi Ezer the son of Ammi Shaday.
 Of Asher:
 Pagi El the son of Ochran.
 Of Gad:
 Eli Yasaph the son of Deu El.
 Of Naphtali:
 Achi Ra the son of Enan.

Orthodox Jewish Bible

And these are the shemot haanashim that shall stand with you: of the tribe of Reuven, Elitzur ben Shedeur;
 Of Shim'on, Shelumiel ben Tzurishaddai;
 Of Yehudah, Nachshon ben Amminadav;
 Of Yissakhar, Netanel ben Tzar;
 Of Zevulun, Eliav ben Chelon;
 Of the bnei Yosef: of Ephrayim, Elishama ben Ammihud; of Menasheh, Gamli'el ben Pedahzur;
 Of Binyamin, Avidan ben Gideon;
 Of Dan, Achiezer ben Ammishaddai;
 Of Asher, Pagi ben Ochran;
 Of Gad, Elyasaph ben Deuel;
 Of Naphtali, Achira ben Enan.

Rotherham's *Emphasized B.* .**Expanded/Embellished Bibles:***The Amplified Bible* .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

And these are the names of the men who will assist you: [Literally "stand with you"] from Reuben, Elizur son of Shedeur; from Simeon, Shelumiel son of Zurishaddai; from Judah, Nahshon son of Amminadab; from Issachar, Nethanel son of Zuar; from Zebulun, Eliab son of Helon. From the descendants of Joseph: from Ephraim, Elishama son of Ammihud; from Manasseh, Gamaliel son of Pedahzur. From Benjamin, Abidan son of Gideoni; from Dan, Ahiezer son of Ammishaddai; from Asher, Pagi ben Ochran; from Gad, Eliasaph son of Deuel; and from Naphtali, Ahira son of Enan."

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

These are the names of the men who will assist you:
 For Reuben, Elitzur son of Shedeu-ur.

For Simeon, Shelumiel son of Tzuri-shaddai.
 For Judah, Nachshon son of Aminadab.
 For Issachar, Nethanel son of Tzar.
 For Zebulun, Eliav son of Chelon.
 For Joseph's sons:
 For Ephraim, Elishama son of Amihud.
 For Manasseh, Gamliel son of Padah-tzur.
 For Benjamin, Avidan son of Gid'oni.
 For Dan, Achiezer son of Ami-shaddai.
 For Asher, Pag'iel son of Akhran.
 For Gad, Elyassaf son of D'euel.
 For Naphtali, Achira son of Eynan.

These are the names of the men who will assist you

Also see Numbers, chapters 2,7,10.

Shelumiel son of Tzuri-shaddai

Some identify him with Zimri in Numbers 25:14 (Sanhedrin 82b; Chizzkuni).

Nachshon son of Aminadab

Aaron's brother-in-law (Exodus 6:23, q.v.).

Elishama son of Amihud

Joshua's grandfather (see 1 Chronicles 7:26).

Akhran

Or Okhran.

D'euel

See Numbers 7:42,47, 10:20. However in Numbers 2:14 it is Reuel (cf. Septuagint).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

||These|| then are the names of the men who shall stand with you,—

<Of Reuben> Elizur, son of Shedeur;
 <Of Simeon> Shelumiel, son of Zurishaddai;
 <Of Judah> Nahshôn, son of Aminadab;
 <Of Issachar> Nethanêl, son of Zuar;
 <Of Zebulun> Eliab, son of Hêlôn;
 ≤Of the sons of Joseph≥—
 <Of Ephraim> Elishama, son of Ammihud;
 <Of Manasseh> Gamaliel, son of Pedahzur;
 <Of Benjamin> Abidan, son of Gideon;
 <Of Dan> Ahiezer, son of Ammishaddai;^a
 <Of Asher> Pagiel, son of Ochrân;
 <Of Gad> Eliasaph, son of Duel;
 <Of Naphtali> Ahira, son of Enân.

^a Some cod. while writing this name as one word, preserve it in a v.r. as two—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

...and these are the names of the men who shall attend you. Of the Reubenites, Elisur, son of Sedur; of the Symeonites, Salamiel, son of Surisadai; of the children of Judas, Naasson, son of Aminadab; of the children of Issachar, Nathaniel, son of Sogar; of the Zabulonites, Eliab, son of Chailon; of the children of Joseph; of the Ephraimites, Elisama, son of Emiud; of the Manassites, Gamaliel, son of Phadassur; of the Benjaminites, Abidon, son of Gadeoni; of the Danites, Achiezer,

son of Amisadai; of the Aserites, Phagiel, son of Echran; of the Gadites, Elisaph, son of Raguel; of the Nephthaleimites, Achire, son of Ainan.

Context Group Version	.
English Standard Version	. assist
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	. For Judah
Modern English Version	.
Modern Literal Version 2020	And these are the names of the men who will stand with you*. Of Reuben: Elizur the son of Shedeur. Of Simeon: Shelumiel the son of Zurishaddai. Of Judah: Nahshon the son of Amminadab. Of Issachar: Nethanel the son of Zuar. Of Zebulun: Eliab the son of Helon. Of the sons of Joseph, of Ephraim: Elishama the son of Ammihud; of Manasseh: Gamaliel the son of Pedahzur. Of Benjamin: Abidan the son of Gideoni. Of Dan: Ahiezer the son of Ammishaddai. Of Asher: Pagiel the son of Ochran Ocran. Of Gad: Eliasaph the son of Deuel. Of Naphtali: Ahira the son of Enan.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and these are the titles of the men that will stand with you for Re'uven, Elitsur the son of Shedeyur. For Shimon, Shelumi'eyl the son of Tsurishaddai. For Yehudah, Nahhshon the son of Amiynadav. For Yis'sas'khar, Nataneyl the son of Tso'ar. For Zevulun, Eli'av the son of Hheylon. For the sons of Yoseph, for Ephrayim the son of Elishama the son of Amihud, for Menasheh, Gamli'eyl the son of Pedatsur. For Binyamin, Avidan the son of Gidoni. For Dan, Ahhi'ezer the son of Amishaddai. For Asher, Pagi'eyl the son of Akhran. For Gad, Elyasaph the son of De'u'eyl. For Naphtali, Ahhira the son of Eynan.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
5-15

Numbers 1:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wāw conjunction	No Strong's # BDB #251
ʿēlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

Numbers 1:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
'ānāshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; 'iyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers; some of the men</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
'āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
'āmad (עָמַד) [pronounced gaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 rd person masculine plural, Qal imperfect	Strong's #5975 BDB #763
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 nd person masculine plural suffix	Strong's #854 BDB #85

Translation: [These \[are\] the names of the men who stood with you \(all\):...](#)

God does not even expect Moses and Aaron to choose the men who would stand for the tribes—God chooses these men Himself. This way, there is no popularity contest, no one can resent Moses or Aaron because he was not chosen, and, most importantly, the correct people can be chosen to head up a tribe.

Numbers 1:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
R ^e ûwbên (רְאוּבֵן) [pronounced roo-BANE]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
'Ēlîytsûwr (אֵלִיָּצִוֶר) [pronounced el-ee-TSOOR]	<i>my God is a Rock; Rock is God; transliterated, Elizur, Elitsur</i>	masculine singular proper noun	Strong's #468 BDB #45
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Shedêy'ûwr (שֶׁדַיִוֶר) [pronounced shed-ay-OOR]	<i>spreader of light, darter of light; transliterated Shidah, Shedejur, Shedeur</i>	masculine singular proper noun	Strong's #7707 BDB #994

Translation: [...for Reuben, Elizur the son of Shedeur;...](#)

Bên (בן) [pronounced *bane*] simply means *son*, a word that we find nearly 5000 times in the Old Testament. What we have here is essentially our equivalent of a first and last name: Elizur ben Shedeur—the primary difference being that the father's name is his father's first name. The tribe of Reuben would be on the south side of the camp (Num. 2:10). Although Reuben was the eldest of the sons of Jacob, he was called unstable as water—that is, he would take the form of the container that he was poured into—which means that he did not have the characteristics of a leader. He was not the oldest son to whom his brothers could look up to. Therefore, when offerings were presented by the leaders of the tribes, Elizur ben Shedeur was fourth, not a reflection upon his own character, but upon that of his *father*, Reuben. Elizur's name means *God of [the] rock*; his father's name means *spreader of light*. By their names, they both appear to have some doctrine and some divine viewpoint.

However, other than God choosing him for this important position of leadership, he did not distinguish himself in any way apart from the rest of the heads of Israel and is therefore not mentioned apart from the other tribe leaders. All five references to him in the book of Numbers are the same standard five references given to the other eleven.

Each tribe is going to have one man who stands up as its leader.

In the tribe of Reuben, it is Elizur ben Shedeur.

Numbers 1:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
Shim ^e ôwn (שִׁמְעוֹן) [pronounced <i>shim^e-GOHN</i>]	<i>hearing, one who hears and is transliterated Simeon</i>	masculine proper noun	Strong's #8095 BDB #1035
Shelumîy'êl (שְׁלֹמִי'אֵל) [pronounced <i>shel-oo-mee-ALE</i>]	<i>peace of God, friend of God; transliterated Shelumiel</i>	Masculine singular proper noun	Strong's #8017 BDB #1025
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Tsûwrîyshadday (צֹוּרִישַׁדָּי) [pronounced <i>tsoo-ree-shad-DAH-ee</i>]	<i>my rock is almighty, rock of (the) Almighty; transliterated, Tsurishaddai, Zurishaddai</i>	masculine singular proper noun	Strong's #6701 BDB #849

Translation: ...for Simeon, Shelumiel the son of Zurishaddai;...

The leader for the tribe of Simeon, it is Shelumiel ben Zurishaddai.

There are actually thirteen tribes in Israel. However, only twelve of them will commit their sons to the military draft; the tribe of Levi will not have any men in their nation's army. The high priest would be the logical leader of the Levites.

He and his tribe also camped on the south side with the tribe of Reuben (Num. 2:12). He was the fifth to offer sacrifices to God (Num. 7:36) and also was not distinguished from the other tribal leaders. His name means *peace with God* and his father's name means *rock of [the] Almighty*. In the Apocraphyl book of Judith, his name is listed as Salamiel, son of Salasadai (Judith 8:1).

Numbers 1:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
Nach ^e shôwn (נַחֲשׁוֹן) [pronounced <i>nakh-SHOWN</i>]	<i>enchanter</i> ; transliterated <i>Nahshon, Nachshon</i>	masculine singular proper noun	Strong's #5177 BDB #638
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘Ammîynâdâb (אַמִּינָדָב) [pronounced <i>gahm-mee-naw-DAW^{BV}</i>]	<i>my kinsman is noble; people of liberality; people of the prince; my people are willing</i> ; transliterated <i>Amminadab</i>	masculine singular proper noun	Strong's #5992 BDB #770

Translation: ...for Judah, Nahshon the son of Amminadab;...

In the tribe of Judah, Nahshon ben Amminadab is their leader.

Although the tribes are being given in order of the birth of their fathers, Nahshon ben Amminadab is one of the pre-eminent of the tribal leaders. Amminadab means *people of liberality* and Nahshon means *enchanter*. He was in the line of David (Ruth 4:20–22 1Chronicles 2:10), in the legal line of our Lord (Matt. 1:4) and in the matriarchal line of our Lord (Luke 3:32). Furthermore, you may note with the pronunciations that we do not have a correct transliteration here (as well in several other cases). It appears as though the KJV set the standard for the names and most Bible translations go with it. Nahshon's sister became the wife of Aaron (Ex. 6:23). Due to his position in the line of Christ and the fact that his father, Judah, did eventually become a person with character, he gave his offering first of all (Num. 7:12). He is also listed first when his tribe takes a position on the East side in Num. 2:3. Furthermore, he took the lead when their troops set out (Num. 10:14). It just goes to show that you can name your children whatever you want, but unless they are well-trained and use their own volition properly, there is no telling how they will turn out.

Numbers 1:8			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
Yis ^e sâkâr (יִסַּחָר) [pronounced <i>yis^e-saw-AWR</i>]	<i>he will bring a reward; there is recompense</i> ; transliterated <i>Issachar</i>	masculine singular proper noun	Strong's #3485 BDB #441
<i>Issachar</i> comes from the word <i>sâkâr</i> (שָׂכָר) [pronounced <i>saw-KAWR</i>], which means <i>remuneration, hire, wages</i> . (Strong's #7939 BDB #969).			
N ^e than ^e ‘êl (נְתַנְאֵל) [pronounced <i>n^eth-ahn^e-ALE</i>]	<i>give of El [God]</i> ; transliterated <i>Nethanel, Nethaneel</i>	masculine singular proper noun	Strong's #5417 BDB #682

Numbers 1:8

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
tsûw'âr (צועז) [pronounced tsoo-AWR]	small, little; transliterated Tsuar, Zuar	masculine singular proper noun	Strong's #6686 BDB #859

Translation: ...for Issachar, Nethanel the son of Zuar;...

Nethaneel means *given of God*, and Zuar means *small*. Although Nethaneel's name occurs several times throughout the Old Testament, the one spoken of here finds his name only five times, where we would expect it to be. Nethaneel gave his offering on the second day.

For the tribe of Issachar, Nethanel ben Zuar is their leader.

Numbers 1:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510
Z ^e bûwlûn (זבולון) [pronounced z ^e b-oo-LOON]	exalted, honored; transliterated Zebulun	masculine singular proper noun	Strong's #2074 BDB #259
'Ēlîy'âv (אליאב) [pronounced el-ee-AW ^e V]	God is father; transliterated Eliab	masculine proper noun	Strong's #446 BDB #45
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Chêlôn (חלון) [pronounced khay-LONE]	strong, strength; transliterated Helon, Chelon	masculine singular proper noun	Strong's #2497 BDB #298

Translation: ...for Zebulun, Eliab the son of Helon;...

Eliab means *God of [his] father*. His offering was on the third day.

For the tribe of Zebulun, Eliab ben Helon is their leader.

Numbers 1:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510

Numbers 1:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי־יִם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yôwçêph (יֹוֹצֵֿפֶה) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
ʿEph ^e rayim (אֶפְרַיִם) [pronounced <i>ef-RAH-yim</i>]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
ʿĒlîyshâmâ (עֲלִישָׁמָא) [pronounced <i>el-ee-shaw-MAWÇ</i>]	<i>God has heard, God of hearing; transliterated, Elishama</i>	masculine singular proper noun	Strong's #476 BDB #46
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʿAmmîyhûwd (אֲמִיחֻד) [pronounced <i>gam-mee-HOOD</i>]	<i>my kinsman is majesty [glory]; people of glory [praise, renown]; transliterated Ammihud</i>	masculine singular proper noun	Strong's #5989 BDB #770

Translation: ...for sons of Joseph, for Ephraim, Elishama the son of Ammihud;...

For the tribe of Ephraim, Elishama ben Ammihud is their leader.

Elishama [pronounced *el-ee-shaw-MAW*] means *God of Hearing*, Ammihud [pronounced *am-mee-0HOOD*] means *people of splendor*.

Numbers 1:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
M ^e nashsheh (מְנַשֶּׁה) [pronounced <i>meh-nahsh-SHEH</i>]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586
Gamlîy'êl (גַּמְלִי'ֵל) [pronounced <i>gam-lee-ALE</i>]	<i>reward of God; transliterated, Gamliel, Gamaliel</i>	masculine singular proper noun	Strong's #1583 BDB #168
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Pedâhtûwr (פְּדַחְטוּר) [pronounced <i>ped-aw-TSOOR</i>]	<i>the rock has ransomed; transliterated Pedahsur, Pedahzur</i>	masculine singular proper noun	Strong's #6301 BDB #804

Translation: ...for Manasseh, Gamaliel the son of Pedahzur;...

Gamaliel [pronounced *gam-lee-ALE*] means *reward of God*, and Pedahzur [pronounced *ped-aw-TSOOR*] means *a rock has ransomed*. Elishama shows up in the standard five places of prominence plus one: we find out in 1Chronicles 7:26–7 that he is the father of Nun and the grandfather of Joshua. There are six other people in the Bible with his name. Gamaliel sounds as though he should have been a man of great spiritual growth; however, he is found in the typical five places (Num. 1:10 2:20 7:54, 59 10:23).

For the tribe of Manasseh, Gamaliel ben Pedahzur is their leader.

Numbers 1:11			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
Bin ^e yâmin (בִּינְיָמִן) [pronounced <i>bin-yaw-MIN</i>]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122
Ābîydân (אֲבִי־דָן) [pronounced <i>ab-ee-DAWN</i>]	<i>my father is judge and is transliterated Abidan</i>	masculine singular proper noun	Strong's #27 BDB #4
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Gid ^o nîy (גִּדְוֹנִי) [pronounced <i>ghid-ô-NEE</i>]	<i>warlike; my hewer; transliterated Gidoni, Gideoni</i>	masculine singular proper noun:	Strong's #1441 BDB #154

Translation: ...for Benjamin, Abidan the son of Gideoni;...

Abidan [pronounced *ab-ee-DAWN*] means *father of judgement (or, of judge)* and Gideoni [pronounced *ghid-o-NEE*] means *warlike*. Although Benjamin was the youngest, Abidan made his offering on the ninth day.

For the tribe of Benjamin, Abidan ben Gideoni is their leader.

Numbers 1:12			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
Dân (דן) [pronounced <i>dawn</i>]	<i>judge and is transliterated Dan</i>	masculine proper noun	Strong's #1835 BDB #192
ʾĀchîyʿezer (אֲחִי־עֵזֶר) [pronounced <i>uhkh-gee-EH-zer</i>]	<i>my brother is help, brother of help and is transliterated Ahiezer, Achiezer</i>	masculine singular proper noun	Strong's #295 BDB #27
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

Numbers 1:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿAmmîshadday (עַמִּישַׁדַּי) [pronounced am-mee-shad-DAHee]	<i>people of (the) Almighty; my kinsman is Shaddai; transliterated Ammishaddai</i>	masculine singular proper noun	Strong's #5996 BDB #770

Translation: ...for Dan, Ahiezer the son of Ammishaddai;...

Ahiezer [pronounced *akh, ee-EH-zer*] means *brother of help* and Ammishaddai [pronounced *am-mee-shad-DAH-ee*] means *people of [the] Almighty*. This man, other than being chosen of God, does not individually distinguish himself.

For the tribe of Dan, Ahiezer ben Ammishaddai is their leader.

Numbers 1:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced ʼ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
ʿĀshêr (אָשֶׁר) [pronounced aw- SHARE]	<i>happiness; transliterated Asher</i>	masculine singular proper noun	Strong's #836 BDB #81
Pagʿîyʿêl (פַּגְעִיֵּאֵל) [pronounced pag-ee-ALE]	<i>accident of God, event of God; transliterated, Pagiel</i>	masculine singular proper noun	Strong's #6295 BDB #803
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Okrân (אֲרָכָן) [pronounced gok-RAWN]	<i>troubled, muddler; transliterated, Ocran, Okran</i>	masculine singular proper noun	Strong's #5918 BDB #747

Translation: ...for Asher, Pagiel the son of Ocran;...

Pagiel [pronounced *pag-ee-ALE*] means *accident of God* (for those who thought that birth control and planned parenting is relatively new) and Ocran [pronounced *ak-RAWN*] means *muddler*. With names like these, you want these guys to come in first; however, Pagiel shows up in the appointed five portions of God's Word.

In the tribe of Asher, Pagiel ben Ocran is their leader.

Numbers 1:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced ʼ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
Gâd (גָּד) [pronounced gawd]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151

Numbers 1:14			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿElyâsçâph (אֱלִיָּאֶשָׁף) [pronounced <i>el-yaw-SAWF</i>]	<i>God has added; God (is) gatherer;</i> transliterated, <i>Eljasaph, Eliasaph</i>	masculine singular proper noun	Strong's #460 BDB #45
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Deʿûwʿêl (דְּעֻוֹאֵל) [pronounced <i>deh-oo-ALE</i>]	<i>known of God; they know God;</i> transliterated, <i>Deuel</i>	masculine singular proper noun	Strong's #1845 BDB #396

Translation: ...for Gad, Eliasaph the son of Deuel;...

Eliasaph [pronounced *el-yaw-SAWF*] means *God [is] gatherer* and Denel [pronounced *deh-oo-ALE*] means *known of God*. He gave his offering on the sixth day (Num. 7:42); but it only goes to show that you can give children all the advantages in the world (both he and his father have spectacular names), and it means nothing without the proper training.

For the tribe of Gad, Eliasaph ben Deuel is their leader.

Numbers 1:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
Naph ^e tâlîy (נַפְתָּלִי) [pronounced <i>nah^e-taw-EE</i>]	<i>wrestling; possibly cord, thread; twisted;</i> transliterated <i>Naphtali</i>	masculine singular proper noun	Strong's #5321 BDB #836
ʿĂchîyraʿ (אֲחִירָא) [pronounced <i>akh-ee-RAH</i>]	<i>my brother is evil; brother of wrong;</i> transliterated <i>Achira, Ahira</i>	masculine singular proper noun	Strong's #299 BDB #27
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʿĒynân (עֵינָן) [pronounced <i>gay-NAWN</i>]	<i>having eyes; spring of;</i> transliterated <i>Enan, Eynan</i>	masculine singular proper noun person/location	Strong's #5881 BDB #745

Translation: ...for Naphtali, Ahira the son of Enan. (Kukis mostly literal translation)

Ahira [pronounced *akh-ee-RAH*] means *brother of wrong* (or, *brother [is] evil*) and Enan [pronounced *ay-NAWN*] means *having eyes*. Ahira was the last one named and the last to give an offering (Num. 7:78). The sons younger than he are Joseph and Benjamin, yet he is named last.

Finally, the leader for the tribe of Naphtali is Ahira ben Enan.

Numbers 1:5–15 These [are] the names of the men who stood with you (all): for Reuben, Elizur the son of Shedeur; for Simeon, Shelumiel the son of Zurishaddai; for Judah, Nahshon the son of Amminadab; for Issachar, Nethanel the son of Zuar; for Zebulun, Eliab the son of Helon; for sons of Joseph, for Ephraim, Elishama the son of Ammihud; for Manasseh, Gamaliel the son of Pedahzur; for Benjamin, Abidan the son of Gideoni; for Dan, Ahiezer the son of Ammishaddai; for Asher, Pagiel the son of Ocran; for Gad, Eliasaph the son of Deuel; for Naphtali, Ahira the son of Enan. (Kukis mostly literal translation)

Numbers 1:5–15 These are the names of the men who stood up as leaders for their tribe: for Reuben, Elizur the son of Shedeur; for Simeon, Shelumiel the son of Zurishaddai; for Judah, Nahshon the son of Amminadab; for Issachar, Nethanel the son of Zuar; for Zebulun, Eliab the son of Helon; for sons of Joseph, for Ephraim, Elishama the son of Ammihud; for Manasseh, Gamaliel the son of Pedahzur; for Benjamin, Abidan the son of Gideoni; for Dan, Ahiezer the son of Ammishaddai; for Asher, Pagiel the son of Ocran; for Gad, Eliasaph the son of Deuel; for Naphtali, Ahira the son of Enan. (Kukis paraphrase)

These, chosen ones of the company, leaders of tribes of their fathers, heads of thousands of Israel they [are].

Numbers
1:16

These [are] the chosen ones of the assembly, the leaders of the tribes of their fathers; they [are] the heads of the [military] divisions of Israel.

These men are the chosen ones of the assembly, the leaders of the tribes of their fathers. They are the heads of the military divisions in Israel.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	These, chosen ones of the company, leaders of tribes of their fathers, heads of thousands of Israel they [are].
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	These are the most noble princes of the multitude by their tribes and kindreds, and the chiefs of the army of Israel:...
Aramaic ESV of Peshitta	These are those who were called of the congregation, the princes of the tribes of their fathers; they were the heads of the thousands of Yisrael.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	These were famous men of the congregation, heads of the tribes according to their families: these are heads of thousands in Israel.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	These are the men named out of all the people, chiefs of their fathers' houses, heads of the tribes of Israel.
Easy English	.
Easy-to-Read Version–2008	All these men were the leaders of their families. The people also chose them to be leaders of their tribes.
God's Word™	These were the men chosen from the community, the leaders of their ancestors' tribes, and heads of the divisions of Israel.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	These were the men whom Yahweh chose from the people. They were leaders of their tribes. They were the chief men of the clans of the Israelite people.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	These men were appointed from the congregation; they were the leaders of the tribes of their fathers, the heads of the clans of Israel.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	These were the called out of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.
International Standard V	These men were appointed from within their communities, since they were leaders of their ancestral houses and heads of the tribes of Israel.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	These were the men appointed from the people. They led their ancestors' tribes. They were the leaders of the clans in Israel.
Urim-Thummim Version	These were the commissioned of the army, commanders of the tribes of their fathers, chiefs of thousands in Israel.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	These men were elected by public acclamation; they were leaders of their ancestral clans, chiefs of Israel's hosts.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	.
Tree of Life Version	These were those selected from the community, princes of their ancestral tribes. They were heads of the thousands of Israel.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	These are they of acclaim, being called out of the assembly, lifted up ones of the branches of their fathers, chiefs of the thousands of Contends-with-he-mighty.
Concordant Literal Version	These are the called of the congregation, princes of the stocks of their fathers; they are heads of thousands of Israel.
exeGeses companion Bible	.
Orthodox Jewish Bible	These were the called men of the Edah, nasiim of the tribes of their avot, rashei alfei Yisroel (head-men of the clans of Yisroel).
Rotherham's <i>Emphasized B.</i>	[[These]] are they who had been summoned by the assembly, being [princes of the tribes of their fathers,—heads of the thousands of Israel].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	These are the ones summoned from the community, the leaders of their ancestors' [Or "fathers' "] tribes; they are the heads of Israel's clans.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	These are the communal representatives, the princes of their paternal tribes and leaders of Israel's thousands. representatives Literally, 'ones who are called' (Rashi). Or, 'the most prominent' (Septuagint).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.

Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version	These <i>were</i> the noted ones of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.
C. Thomson Updated OT	.
Charles Thomson OT	These are renowned men of the congregation, chiefs of the tribes according to their patriarchal families, the chiliarchs of Israel.
Context Group Version	.
English Standard Version	These were the ones chosen from the congregation, the chiefs of their ancestral tribes, the heads of the clans of Israel.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	These are those who were called from the congregation, the rulers of the tribes of their fathers. They were the heads of the thousands of Israel.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	These are the selected ones of the company, captains of the branch of their fathers, they are heads of thousands of Yisra'eyl,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Numbers 1:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾēlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
qârîy' (אֲרִיָּא) [pronounced kaw-REE]	<i>summoned, chosen, called; elected; chosen by popular demand</i>	masculine plural adjective; construct form	Strong's #7148 BDB #896
The word and its meaning are disputed. However, most use the definitions above.			
The Bible Hub lists this as the Qal passive participle of qârâ' (אָרָא) [pronounced kaw-RAW], which means <i>call, proclaim, read</i> . Making it into an adjective is not dramatically different, as both approaches could define a person.			

Numbers 1:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘êdâh (עֲדָה) [pronounced <i>gā-DAWH</i>]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417

Translation: [These \[are\] the chosen ones of the assembly,...](#)

There is a word here found only three times in the Old Testament. Qârîy’ (קָרִי) [pronounced *kaw-REE*] is found only here and in Num. 16:2 26:9. Strong's #7148 BDB #896. The corresponding verb is qârâ’ (קָרָא) [pronounced *kaw-RAW*] which we find many times throughout the Bible; it means *to read, to proclaim, to summon, to call*. In order to differentiate this from the words *called*, and *elected*, we will translate the adjective *summoned [by popular demand]*. Strong's #7121 BDB #894. It is an organic process where these are practically self-proclaimed leaders and men of reknown who stand before their tribe and are popularly affirmed.

The feminine singular noun ‘êdâh (עֲדָה) [pronounced *gā-DAWH*] means, *company, congregation, assembly, meeting; a company of people assembled together by appointment*. Strong's #5712 BDB #417. This refers to the two million Hebrew people gathered there in the Sinai desert.

Somehow these twelve men were chosen, but we are not given a method by which man's hand was involved in the choosing. They are, I would assume, God's choice to have the high positions which they have.

Numbers 1:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
n°sîy'im (נְשִׂיִם) [pronounced <i>naw-SEEM</i>]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural construct	Strong's #5387 BDB #672
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine plural construct	Strong's #4294 BDB #641
’âbôwth (אֲבוֹתָם) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: [...the leaders of the tribes of their fathers;...](#)

Israel is always able to reach back into time into the tribes of their fathers. Their fathers, specifically speaking, are Abraham, Isaac, and Jacob. The tribes are the descendants of the twelve sons of Jacob.

Joseph is given the double portion (two tribes come from him); and the Levites are left out of these military divisions.

Numbers 1:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râ'shîym (רִאשִׁיִּים) [pronounced raw-SHEEM]	heads, princes, officers, captains, chiefs; company, band, division; capitals, tops	masculine plural construct	Strong's #7218 BDB #910
'ălâpîhîym (אֲלָפִיִּים) pronounced uh-law-FEEM]	thousands, families; [military] units, divisions	masculine plural construct	Strong's #505 (and #504) BDB #48
Yis'êrâ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
hêm (הֵם) [pronounced haym]	they, those; them, themselves; these [with the definite article]; the others	3 rd person masculine plural personal pronoun; sometimes the verb to be is implied	Strong's #1992 BDB #241

Translation: ...they [are] the heads of the [military] divisions of Israel. (Kukis mostly literal translation)

The twelve men named are the heads of the military divisions in Israel.

So far, Israel has been involved in one battle, which is described in Exodus 17.

At this point, God is going to give this assembly of Israel the opportunity to go into the land of Canaan and take it. They will fail.

We have heard over and over about the Israelites wandering through the desert, as if lost, as if confused. I see memes on this from atheists and God-skeptics. Moses knows exactly where they are. They are not lost. Furthermore, God knows exactly where they are. He will lead them to the border of Canaan. From that point, the people of Israel must move forward or retrogress. They will not move forward, they will retrogress. The generation of adult slaves, whom I have designated as Gen X, will die off in the desert, dying the sin unto death. After they have die out, their sons, the generation of promise, will take their place. In fact, these few sentences describe for us the book of Numbers. That is what this book is all about.

Moses: Worst Navigator Ever (a meme); from [Reddit](#); accessed September 12, 2024. As you can see, some memes are created to disparage the Bible. A simple reading of the book of Numbers tells us what happened.



Numbers 1:16 These [are] the chosen ones of the assembly, the leaders of the tribes of their fathers; they [are] the heads of the [military] divisions of Israel. (Kukis mostly literal translation)

Even though I have spoken poorly of these men, it is only in comparison to the others who were also chosen. This is the Exodus generation, a generation which God spoke of as loathing. Moses will live beyond the time of even these men, the leaders of their generation; God will strike these men down in the desert along with their brothers and sons.

Numbers 1:16 These men are the chosen ones of the assembly, the leaders of the tribes of their fathers. They are the heads of the military divisions in Israel. (Kukis paraphrase)

And so take Moses and Aaron the mortals, the these who had been called by names and all the congregation. They assemble in a first of the month, the second (one). And so they declare their lineage upon their families to a house of their fathers, in a number of names, from a son of twenty a year and higher to their heads, as which has commanded Y^ehowah Moses. And so he visits them in a wilderness of Sinai.

Numbers
1:17–19

And so Moses and Aaron take the mortal men, those who had been called by [their] names, and the entire congregation [of Hebrews]. They had assembled on the first (day) of the second month. They declare their lineage by their families with reference to the house of their fathers, in a counting of [their] names, from [anyone who is] twenty years and older, with reference to their head count. [This is done] just as Y^ehowah commanded Moses [to do]. Therefore, [Moses] sorts them out [for a census] in the Sinai wilderness.

Moses and Aaron took all of the men whose names had been collected, along with the entire congregation of Hebrews, and they all assembled on the first day of the second month of the second year. They men declared their lineage according to their tribes and according to their father's home. All the names of those who are twenty years and older are recorded for a military draft census. Moses did this according to the mandate of Jehovah. Therefore, he sorted them out there in the Sinai desert for a census to be taken.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so take Moses and Aaron the mortals, the these who had been called by names and all the congregation. They assemble in a first of the month, the second (one). And so they declare their lineage upon their families to a house of their fathers, in a number of names, from a son of twenty a year and higher to their heads, as which has commanded Y ^e howah Moses. And so he visits them in a wilderness of Sinai.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Whom Moses and Aaron took with all the multitude of the common people:

And assembled them on the first day of the second month, reckoning them up by the kindreds, and houses, and families, and heads, and names of every one from twenty years old and upward,
As the Lord had commanded Moses. And they were numbered in the desert of Sinai.

Aramaic ESV of Peshitta

Mosha and Aaron took these men who are mentioned by name.
They assembled all the congregation together on the first day of the second month; and they declared their ancestry by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, one by one.
As Mar-Yah commanded Mosha, so he numbered them in the wilderness of Sinai.

Original Aramaic Psalms .
V. Alexander's Aramaic T. .
Plain English Aramaic Bible .
Lamsa's Peshitta (Syriac) .
Samaritan Pentateuch .
Updated Brenton (Greek)

And Moses and Aaron took these men who were called by name.
And they assembled all the congregation on the first day of the month in the second year; and they registered them after their lineage, after their families, after the number of their names, from twenty years old and upwards, every male according to their number;
as the Lord commanded Moses, so they were numbered in the Wilderness of Sinai.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And Moses and Aaron took these men, marked out by name;
And they got together all the people on the first day of the second month; and everyone made clear his family and his father's house, by the number of the names, from twenty years old and over.
As the Lord had given orders to Moses, so they were numbered by him in the waste place of Sinai.

Easy English

Easy-to-Read Version—2008

Moses and Aaron took the men who had been chosen to be leaders and called all the Israelites together on the first day of the second month. Then the people were listed by their families and their family groups. All the men who were 20 years old or older were listed. Moses did exactly what the LORD commanded—he counted the people while they were in the desert of Sinai.

God's Word™

Moses and Aaron took the men who had been named and assembled the whole community on the first day of the second month. Each man at least 20 years old provided his genealogy by family and household. Then his name was listed. So Moses registered the men of Israel in the Desert of Sinai as the LORD had commanded him.

Good News Bible (TEV)

With the help of these twelve men Moses and Aaron called together the whole community on the first day of the second month and registered all the people by clans and families. The names of all the men twenty years old or older were recorded and counted, as the LORD had commanded. In the Sinai Desert, Moses registered the people.

The Message

Names of God Bible

NIRV

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Moses and Aaron, together with these twelve tribal leaders, called together the people that same day. They were counted according to their clans and families. Then Moses and the others listed the names of the men twenty years and older, just as the LORD had commanded. Vv. 16–19 in the CEV.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Aaron and Moses summoned all these leaders, and they gathered all of the people on that same day. They listed the names of all the men who were at least 20 years old, and with their names they wrote the names of their clans and their family groups just as Moses had commanded. They wrote the names while the Israelites were there in the wilderness of Sinai.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So Moses and Aaron took these men who had been designated by name, and on the first day of the second month they assembled the whole congregation and recorded their ancestry by clans and families, counting one by one the names of those twenty years of age or older, just as the LORD had commanded Moses. A portion of v. 19 will be placed with the next passage for context.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And Moses and Aaron took these men who were punctured out by their names, And they assembled all the congregation together on the first day of the second new moon, and they declared their generations by their families, by the house of their fathers, by the number of the names, from a son of twenty years and upward, by their heads. As Jehovah commanded Moses, so he visited them in the desert of Sinai.
International Standard V	Moses and Aaron gathered these men who had been mentioned by name. They assembled the entire community together during the second month. Then they recorded their ancestries [Or genealogies; and so throughout the book] according to their tribes and ancestral houses, as well as the names of the men [Or sons of Israel; and so throughout the book] 20 years old and above individually, [Lit. according to their heads; and so throughout the book] just as the Lord had commanded Moses. He numbered them in the Sinai desert.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Moses and Aaron took these men, who were recorded by name, and along with these men they assembled all the men of Israel on the first day of the second

month. Then each man twenty years old and older identified his ancestry. He had to name the clans and families descended from his ancestors. Then Moses recorded their numbers in the wilderness of Sinai, as Yahweh had commanded him to do.

Urim-Thummim Version

Then Moses and Aaron took these men that are designated by their names and they assembled the entire army together on the 1st day of the 2nd month, and they registered their pedigrees after their families, according to the house of their fathers' lineage, from 20 years old and higher according to this headcount. As YHWH commanded Moses so he registered them in the Desert of Sinai.

Wikipedia Bible Project

And Moses, and Aaron, took these people, who were appointed by name. And they gathered the whole congregation, on the first of the second month, and they descended to their families, as children to their fathers house, in a census of names, from age twenty years and up, each head. As Yahweh commanded Moses, and he accounted for them in the Sinai desert.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Moses and Aaron took these men who had been named, and on the first day of the second month they called together the whole community. The sons of Israel listed their names according to their clans and families, and one by one the names of all men of twenty years and over were recorded and counted. As Yahweh had commanded, Moses took a census of them in the desert of Sinai.

New American Bible (2011) .

The Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

exeGesés companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

The Scriptures—2009

And Mosheh and Aharon took these men who were called by name, and they assembled all the congregation together on the first day of the second new moon. And they declared their ancestry by clans, by their fathers' houses, according to the number of names, from twenty years old and above, each one head by head. As יהוה commanded Mosheh, so he registered them in the Wilderness of Sinai.

Tree of Life Version

So Moses and Aaron took these men designated by name. They assembled all the community on the first day of the second month. They declared their lineage according to their families, the households of their forefathers, with the number of the names of those 20 years old and upward being listed individually. Moses numbered Israel in the wilderness of Sinai just as Adonai had commanded him.

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND MOSES AND AARON TOOK THESE MEN WHO WERE CALLED BY NAME. AND THEY ASSEMBLED ALL THE CONGREGATION ON THE FIRST DAY OF THE MONTH IN THE SECOND YEAR; AND THEY REGISTERED THEM AFTER THEIR LINEAGE, AFTER THEIR FAMILIES, AFTER THE NUMBER OF THEIR NAMES, FROM TWENTY YEARS OLD AND UPWARDS, EVERY MALE ACCORDING TO THEIR NUMBER:

AS JESUS COMMANDED MOSES, SO THEY WERE NUMBERED IN THE DESERT OF SINAI.

Awful Scroll Bible	Moses and Aaron were to take these men, that are to have been specified by name, and are to have assembled the assembly, an assembling on the first of the second moon month, with the pedigree of their clan, by the houses of their fathers, the number of the names, of the twenty years old sons and upward, by their heads! Even as Sustains To Become is to have given charge to Moses, was he to review them in the wilderness of Sinai.
Concordant Literal Version	So Moses and Aaron took these men who were specified by their names. And on day one of the second month they assembled the whole congregation, who registered themselves be genealogies:by their families, by their fathers' house with the number of names from twenty years old and upward, by their skulls. Just as Yahweh had instructed Moses, so he mustered them in the wilderness of Sinai.
exeGesés companion Bible	And Mosheh and Aharon take these men, appointed by name: and they congregate all the witness on the first of the second month; and they declare their births by their families, by the house of their fathers, according to the number of the names, sons of twenty years and upward, by their craniums: as Yah Veh misvahs Mosheh, thus he musters them in the wilderness of Sinay.
Orthodox Jewish Bible	And Moshe and Aharon took these men which had been designated by their names; And they assembled kol HaEdah together on the first yom of the second month, and they declared their family after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, one by one. As Hashem commanded Moshe, so he counted them in the midbar of Sinai.
Rotherham's <i>Emphasized B.</i>	So then Moses and Aaron took these men, who were distinguished by name; <all the assembly also> called they together, on the first of the second month,—and they declared their pedigree according to their families, by their ancestral houses,—in the counting of names, from twenty years old and upwards, by their polls. <As Yahweh commanded Moses> so he mustered them in the desert of Sinai.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	So Moses and Aaron took these men who had been designated by name, and they summoned the entire community on the first day of the second month. And they registered themselves among their clans according to their families, [Literally "the house of their fathers"] according to the number of names from those twenty years old [Literally "a son of twenty years"] and above individually, just as Yahweh commanded Moses. And he counted them in the desert of Sinai.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.

Kaplan Translation

Moses and Aaron took aside these men whose names had been designated. They assembled the entire community on the first day of the second month, and [all the people] were registered by ancestry according to their paternal families. [All] those over 20 years old were counted individually by name.

Moses thus took a tally of [the Israelites] in the Sinai Desert as God had commanded him.

first day of the second month

See Numbers 1:1.

registered by ancestry

(Septuagint). Some say that they actually had to bring proof of their ancestry (Rashi; Saadia).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version

And Moses and Aaron took these men who are called by name. And they gathered all the congregation on the first day of the second month. And they declared their pedigrees according to their families, by their fathers' house, according to the number of the names, from twenty years old and upward, by their heads. As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

C. Thomson Updated OT

Charles Thomson OT

So Moses and Aaron took these men, who were expressly named, and assembled all the congregation on the first day of the second month, and marshalled them according to their pedigrees, according to their families, according to the number of their names, from twenty years old and upwards, every male by their poll, as the Lord commanded Moses, and reviewed them in the wilderness of Sina.

Context Group Version

And Moses and Aaron took these men that are mentioned by name: And they assembled all the congregation together on the first day of the second month; and they declared their pedigrees after their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, by their polls. As YHWH commanded Moses, so he numbered them in the wilderness of Sinai..

English Standard Version

Green's Literal Translation

Legacy Standard Bible

Literal Standard Version

And Moses takes—Aaron also—these men, who were defined by name, and they assembled all the congregation on the first of the second month, and they declare their births, by their families, by the house of their fathers, in the number of names from a son of twenty years and upward, by their counted heads, as YHWH has commanded Moses; and he numbers them in the wilderness of Sinai.

Modern English Version

Modern Literal Version 2020

And Moses and Aaron took these men who are mentioned by name, and they assembled all the congregation together on the first day of the second month. And they declared their ancestry after their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, by their polls. As Jehovah commanded Moses, so he numbered them in the wilderness of Sinai.

New American Standard B.

New European Version

New King James Version

Niobi Study Bible

Owen's Translation

. head count

Revised Mechanical Trans.	...and Mosheh took, and Aharon, these men, which were pierced through by titles, and they made all the company assemble on the first of the second new moon, and they brought forth upon their clans, to the house of their fathers, by the number of the titles, from a son of twenty years and upward, according to their skull. Just as YHWH directed Mosheh, and he registered them in the wilderness of Sinai,...
Updated Bible Version 2.17 A Voice in the Wilderness	. And Moses and Aaron took these men who had been designated by name, and they assembled all the congregation together on the first day of the second month; and they declared their lineage by families, by their fathers' houses, according to the number of names, from twenty years old and above, each one by head. As Jehovah commanded Moses, so he numbered them in the wilderness of Sinai.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
17-19

Numbers 1:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHM</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ânâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]	<i>mortals, mortal men, mankind; fallen men, depraved men, feeble men [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble</i>	masculine plural noun with the definite article	Strong's #376 (& #582?) BDB #35 (& 60)

Translation: And so Moses and Aaron take the mortal men,...

The orders to do this were given in vv. 1–3.

It is interesting that God the Holy Spirit uses this particular word for *men*. It is 'ānāshîym (אֲנָשִׁים) [pronounced *uh-NAW-sheem*], and it particularly references man with regards to his mortality. Strong's #376 (& #582?) BDB #35 (& 60). For a military census, I suppose that this is apropos.

Numbers 1:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ēlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
'āsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nākab (נָכַב) [pronounced <i>naw-KA^{BV}</i>]	<i>to be called by name, to be designated, to be specified [by name], to be mentioned</i>	3 rd person masculine plural, Niphal perfect	Strong #5344 BDB #666
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shēm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun	Strong's #8034 BDB #1027

Translation: ...those who had been called by [their] names,...

I placed Aaron's name in parentheses because the verb *took* is in the masculine singular. Nākab (נָכַב) [pronounced *naw-KA^{BV}*] means *pierce*, and you may be wondering about this, not seeing this word in this verse. Nākab (נָכַב) [pronounced *naw-KA^{BV}*] is in the Niphal (passive) perfect, meaning that they received the action of the verb. We have seen this verb in Leviticus 24:11, 16, when a young man *blasphemed* (or, *pierced*) the name of Yahweh (similar usage in Num. 23:8, 25 Job 3:8 5:3). Strong #5344 BDB #666. We will see this word to mean a literal piercing in 2Kings 12:9 18:2. However, here it refers to someone who has been *designated* or *distinguished* or *appointed* to a position. What I would like to find, but cannot, is this word used to bore a hole in the ear of a slave which *earmarked* the slave for lifetime service. That is a different verb entirely (found only in Exodus 21:6).

These men are the ones called by their names. Recall that each person was counted and differentiated by his full name.

Numbers 1:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
'ēth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Numbers 1:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כָּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all;</i> can also be rendered <i>any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘êdâh (עֵדָה) [pronounced ġā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417

Translation: ...and the entire congregation [of Hebrews].

Moses was also assembling the rest of the Hebrew people.

Numbers 1:17–18a *And so Moses and Aaron take the mortal men, those who had been called by [their] names, and the entire congregation [of Hebrews].* (Kukis mostly literal translation)

v. 18a should have been a part of v. 17.

So we have specifically the men who will be counted as a part of their armed forces; and also the rest of Israel.

Numbers 1:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâhal (קָהַל) [pronounced kaw-HAHL]	<i>to assemble, to call together, to summon an assembly [for war, judgement or a religious purpose]</i>	3 rd person masculine plural, Hiphil perfect	Strong's #6950 BDB #874
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every;</i> but it can also mean a <i>composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
shênîy (שֵׁנִי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another.</i> When only two items are named, it can be rendered <i>[the] other, following, next</i>	adjective singular numeral ordinal; masculine form; with the definite article	Strong's #8145 BDB #1041

Translation: They had assembled on the first (day) of the second month.

The people had all assembled on the first day of the second month in the second year, after they left Egypt.

The same time is given for the order as for the assembly, so we would assume that all of this took place very quickly. I have suggested earlier that Moses and Aaron had a very organized way to teach the words of God. Something like this would testify to that organization.

Numbers 1:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to declare oneself to be born, to [legally] declare one's ancestry (pedigree, lineage), to cause one's name to be put into the genealogical records, to (officially) register oneself</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #3205 BDB #408
Other translations for this verb in the Hithpael: <i>registered themselves, declared their births, recited their ancestry, recorded their ancestry, registered them after their lineage, pedigree of their clan, they registered them after their lineage, registered themselves by genealogies, marshalled them according to their pedigrees, listed by their families, declare their births by their families.</i> These are all found in Numbers 1:18; and some of these translations take into account other words found nearby.			
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
mish ^e pâchâh (מִשְׁפָּחָהּ) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: They declare their lineage by their families with reference to the house of their fathers,...

There are many records assembled here regarding each male person. Let me suggest that in v. 18c, they are confirming the information recorded about them.

Numbers 1:18d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפָּה) [pronounced mis ^e -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun	Strong's #8034 BDB #1027

Translation: ...in a counting of [their] names,...

The number of men is being counted up and recorded.

Numbers 1:18e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘es ^e rîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מַלְאָה) [pronounced mawg ^e -LAW]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751

Bible Hub presents this has having a 3rd person feminine singular suffix.

lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
gûl ^e gôleth (גֻּלְגֻלֹּתַי) [pronounced gool ^e -GOH-leth]	<i>skull, head; figuratively, each person, each man; head count</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #1538 BDB #166

The final two words are various translated, (to) each one individually, individually, one by one, by their counted heads, head by head, by their polls, according to their number, each one by head, by their craniums, recorded and counted. These translations were taken from Numbers 1:18.

Translation: ...from [anyone who is] twenty years and older, with reference to their head count.

Specifically for war, those males who are twenty years and older are registered for the draft. There does not appear to be an upper age limit.

Numbers 1:18b-e They had assembled on the first (day) of the second month. They declare their lineage by their families with reference to the house of their fathers, in a counting of [their] names, from [anyone who is] twenty years and older, with reference to their head count. (Kukis mostly literal translation)

The leaders were all chosen and the men were all assembled all on the same day. Even their leaders did not do a head count, per se, but they assembled in groups and gave the number of males who were twenty years and older from each family. The point is that this was done in an organized fashion.

Numbers 1:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, ka'ăšher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, even as, just as, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			
tsāvâh (צִוָּה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: [This is done] just as Y^ehowah commanded Moses [to do].

God commanded Moses to do this, which is recorded in Numbers 1:1–3.

Numbers 1:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	3 rd person masculine singular, Qal imperfect; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Çîynai (סִינַי) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	feminine singular proper noun	Strong's #5514 BDB #696

Translation: Therefore, [Moses] sorts them out [for a census] in the Sinai wilderness. (Kukis mostly literal translation)

Moses, therefore, interfaces with each person in order to develop some numbers for their army.

Numbers 1:19 [This is done] just as Y^ehowah commanded Moses [to do]. Therefore, [Moses] sorts them out [for a census] in the Sinai wilderness. (Kukis mostly literal translation)

God gave Moses the command on the first day of the second month and Moses has everything organized and going on the very same day. Verse 19 summarizes the action and the next 33 verses provide the details. A similar census was taken of the new generation in Num. 26.

Numbers 1:17–19 And so Moses and Aaron take the mortal men, those who had been called by [their] names, and the entire congregation [of Hebrews]. They had assembled on the first (day) of the second month. They declare their lineage by their families with reference to the house of their fathers, in a counting of [their] names, from [anyone who is] twenty years and older, with reference to their head count. [This is done] just as Y^ehowah commanded Moses [to do]. Therefore, [Moses] sorts them out [for a census] in the Sinai wilderness. (Kukis mostly literal translation)

Numbers 1:17–19 Moses and Aaron took all of the men whose names had been collected, along with the entire congregation of Hebrews, and they all assembled on the first day of the second month of the second year. They men declared their lineage according to their tribes and according to their father's home. All the names of those who are twenty years and older are recorded for a military draft census. Moses did this according to the mandate of Jehovah. Therefore, he sorted them out there in the Sinai desert for a census to be taken. (Kukis paraphrase)

Vv. 20–43 is lengthy and repetitious (apart from the different populations). I made a few minor format changes as a result.

And are sons of Reuben, firstborn of Israel, their generations to their families to a house of their fathers, in a numbering of names to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Reuben six and forty a thousand and five hundreds. To sons of Simeon, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Simeon nine and fifty a thousand and three hundreds.

Numbers
1:20–23

And [first] are the sons of Reuben, the firstborn of Israel: [these are] their generations regarding their families with respect to the house of their fathers, in a numbering of [their] names by a headcount, every male twenty years and older, any [of those able] to go out to war, their being contacted as [a member of] the tribe of Reuben, [their total population being] forty-six thousand, five hundred. Regarding the sons of Simeon: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Simeon, [their total population being] fifty-nine thousand, three hundred.

First on this list are the sons of Reuben, as he was the firstborn of Israel. This is a census of the tribe of Reuben with respect to their generations, being numbered one by one being personally contacted in the home of their fathers. The total adult male population of the tribe of Reuben is 46,500. The census taken of the tribe of Simeon went as follows: every adult son of the tribe of Simeon was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Simeon is 59,300.

To sons of Gad, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Gad five and forty a thousand and six hundreds and fifty. To sons of Judah, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Judah four and seventy a thousand and six hundreds.

Numbers
1:24–27

Regarding the sons of Gad: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Gad, [their total population being] forty-five thousand, six hundred fifty. Regarding the sons of Judah: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Judah, [their total population being] seventy-four thousand, six hundred.

The census taken of the tribe of Gad went as follows: every adult son of the tribe of Gad was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Gad is 45,650. The census taken of the tribe of Judah went as follows: every adult son of the tribe of Judah was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Judah is 74,600.

To sons of Issachar, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Issachar four and fifty a thousand and four hundreds. To sons of Zebulun, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Zebulun seven and fifty a thousand and four hundreds.

Numbers
1:28–31

Regarding the sons of Issachar: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Issachar, [their total population being] fifty-four thousand, four hundred. Regarding the sons of Zebulun: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Zebulun, [their total population being] fifty-seven thousand, four hundred.

The census taken of the tribe of Issachar went as follows: every adult son of the tribe of Issachar was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Issachar is 54,400. The census taken of the tribe of Zebulun went as follows: every adult son of the tribe of Zebulun was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Zebulun is 57,400.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And are sons of Reuben, firstborn of Israel, their generations to their families to a house of their fathers, in a numbering of names to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Reuben six and forty a thousand and five hundreds. To sons of Simeon, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Simeon nine and fifty a thousand and three hundreds. To sons of Gad, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Gad five and forty a thousand and six hundreds and fifty. To sons of Judah, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Judah four and seventy a thousand and six hundreds. To sons of Issachar, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Issachar four and fifty a thousand and four hundreds. To sons of Zebulun, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Zebulun seven and fifty a thousand and four hundreds.

Dead Sea Scrolls
Jerusalem targum

Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Of Ruben the eldest son of Israel, by their generations and families and houses and names of every head, all that were of the male sex, from twenty years old and upward, that were able to go forth to war, Were forty-six thousand five hundred. Of the sons of Simeon by their generations and families, and houses of their kindreds, were reckoned up by the names and heads of every one, all that were of the male sex, from twenty years old and upward, that were able to go forth to war, Fifty-nine thousand three hundred. Of the sons of Gad, by their generations and families and houses of their kindreds were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war, Forty-five thousand six hundred and fifty. Of the sons of Juda, by their generations and families and houses of their kindreds, by the names of every one from twenty years old and upward, all that were able to go forth to war, Were reckoned up seventy-four thousand six hundred. Of the sons of Issachar, by their generations and families and houses of their kindreds, by the names of every one from twenty years old and upward, all that could go forth to war, Were reckoned up fifty-four thousand four hundred. Of the sons of Zabulon, by the generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war, Fifty-seven thousand four hundred.
Aramaic ESV of Peshitta	The children of Reuben, Yisrael's firstborn, their generations, by their families, by their fathers' houses, according to the number of the names, one by one, every male from twenty years old and upward, all who were able to go out to war; those who were numbered of them, of the tribe of Reuben, were forty-six thousand five hundred. Of the children of Simeon, their generations, by their families, by their fathers' houses, those who were numbered of it, according to the number of the names, one by one, every male from twenty years old and upward, all who were able to go out to war; those who were numbered of them, of the tribe of Simeon, were fifty-nine thousand three hundred. Of the children of Gad, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; those who were numbered of them, of the tribe of Gad, were forty-five thousand six hundred fifty. Of the children of Yudah, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; those who were numbered of them, of the tribe of Yudah, were sixty-four thousand six hundred. Of the children of Issachar, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; those who were numbered of them, of the tribe of Issachar, were fifty-four thousand four hundred. Of the children of Zebulun, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; those who were numbered of them, of the tribe of Zebulun, were fifty-seven thousand four hundred.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.

Samaritan Pentateuch
Updated Brenton (Greek)

And the sons of Reuben the firstborn of Israel according to their families, according to their divisions, according to the houses of their families, according to the number of their names, according to their heads, were all males from twenty years old and upward, everyone that went out with the army. The numbering of them of the tribe of Reuben was forty-six thousand four hundred.

For the children of Simeon according to their families, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, everyone that goes out with the army, the numbering of them of the tribe of Simeon was fifty-nine thousand three hundred.

For the sons of Gad according to their families, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, everyone that goes forth with the army, the numbering of them of the tribe of Gad was forty-five thousand six hundred and fifty.

For the sons of Judah according to their families, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, everyone that goes forth with the army, the numbering of them of the tribe of Judah was seventy-four thousand six hundred.

For the sons of Issachar according to their families, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, everyone that goes forth with the army, the numbering of them of the tribe of Issachar was fifty-four thousand four hundred.

For the sons of Zebulun according to their families, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, everyone that goes out with the army, the numbering of them of the tribe of Zebulun was fifty-seven thousand four hundred.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

The generations of the sons of Reuben, the oldest son of Israel, were numbered by their families and their fathers' houses, every male of twenty years old and over, who was able to go to war; Forty-six thousand, five hundred of the tribe of Reuben were numbered.

The generations of the sons of Simeon were numbered by their families and their fathers' houses, every male of twenty years old and over, who was able to go to war; Fifty-nine thousand, three hundred of the tribe of Simeon were numbered.

The generations of the sons of Gad were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war; Forty-five thousand, six hundred and fifty of the tribe of Gad were numbered.

The generations of the sons of Judah were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war; Seventy-four thousand, six hundred of the tribe of Judah were numbered.

The generations of the sons of Issachar were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war; Fifty-four thousand, four hundred of the tribe of Issachar were numbered.

The generations of the sons of Zebulun were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war; Fifty-seven thousand, four hundred of the tribe of Zebulun were numbered.

Easy English

Easy-to-Read Version–2008

The tribe of Reuben was counted. (Reuben was the firstborn son of Israel.) The names of all the men who were 20 years old or older and able to serve in the army were listed. They were listed with their families and family groups. The total number of men counted from the tribe of Reuben was 46,500. The tribe of Simeon was counted. The names of all the men who were 20 years old or older and able to serve in the army were listed. They were listed with their families and family groups. The total number of men counted from the tribe of Simeon was 59,300. The tribe of Gad was counted. The names of all the men who were 20 years old or older and able to serve in the army were listed. They were listed with their families and family groups. The total number of men counted from the tribe of Gad was 45,650. The tribe of Judah was counted. The names of all the men who were 20 years old or older and able to serve in the army were listed. They were listed with their families and family groups. The total number of men counted from the tribe of Judah was 74,600. The tribe of Issachar was counted. The names of all the men who were 20 years old or older and able to serve in the army were listed. They were listed with their families and family groups. The total number of men counted from the tribe of Issachar was 54,400. The tribe of Zebulun was counted. The names of all the men who were 20 years old or older and able to serve in the army were listed. They were listed with their families and family groups. The total number of men counted from the tribe of Zebulun was 57,400.

God's Word™

Good News Bible (TEV)

. roster

The men twenty years old or older who were fit for military service were registered by name according to clan and family, beginning with the tribe of Reuben, Jacob's oldest son. The totals were as follows:

Tribe	Number
Reuben	46,500
Simeon	59,300
Gad	45,650
Judah	74,600
Issachar	54,400
Zebulun	57,400.

The Message

Names of God Bible

NIRV

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Contemporary English V.

The number of men from each tribe who were at least twenty years old and strong enough to fight in Israel's army was as follows: 46,500 from Reuben, the oldest son of Jacob, 59,300 from Simeon, 45,650 from Gad, 74,600 from Judah, 54,400 from Issachar, 57,400 from Zebulun, 40,500 from Ephraim, 32,200 from Manasseh, 35,400 from Benjamin, 62,700 from Dan, 41,500 from Asher, 53,400 from Naphtali. The total number of men registered by Moses, Aaron, and the twelve leaders was 603,550. Vv. 20–46 in the CEV.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation
Unfolding Bible Simplified

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There were 46,500 men from the tribe of Reuben (who was Jacob's oldest son) who were at least twenty years old and were able to fight in battles. They were listed by their names, their clans, and their family groups.

There were 59,300 men from the tribe of Simeon who were at least twenty years old and were able to fight in battles. They were listed by their names, their clans, and their family groups.

There were 45,650 men from the tribe of Gad who were at least twenty years old and were able to fight in battles. They were listed by their names, their clans, and their family groups.

There were 74,600 men from the tribe of Judah who were at least twenty years old and were able to fight in battles. They were listed by their names, their clans, and their family groups.

There were 54,400 men from the tribe of Issachar who were at least twenty years old and were able to fight in battles. They were listed by their names, their clans, and their family groups.

There were 57,400 men from the tribe of Zebulun who were at least twenty years old and were able to fight in battles. They were listed by their names, their clans, and their family groups.

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Common English Bible .
New Advent (Knox) Bible .
Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
God's Truth (Tyndale) .
The Heritage Bible

And the children of Reuben, Israel's firstborn, by their generations, by their families, by the house of their fathers, by the number of the names, by their heads, every male a son of twenty years and upward, all who were able to go out in the host: Those visited of the tribe of Reuben, forty-six thousand, five hundred.

Of the children of Simeon by their generations, by their families, by the house of their fathers, those visited by the number of the names, by their heads, every male, a son of twenty years and upward, all able to go out in the host: Those visited of the tribe of Simeon, fifty-nine thousand, three hundred.

Of the children of Gad by their generations, by their families, by the house of their fathers, by the number of the names, from a son of twenty years and upward, all able to go out in the host: Those visited of the tribe of Gad, forty-five thousand, six hundred and fifty.

Of the children of Judah by their generations, by their families, by the house of their fathers, by the number of the names, from a son of twenty years and upward, all who were able to go out in the host: Those visited of the tribe of Judah, seventy-four thousand, six hundred.

Of the children of Issachar by their generations by their families by the house of their fathers by the number of the names from a son of twenty years and upward,

And the sons of Zebulun, their geneologies to their families of their fathers house, in the name-census, from the age of twenty years and up, all that fills the ranks. Their account, for the staff of Zebulun, Fifty-seven thousand four-hundred.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) . When the tribe of Reuben, Israel's first-born, had been listed by clans and families, the names of all the males of twenty years and over, able to give military service, were recorded one by one. The total of these for the tribe of Reuben was 46,500. When the tribe of Simeon had been listed by clans and families, the names of all the males of twenty years and over, able to give military service, were recorded one by one. The total of these for the tribe of Simeon was 59,300. When the tribe of Gad had been listed by clans and families, the names of all the males of twenty years and over, able to give military service were recorded one by one. The total of these for the tribe of Gad was 45,650. When the tribe of Judah had been listed by clans and families, the names of all the males of twenty years and over, able to give military service, were recorded one by one. The total of these for the tribe of Judah was 74,600. When the tribe of Issachar had been listed by clans and families, the names of all the males of twenty years and over, able to give military service were recorded one by one. The total of these for the tribe of Issachar was 54,400. When the tribe of Zebulun had been listed by clans and families, the names of all the males of twenty years and over, able to give military service, were recorded one by one. The total of these for the tribe of Zebulun was 57,400.
- New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .
 Tree of Life Version .
- The sons of Reuben, Israel's firstborn (their generations, their families, by their ancestral households, according to the count of their names, every male from 20 years and upward, all available for the army), those counted from the tribe of Reuben were 46,500.
- From the sons of Simeon (their generations, according to their families, their ancestral households, whose names were counted by polls, every male 20 years and upward, every one who would go with the army), they counted from the tribe of Simeon 59,300.
- From the sons of Gad (their generations according to their families, to their ancestral households, in the count of names of every male 20 years old and upward, every one available to go out with the army), those counted from the tribe of Gad were 45,650.
- From the sons of Judah (their generations, by their families, their ancestral households, the count of their names, all who would go out with the army), those counted from the tribe of Judah were 74,600.
- From the sons of Issachar (their generations, according to their families, their ancestral households, by number of the names of every male 20 years old and

upward, going out with the army), those counted from the tribe of Issachar were 54,400.

From the sons of Zebulun (their generations, according to their families, to their ancestral households, by number of the names of everyone 20 years old and upward going out with the army), those counted from the tribe of Zebulun were 57,400.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible
Awful Scroll Bible

Of the sons of Reuben, the first born of Contends-with-he-mighty the descendents of their clan by the house of their father, the number of names of the male heads, of the twenty years old sons and upward, they that are to be going out to war: those being reviewed of the branch of Reuben, are forty six thousand, and five hundred.

Of the sons of Simeon, the descendents of their clan, by the house of their father, the number of names of the male heads, of the twenty years old sons and upward, they that are to be going out to war: those being reviewed of the branch of Simeon, are fifty and nine thousand, and three hundred.

Of the sons of Gad, the descendents of their clan, by the house of their father, the number of names of the male heads, of the twenty years old sons and upward, they that are to be going out to war: those being reviewed of the branch of Gad, are forty and five thousand, and six hundred, and fifty.

Of the sons of Judah, the descendents of their clan, by the house of their father, the number of names of the male heads, of the twenty years old sons and upward, they that are to be going out to war: those being reviewed of the branch of Judah, are seventy and four thousand, and six hundred.

Of the sons of Issachar, the descendents of their clan, by the house of their father, the number of names of the male heads, of the twenty years old sons and upward, they that are to be going out to war: those being reviewed of the branch of Issachar, are fifty and four thousand, and four hundred.

Of the sons of Zebulun, the descendents of their clan, by the house of their father, the number of names of the male heads, of the twenty years old sons and upward, they that are to be going out to war: those being reviewed of the branch of Zebulun, are fifty and seven thousand, and four hundred.

Concordant Literal Version

And they came to be: For the sons of Reuben, firstborn of Israel, according to their genealogical records by their families, by their fathers' house with the number of names, by their skulls, every male from twenty years old and upward, everyone going forth with the militia host, their mustered ones for the stock of Reuben were forty-six thousand five hundred.

For the sons of Simeon, according to their genealogical records by their families, by their fathers' house, their mustered ones with the number of names, by their skulls, every male from twenty years old and upward, everyone going forth with the militia host, their mustered ones for the stock of Simeon were fifty-nine thousand three hundred.

For the sons of Gad, according to their genealogical records by their families, by their fathers' house with the number of names, from twenty years old and upward, everyone going forth with the militia host, their mustered ones for the stock of Gad were forty-five thousand six hundred fifty.

For the sons of Judah, according to their genealogical records by their families, by their fathers' house with the number of names from twenty years old and upward, everyone going forth with the militia host, their mustered ones for the stock of Judah were seventy-four thousand six hundred.

For the sons of Issachar, according to their genealogical records by their families, by their fathers' house with the number of names, from twenty years old and upward, everyone going forth with the militia host, their mustered ones for the stock of Issachar were fifty-four thousand four hundred.

For the sons of Zebulun, according to their genealogical records by their families, by their fathers' house with the number of names, from twenty years old and upward, everyone going forth with the militia host, their mustered ones for the stock of Zebulun were fifty-seven thousand four hundred.

exeGeses companion Bible

And the sons of Reu Ben, the firstbirth of Yisra El, by their generations, by their families, by the house of their fathers, according to the number of the names, by their craniums, every male son from twenty years and upward, all going to hostility:

their mustered of the rod of Reu Ben: forty-six thousand and five hundred.

Of the sons of Shimon:

by their generations, by their families, by the house of their fathers, their mustered, according to the number of the names, by their craniums,

every male son from twenty years and upward, all going to hostility;

their mustered of the rod of Shimon: fifty-nine thousand and three hundred.

Of the sons of Gad:

by their generations, by their families, by the house of their fathers, according to the number of the names, sons of twenty years and upward, all going to hostility;

their mustered of the rod of Gad: forty-five thousand six hundred and fifty.

Of the sons of Yah Hudah:

by their generations, by their families, by the house of their fathers, according to the number of the names, sons of twenty years and upward, all going to hostility;

their mustered of the rod of Yah Hudah: seventy-four thousand and six hundred.

Of the sons of Yissachar:

by their generations, by their families, by the house of their fathers, according to the number of the names, sons of twenty years and upward, all going to hostility;

their mustered of the rod of Yissachar:

fifty-four thousand and four hundred.
 Of the sons of Zebulun:
 by their generations, by their families,
 by the house of their fathers,
 according to the number of the names,
 sons of twenty years and upward,
 all going to hostility;
 their mustered of the rod of Zebulun:
 fifty-seven thousand and four hundred.

Orthodox Jewish Bible

And the bnei Reuven, Yisroel's bechor, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, one by one, every zakhar from twenty years old and upward, all that are able-bodied to serve in tzava;
 Those that were numbered of them, even of the tribe of Reuven, were forty and six thousand and five hundred.

Of the bnei Shim'on, by their toldot, after their mishpekhoh, by the bais of their avot, those that were numbered of them, according to the number of the shmot, one by one, every male from twenty years old and upward, all that were able-bodied to serve in tzava (army);

Those that were numbered of them, even of the tribe of Shim'on, were fifty and nine thousand and three hundred.

Of the bnei Gad, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava;

Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty.

Of the bnei Yehudah, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army);

Those that were numbered of them, even of the tribe of Yehudah, were threescore and fourteen thousand and six hundred.

Of the bnei Yissakhar, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army);

Those that were numbered of them, even of the tribe of Yissakhar, were fifty and four thousand and four hundred.

Of the bnei Zevulun, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army);

Those that were numbered of them, even of the tribe of Zevulun, were fifty and seven thousand and four hundred.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

The descendants of Reuben, the firstborn of Israel, their genealogies according to their clans, according to their families, [Literally "the house of their fathers"] according to the number of names, every male individually from twenty years old [Literally "a son of twenty years"] and above, everyone who is able to go to war: those who were counted from the tribe of Reuben were forty-six thousand five hundred.

From the descendants of Simeon, their genealogies according to their clans, according to their families, [Literally "the house of their fathers"] those who were counted

according to the number of their names, every individual male from twenty years old [Literally “a son of twenty years”] and above, everyone who is able to go to war: those who were counted from the tribe of Simeon were fifty-nine thousand three hundred. From the descendants of Gad, their genealogies according to their clans, according to their families, [Literally “the house of their fathers”] according to the number of names, from those twenty years old [Literally “a son of twenty years”] and above, everyone who is able to go to war: those who were counted from the tribe of Gad were forty-five thousand six hundred and fifty.

From the descendants of Judah, their genealogies according to their clans, according to their families, [Literally “the house of their fathers”] according to the number of names, from those twenty years old [Literally “a son of twenty years”] and above, everyone who is able to go to war: those who were counted from the tribe of Judah were seventy-four thousand six hundred.

From the descendants of Issachar, their genealogies according to their clans, according to their families, [Literally “the house of their fathers”] according to the number of names, from those twenty years old [Literally “a son of twenty years”] and above, everyone who is able to go to war: those who were counted from the tribe of Issachar were fifty-four thousand four hundred.

From the descendants of Zebulun, their genealogies according to their clans, according to their families, [Literally “the house of their fathers”] according to the number of names, from those twenty years old [Literally “a son of twenty years”] and above, everyone who is able to go to war: those who were counted from the tribe of Zebulun were fifty-seven thousand four hundred.

Syndein/Thieme
The Voice

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Bible Translations with Many Footnotes:

The Complete Tanach
The Geneva Bible
Kaplan Translation

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Reuben

This was [the result] for the descendants of Reuben, Israel's firstborn. According to the records of their paternal families, [this was] the number of individual names for males over 20 years old, all fit for service. The tally for the tribe of Reuben was 46,500.

Simeon

For the descendants of Simeon: According to the records of their paternal families, [this was] the number of individual names in the tally for males over 20 years old, all fit for service. The tally for the tribe of Simeon was 59,300.

Gad

For the descendants of Gad: According to the records of their paternal families, [this was] the number of names for males over 20 years old. all fit for service. The tally for the tribe of Gad was 45,650.

Judah

For the descendants of Judah: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service. The tally for the tribe of Judah was 74,600.

Issachar

For the descendants of Issachar. According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service. The tally for the tribe of Issachar was 54,400.

Zebulun

For the descendants of Zebulun: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service. The tally for the tribe of Zebulun was 57,400.

records

Family records, toledoth in Hebrew. See Exodus 6:16.

46,500

All the numbers (except where a 50 is involved) are rounded out to the nearest hundred. But see Numbers 3:39.

individual

Literally, 'by head count'. see Numbers 1:2. This expression is only found concerning Reuben and Simeon (cf. Ibn Ezra on Numbers 1:19).

tally

This is only found regarding Simeon (see Lekach Tov; Midrash HaGadol; Bachya).

NET Bible®

New American Bible (2011)

New Catholic Bible

Rotherham's *Emphasized B.*

And they were [as followeth]—

<The sons of Reuben, the firstborn of Israel, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, by their polls, every male, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Reuben> forty-six thousand, and five hundred.

<Of the sons of Simeon, in their pedigrees—by their families, by their ancestral houses,—such as were numbered of him,^b in the counting of names, by their polls, every male, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Simeon> fifty-nine thousand, and three hundred.

<Of the sons of Gad, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Gad> forty-five thousand, and six hundred and fifty.

<Of the sons of Judah, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Judah> seventy-four thousand, and six hundred.

<Of the sons of Issachar, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty year old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Issachar> fifty-four thousand, and four hundred.

<Of the sons of Zebulun, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Zebulun> fifty-seven thousand, and four hundred.

^bSome cod. (w. 2 ear. pr. edns., Onk. MS., Jon., Sep. and Syr.) clause: cp. verses 20, 24, 26, etc.—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version

. those numbered

C. Thomson Updated OT

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Charles Thomson OT

And there were of the children of Reuben, Jacob's first born, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of names by their poll; all the males from twenty years old

and upwards, every one who went out in the army, on the review of those of the tribe of Reuben, were forty six thousand five hundred.

And of the Symeonites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names, according to their poll, all the males from twenty years old and upwards, every one who went out in the army, on the review of them, of the tribe of Symeon, were fifty nine thousand three hundred.

And of the Gadites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, on a review of those of the tribe of Gad, were forty five thousand six hundred and fifty.

And of the children of Judas, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll; all the males from twenty years old and upwards, every one who went out in the army, on the review of those of the tribe of Judas, were seventy four thousand six hundred.

And of the Issacharites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, on a review of those of the tribe of Issachar, were fifty four thousand four hundred.

And of the Zabulonites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, 81 all the males from twenty years old and upwards, every one who went out in the army, on a review of those of the tribe of Zabulon, were fifty seven thousand four hundred.

- English Standard Version .
- Green’s Literal Translation .
- Legacy Standard Bible .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020

And the sons of Reuben, Israel's firstborn, their genealogy, by their families, by their fathers' houses, according to the number of the names, by their polls, every male from twenty years old and upward, all who were able to go forth to war, those who were numbered of them, of the tribe of Reuben, were forty-six thousand and five hundred.

Of the sons of Simeon, their genealogy, by their families, by their fathers' houses, those who were numbered of it, according to the number of the names, by their polls, every male from twenty years old and upward, all who were able to go forth to war, those who were numbered of them, of the tribe of Simeon, were fifty-nine thousand and three hundred.

Of the sons of Gad, their genealogy, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war, those who were numbered of them, of the tribe of Gad, were forty-five thousand six hundred and fifty.

Of the sons of Judah, their genealogy, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war, those who were numbered of them, of the tribe of Judah, were seventy-four thousand and six hundred.

Of the sons of Issachar, their genealogy, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war, those who were numbered of them, of the tribe of Issachar, were fifty-four thousand and four hundred.

Of the sons of Zebulun, their genealogy, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war, those who were numbered of them, of the tribe of Zebulun, were fifty-seven thousand and four hundred.

- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen's Translation .
- Revised Mechanical Trans.

...and the sons of Re'uven, the firstborn of Yisra'eyl, existed, their birthings according to their clans, according to the house of their fathers, by the number of titles, according to their skull, every male from a son of twenty years and upward, all going out for the army. Their registered ones belonging to the branch of Re'uven, forty-six thousand and five hundred. To the sons of Shimon, their birthings according to their clans, according to the house of their fathers, his registered ones by the number of titles, according to their skull, every male from a son of twenty years and upward, all going out for the army. Their registered ones belonging to the branch of Shimon is fifty-nine thousand and three hundred. To the sons of Gad, their birthings according to their clans, according to the house of their fathers, by the number of titles, from a son of twenty years and upward, all going out for the army. Their registered ones belonging to the branch of Gad is forty-five thousand and six hundred and fifty. To the sons of Yehudah, their birthings according to their clans, according to the house of their fathers, by the number of titles, from a son of twenty years and upward, all going out for the army. Their registered ones belonging to the branch of Yehudah is seventy-four thousand and six hundred. To the sons of Yis'sas'khar, their birthings according to their clans, according to the house of their fathers, by the number of titles, from a son of twenty years and upward, going out for the army. Their registered ones belonging to the branch of Yis'sas'khar is fifty-four thousand and four hundred. To the sons of Zevulun, their birthings according to their clans, according to the house of their fathers, by the number of titles, from a son of twenty years and upward, all going out for the army. Their registered ones belonging to the branch of Zevulun is fifty-seven thousand and four hundred.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness . genealogies
- Webster's Bible Translation .
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

The gist of this passage:
20-31

Numbers 1:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224

Numbers 1:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
R ^o ûwbên (רְאוּבֵן) [pronounced <i>roo-BANE</i>]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
b ^e kôwr (רִאשׁוֹן) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: And [first] are the sons of Reuben, the firstborn of Israel:...

V. 20 is the only verse that I will divide up as I have. Vv. 21–43 will not be divided up.

There are differences between v. 20 and what follows. Obviously, there can only be one firstborn son. Unfortunately, due to character flaws, Reuben (and his descendants) will not end up being the preeminent tribe of Israel.

Numbers 1:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tôwl ^e dôth (תְּדוּלוֹת) [pronounced <i>tohl^e-DOTH</i>]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8435 BDB #410
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: ...[these are] their generations regarding their families with respect to the house of their fathers,...

Only the males would be numbered here. The word for *families* is mish^epâchâh (משפחה) [pronounced *mish-paw-KHAWH*] and it means *family, clan, class (of people), species (of animals), or sort (of things)*. Strong's #4940 BDB #1046.

People were contacted and clearly identified with their genealogy and their more immediate family.

The house of their fathers, at this point, refers to a tent (perhaps several), and several generations may occupy a single tent. Every tent would be visited and every male sorted out, as it were.

Numbers 1:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִסְפָּר) [pronounced mis ^e -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun	Strong's #8034 BDB #1027
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
gûl ^e gôleth (גֻּלְגֻלֵּת) [pronounced gool ^e -GOH-leth]	<i>skull, head; figuratively, each person, each man; head count</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #1538 BDB #166

The final two words are various translated, (to) *each one individually, individually, one by one, by their counted heads, head by head, by their polls, according to their number, each one by head, by their craniums, recorded and counted*. These translations were taken from Numbers 1:18.

Translation: ...in a numbering of [their] names by a headcount,...

The males were identified and named in whatever census document existed. For each tribe, the men were counted up.

Numbers 1:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271

Numbers 1:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘es ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מֵלָחָם) [pronounced <i>mawg^e-LAW</i>]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751

Bible Hub presents this has having a 3rd person feminine singular suffix.

Translation: ...every male twenty years and older,...

What was necessary to know was, how many males were aged twenty and older.

Numbers 1:20e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>going [coming] out, going [coming] forth; rising</i>	Qal active participle; masculine singular construct	Strong's #3318 BDB #422
tsâbâ' (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, war, or warfare</i>	masculine plural noun	Strong's #6635 BDB #838

Translation: ...any [of those able] to go out to war,...

All Israel is being prepared to go to war. This is a universal military draft which is being described. There are no exceptions; there are no exemptions.

Numbers 1:21			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
R ^o ûwbên (רְאוּבֵן) [pronounced roo-BANE]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
shishshâh (שֵׁשׁ) [pronounced shish-SHAW]	six	feminine form of numeral	Strong's #8337 BDB #995
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'îym (אַרְבָּעִים) [pronounced ar ^e -BAW-GEEM]	forty	undecidable plural noun	Strong's #705 BDB #917
'eleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit; a division</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חָמֵשׁ) [pronounced khaw-MAYSH]	five	masculine singular numeral	Strong's #2568 BDB #331
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	hundreds	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: ...their being contacted as [a member of] the tribe of Reuben, [their total population being] forty-six thousand, five hundred.

The tribe of Reuben had 46,500 military age males.

One of the theories which I have been exposed to is that there were fewer people of Israel at this time. The key is the word 'eleph (אֶלֶף) [pronounced EH-lef], which has several meanings. Strong's #505 (and #504) BDB #48. I first of all examined similar words to make certain that a change in the vowel point would not change to a similar and also applicable word. No such changes would have likely occurred without rendering this verse nonsense. This word appears to be rendered *a thousand* most of the time, in some places only that rendering would make sense, such as Exodus 18:21 and 25, which read, in part, *leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens* (see also Exodus 38:25, 29 1Samuel 29:2). The other meaning is *families* (however, this is not the same word as we find used for families in the previous verse), which rendering is not

found near as often (BDB gives the passages Judges 6:15 1Samuel 10:19 Micah 5:2). This same word is translated *kine* or *cattle* in Deuteronomy 7:13 28:4, 18, 51; the reference is to the large number of cattle rather than to the animals themselves. In these few passages where this word could mean something other than a *thousand*, it could be translated *a thousand* without obliterating the meaning. However, there are a significant number of passages where a rendering other than *one thousand* would not make sense. Therefore, whereas I have no emotional attachment to the actual physical number of Jews included in this census, meaning it doesn't make any difference to me whether there are 200 or 2,000,000 Israelites, I think that we, purely on linguistic grounds, need to stay with the traditional numbering of 46,500. Furthermore, the context of this verse seems to indicate a head count (recall Num. 2:2: *Take a census of all the congregation of the sons of Israel, by their families, by their fathers' households, according to the number of names, every male, head by head*). The Septuagint offers a slightly different number: 46,400 (for those who are wondering, the words for *four* and for *five* are very different in the Hebrew). Therefore, the rendering *one thousand* is supported by the Hebrew, by the context and by the Septuagint.

There are a lot of men who hold to 'eleph not meaning a thousand and most of that is based upon the fact that this is an incredibly large army; the total population of Israel would have had to have been at least two million, which is a lot of people to be meandering through the desert. We have already seen that God has provided them with a bread-like substance, manna; and meat (quail)—which in itself is miraculous, and even more so considering the large numbers that are being fed. We have examined the growth of the Israelites from 70 to two million and have shown that it is possible; there would just had to have been large families and a population explosion, which the Bible alludes to (Ex. 1:7–12). For your own study, the NIV Study Bible gives several possible explanations in fairness in its introduction to Numbers, but you can tell that the author of Numbers, like myself, still lean toward the large numbers presented here. Gleason L Archer in the *Encyclopedia of Bible Difficulties*¹⁷ also lists some of the alternate theories and in more detail. He goes into more detail. With those who hold to the alternate theories, their beginning point is not God's Word, but human logic. They begin with the fact that it is unlikely for two million people to live in the desert for forty years, a valid objection; and list a variety of reasons; along with the point of view that for 70 people to become two million in 400 years, that would be a sizable population explosion. From that standpoint, they rationalize what is found in the Scriptures to fit their viewpoint. I might as well give the alternate theories. We have looked at the concept that 'eleph could mean *families, clans*, but this linguistically does not stand, nor is this the way you take a census to determine how many men you have. In determining your own military strength, you do not settle for one division of 147 families as an accurate census. The other theory is that 'eleph could be the word 'allûp, which means *chiefs*, so that we are listing the number of chiefs and the number of enlisted men. Our problem here is fivefold: (1) once or twice a mistake like this can be made with the vowel points, but every single time is not likely; (2) this would put us in disagreement with all the codices; (3) we would have several instances of too many chiefs and not enough Indians—for instance, Manasseh would have 32 chiefs and 300 Indians; (4) the Israelites are just now being counted in preparation to be mobilized for war—no one has even begun to think about military training and officer selection; such a view is premature; and, (5) this interpretation does not jive with all of the other numbers given in the Bible.¹⁸ For those who wish to read an author who does hold to one of these theories dogmatically, there is Robert W. Faid's *A More Scientific Approach to More Biblical Mysteries*, pp. 71–78; however, it all boils down to all the Biblical evidence lands on the side of the large numbers and all the human viewpoint lands on the side of smaller numbers.

Some additional points which Gleason brings out: even if you reduce the number of people, 30,000 draft age men in the desert would die from thirst and hunger as easily as 600,000.

¹⁷ pp. 129–134.

¹⁸ In order to get the numbers to jive, there would have had to have been corruptions in four other portions of the Old Testament, and there could have been no surviving manuscripts or codices which are uncorrupted—this is highly unlikely.

Numbers 1:22			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Shim ^e ôwn (שִׁמְעוֹן) [pronounced <i>shim^e-GOHN</i>]	<i>hearing, one who hears and is transliterated Simeon</i>	masculine proper noun	Strong's #8095 BDB #1035
tôwl ^e dôth (תּוֹלְדוֹת) [pronounced <i>toh^e-DOTH</i>]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8435 BDB #410
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; with the 3 rd person masculine singular suffix	Strong's #6485 BDB #823
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפָּר) [pronounced <i>mis^e-FAWR</i>]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun	Strong's #8034 BDB #1027

Numbers 1:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
gûl ^e gôleth (תּוֹלַגִּלָּה) [pronounced <i>gool^e-GOH-leth</i>]	<i>skull, head; figuratively, each person, each man; head count</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #1538 BDB #166
The final two words are various translated, (to) each one individually, individually, one by one, by their counted heads, head by head, by their polls, according to their number, each one by head, by their craniums, recorded and counted. These translations were taken from Numbers 1:18.			
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkâr (זָכָר) [pronounced <i>zaw-KAWR</i>]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'es ^e riym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מֵלָחָה) [pronounced <i>maw^e-LAW</i>]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751

Bible Hub presents this has having a 3rd person feminine singular suffix.

kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>going [coming] out, going [coming] forth; rising</i>	Qal active participle; masculine singular construct	Strong's #3318 BDB #422
tsâbâ' (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, war, or warfare</i>	masculine plural noun	Strong's #6635 BDB #838

Translation: Regarding the sons of Simeon: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war,...

The second-born was numbered next.

The second son was Simeon and his character, you may recall from Genesis, was also suspect. The tribe of Simeon was given a thorough census of their military age males.

Numbers 1:23			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Shim ^e ôwn (שִׁמְעוֹן) [pronounced shim ^e -GOHN]	<i>hearing, one who hears and is transliterated Simeon</i>	masculine proper noun	Strong's #8095 BDB #1035
tisha'âh (תִּשְׁעָה) [pronounced tishsh ^e -GAW]	<i>nine, ninth</i>	feminine singular noun; ordinal or cardinal numeral	Strong's #8672 BDB #1077
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
châmishîym (חֲמִשִּׁים) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
'eleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit; a division</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; feminine singular noun	Strong's #7969 BDB #1025
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: ...their being contacted [as members of] the tribe of Simeon, [their total population being] fifty-nine thousand, three hundred.

The Septuagint's number is the same here.

There were 59,300 military age men.

Numbers 1:24			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Gâd (גָּד) [pronounced <i>gawd</i>]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151
tôwlêdôth (תּוֹלְדוֹת) [pronounced <i>tohl^e-DOTH</i>]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8435 BDB #410
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפָּה) [pronounced <i>mis^e-FAWR</i>]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun	Strong's #8034 BDB #1027
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Numbers 1:24			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
‘eserîym (עשרים) [pronounced ges ^e -REEM]	twenty	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שנה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
ma‘lâh (מלה) [pronounced mawg ^e -LAW]	higher, upward (s), taller, higher [than]; farther; more, onward	adverb with hê local	Strong's #4605 BDB #751
Bible Hub presents this has having a 3 rd person feminine singular suffix.			
kôl (כָּל) [pronounced kohl]	every, each, all of, all; any of, any; some have translated, all manner of	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	going [coming] out, going [coming] forth; rising	Qal active participle; masculine singular construct	Strong's #3318 BDB #422
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	army, war, or warfare	masculine plural noun	Strong's #6635 BDB #838

Translation: Regarding the sons of Gad: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war,...

Gad was numbered next.

The tribe of Gad had a census done for all military age males.

Numbers 1:25			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census	masculine plural, Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced le]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	staff, branch, scepter, rod; branch; tribe	masculine singular construct	Strong's #4294 BDB #641

Numbers 1:25			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Gâd (גַּד) [pronounced gawd]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151
châmêsh (חַמֵּשׁ) [pronounced khaw-MAYSH]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʿar ^e bâ ʿiym (אַרְבָּעִים) [pronounced ar ^e -BAW-GEEM]	<i>forty</i>	undecidable plural noun	Strong's #705 BDB #917
ʿeleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit; a division</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shishshâh (שִׁשָּׁה) [pronounced shish-SHAW]	<i>six</i>	feminine form of numeral; feminine singular construct	Strong's #8337 BDB #995
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
chămishîym (חַמִּישִׁים) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332

Translation: ...their being contacted [as members of] the tribe of Gad, [their total population being] forty-five thousand, six hundred fifty.

Gad had 45,650 military age males.

Gad is not the third or fourth son. I don't know why he is named next.

The Septuagint places Gad much later in this list.

Numbers 1:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 1:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי־אֱמִי) [pronounced <i>baw-NEEM</i>]	sons, descendants; children; people; sometimes rendered <i>men</i> ; <i>young men</i> , <i>youths</i>	masculine plural construct	Strong's #1121 BDB #119
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	possibly means <i>to praise</i> , <i>to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
tôwl ^e dôth (תּוֹלְדוֹת) [pronounced <i>toh^e-DOTH</i>]	<i>generations</i> , <i>results</i> , <i>proceedings</i> , <i>genealogies</i> , <i>history</i> , <i>course of history</i> ; <i>origin</i> ; <i>families</i> ; <i>rac</i> es	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8435 BDB #410
lâmed (ל) [pronounced <i>l^e</i>]	<i>to</i> , <i>for</i> , <i>towards</i> ; <i>in (with) regards to</i> ; <i>with reference to</i> , <i>as to</i> , <i>concerning</i> ; <i>belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family</i> , <i>clan</i> , <i>tribe</i> , <i>sub-tribe</i> , <i>class (of people)</i> , <i>species [genus, kind] [of animals]</i> , or <i>sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced <i>l^e</i>]	<i>to</i> , <i>for</i> , <i>towards</i> ; <i>in (with) regards to</i> ; <i>with reference to</i> , <i>as to</i> , <i>concerning</i> ; <i>belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house</i> , <i>residence</i> ; <i>household</i> , <i>habitation</i> as well as <i>inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers</i> , <i>ancestors</i> , both as the <i>heads of households</i> , <i>clans</i> or <i>tribes</i> ; <i>founders</i> , <i>civil leaders</i> , <i>military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in</i> , <i>into</i> , <i>through</i> ; <i>at</i> , <i>by</i> , <i>near</i> , <i>on</i> , <i>upon</i> ; <i>with</i> , <i>before</i> , <i>against</i> ; <i>by means of</i> ; <i>among</i> ; <i>within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִסְפָּר) [pronounced <i>mis^e-FAWR</i>]	<i>number</i> , <i>counted</i> , <i>numerical total</i> ; <i>a recounting</i> , <i>a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name</i> , <i>reputation</i> , <i>character</i> ; <i>fame</i> , <i>glory</i> ; <i>celebrated</i> ; <i>renown</i> ; possibly <i>memorial</i> , <i>monument</i>	masculine plural noun	Strong's #8034 BDB #1027
min (מִן) [pronounced <i>min</i>]	<i>from</i> , <i>off</i> , <i>out from</i> , <i>of</i> , <i>out of</i> , <i>away from</i> ; <i>some of</i> ; <i>on account of</i> , <i>since</i> , <i>than</i> , <i>more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֵּן) [pronounced <i>bane</i>]	<i>son</i> , <i>descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'es ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797

Numbers 1:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מַלְאָה) [pronounced mawg ^e - LAW]	higher, upward (s), taller, higher [than]; farther; more, onward	adverb with hê local	Strong's #4605 BDB #751
Bible Hub presents this has having a 3 rd person feminine singular suffix.			
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of, any; some have translated, all manner of	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	going [coming] out, going [coming] forth; rising	Qal active participle; masculine singular construct	Strong's #3318 BDB #422
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	army, war, or warfare	masculine plural noun	Strong's #6635 BDB #838

Translation: Regarding the sons of Judah: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war,...

Judah was numbered next.

Judah was the fourth-born son. His tribe had become quite large, despite its meager beginnings.

Numbers 1:27			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census	masculine plural, Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	staff, branch, scepter, rod; branch; tribe	masculine singular construct	Strong's #4294 BDB #641
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo- DAW]	possibly means to praise, to be praised; and is transliterated Judah	masculine proper noun/location	Strong's #3063 BDB #397

Numbers 1:27			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ar ^e bâ'âh (הָעֶבְרָא) [pronounced <i>ahr^e-baw-GAW</i>]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shib ^e 'îym (שִׁבְעִים) [pronounced <i>shir^bv-GEEM</i>]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
'elep ^h (אֶלֶף) [pronounced <i>EH-lef</i>]	<i>a thousand, a family [unit], a clan; (500?); a military unit; a division</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shishshâ ^h (שֵׁשׁ) [pronounced <i>shish-SHAW</i>]	<i>six</i>	feminine form of numeral; feminine singular construct	Strong's #8337 BDB #995
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: ...their being contacted [as members of] the tribe of Judah, [their total population being] seventy-four thousand, six hundred.

There were 74,600 military age men in Judah.

Numbers 1:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e sâkâr (יִסְשָׁכָר) [pronounced <i>yis^e-saw-AWR</i>]	<i>he will bring a reward; there is recompense; transliterated Issachar</i>	masculine singular proper noun	Strong's #3485 BDB #441
tôwl ^e dôth (תּוֹלְדוֹת) [pronounced <i>tohl^e-DOTH</i>]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8435 BDB #410
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Numbers 1:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced mish-paw-KHAWH]	family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced l ^e]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced aw ^b -VOOTH]	fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפָּה) [pronounced mis ^e -FAWR]	number, counted, numerical total; a recounting, a narration	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine plural noun	Strong's #8034 BDB #1027
min (מִן) [pronounced min]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
bên (בֵּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
'es ^e rîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	twenty	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מֵעַל) [pronounced mawg ^e -LAW]	higher, upward (s), taller, higher [than]; farther; more, onward	adverb with hê local	Strong's #4605 BDB #751
Bible Hub presents this has having a 3 rd person feminine singular suffix.			
kôl (כֹּל) [pronounced koh]	every, each, all of, all; any of, any; some have translated, all manner of	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Numbers 1:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	going [coming] out, going [coming] forth; rising	Qal active participle; masculine singular construct	Strong's #3318 BDB #422
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	army, war, or warfare	masculine plural noun	Strong's #6635 BDB #838

Translation: Regarding the sons of Issachar: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war,...

Issachar is named next. A census was done with them.

The NASB renders this as: Of the sons of Issachar, their genealogical registration by their families, by their father's households, according to the number of names from twenty years old and upward, whoever was able to go out to war.

Numbers 1:29

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census	masculine plural, Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced le ^e]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510
matteh (מַטֵּה) [pronounced maht-TEH]	staff, branch, scepter, rod; branch; tribe	masculine singular construct	Strong's #4294 BDB #641
Yis ^e sâkâr (יִשָּׂאֵר) [pronounced yis ^e -saw-AWR]	he will bring a reward; there is recompense; transliterated Issachar	masculine singular proper noun	Strong's #3485 BDB #441
'ar ^e bâ'âh (אַרְבָּעָה) [pronounced ar ^e -baw-GAW]	four	feminine singular noun; numeral	Strong's #702 BDB #916
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
châmeshîym (חֲמִשִּׁים) [pronounced khuh-mih-SHEEM]	fifty, fifties	plural numeral	Strong's #2572 BDB #332
'eleph (אֶלֶף) [pronounced EH-lef]	a thousand, a family [unit], a clan; (500?); a military unit; a division	masculine singular noun	Strong's #505 (and #504) BDB #48

Numbers 1:29			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'âh (אַרְבַּעַת) [pronounced <i>ahr^e-baw-GAW</i>]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: ...their being contacted [as members of] the tribe of Issachar, [their total population being] fifty-four thousand, four hundred.

Issachar had a male military population of 54,400.

Numbers 1:30			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Z ^e bûwlûn (זְבוּלוֹן) [pronounced <i>z^eb-oo-LOOM</i>]	<i>exalted, honored; transliterated Zebulun</i>	masculine singular proper noun	Strong's #2074 BDB #259
tôwl ^e dôth (תְּדוּלוֹת) [pronounced <i>tohl^e-DOTH</i>]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8435 BDB #410
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

Numbers 1:30			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âbôwth (אָבוֹת) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפָּה) [pronounced mis ^e -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun	Strong's #8034 BDB #1027
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'es ^e riym (עֶשְׂרִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מֵלָחָם) [pronounced maw ^g -LAW]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
Bible Hub presents this has having a 3 rd person feminine singular suffix.			
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>going [coming] out, going [coming] forth; rising</i>	Qal active participle; masculine singular construct	Strong's #3318 BDB #422
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	<i>army, war, or warfare</i>	masculine plural noun	Strong's #6635 BDB #838

Translation: Regarding the sons of Zebulun: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war,...

A census of Zebulun's tribe was taken.

Numbers 1:31			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Z ^e bûwlûn (זְבוּלוֹן) [pronounced z ^e b-oo-LOON]	<i>exalted, honored; transliterated Zebulun</i>	masculine singular proper noun	Strong's #2074 BDB #259
shib ^e âh (שִׁבְעָה) [pronounced shi ^b v ^e -ḠAW]	<i>seven</i>	numeral feminine noun	Strong's #7651 BDB #987 & #988
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
chāmishîym (חֲמִשִּׁים) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
'eleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit; a division</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'âh (אַרְבָּעָה) [pronounced ahr ^e -baw-ḠAW]	<i>four</i>	feminine singular noun; numeral; construct form	Strong's #702 BDB #916
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: ...their being contacted [as members of] the tribe of Zebulun, [their total population being] fifty-seven thousand, four hundred.

57,400 men of Zebulun were able to go to war.

Numbers 1:20–31 And [first] are the sons of Reuben, the firstborn of Israel: [these are] their generations regarding their families with respect to the house of their fathers, in a numbering of [their] names by a headcount, every male twenty years and older, any [of those able] to go out to war, their being contacted as [a member of] the tribe of Reuben, [their total population being] forty-six thousand, five hundred. Regarding the sons of Simeon: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a

numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Simeon, [their total population being] fifty-nine thousand, three hundred. Regarding the sons of Gad: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Gad, [their total population being] forty-five thousand, six hundred fifty. Regarding the sons of Judah: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Judah, [their total population being] seventy-four thousand, six hundred. Regarding the sons of Issachar: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Issachar, [their total population being] fifty-four thousand, four hundred. Regarding the sons of Zebulun: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Zebulun, [their total population being] fifty-seven thousand, four hundred. (Kukis mostly literal translation)

Numbers 1:20–31 First on this list are the sons of Reuben, as he was the firstborn of Israel. This is a census of the tribe of Reuben with respect to their generations, being numbered one by one being personally contacted in the home of their fathers. The total adult male population of the tribe of Reuben is 46,500. The census taken of the tribe of Simeon went as follows: every adult son of the tribe of Simeon was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Simeon is 59,300. The census taken of the tribe of Gad went as follows: every adult son of the tribe of Gad was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Gad is 45,650. The census taken of the tribe of Judah went as follows: every adult son of the tribe of Judah was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Judah is 74,600. The census taken of the tribe of Issachar went as follows: every adult son of the tribe of Issachar was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Issachar is 54,400. The census taken of the tribe of Zebulun went as follows: every adult son of the tribe of Zebulun was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Zebulun is 57,400. (Kukis paraphrase)

To sons of Joseph, to sons of Ephraim, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Ephraim forty a thousand and five hundreds. To sons of Manasseh, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Manasseh two and thirty a thousand and two hundred.

Numbers
1:32–35

Regarding the sons of Joseph, regarding the sons of Ephraim: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Ephraim, [their total population being] forty thousand, five hundred. Regarding the sons of Manasseh: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Manasseh, [their total population being] thirty-two thousand, two hundred.

The census taken of the tribe of Ephraim (a son of Joseph) went as follows: every adult son of the tribe of Ephraim was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Ephraim is 40,500. The census taken of the tribe of Manasseh (the other son of Joseph) went as follows: every adult son of the tribe of Manasseh was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Manasseh is 32,200.

To sons of Benjamin, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Benjamin five and thirty a thousand and four hundreds. To sons of Dan, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Dan two and sixty a thousand and seven hundreds.

Numbers
1:36–39

Regarding the sons of Benjamin: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Benjamin, [their total population being] thirty-five thousand, four hundred. Regarding the sons of Dan: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Dan, [their total population being] sixty-two thousand, seven hundred.

The census taken of the tribe of Benjamin went as follows: every adult son of the tribe of Benjamin was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Benjamin is 35,400. The census taken of the tribe of Dan went as follows: every adult son of the tribe of Dan was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Dan is 62,700.

To sons of Asher, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Asher forty a thousand and five hundreds. Sons of Naphtali, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Naphtali three and fifty a thousand and four hundreds.

Numbers
1:40–43

Regarding the sons of Asher: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Asher, [their total population being] forty thousand, five hundred. The sons of Naphtali: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Naphtali, [their total population being] fifty-three thousand, four hundred.

The census taken of the tribe of Asher went as follows: every adult son of the tribe of Asher was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Asher is 40,500. The census taken of the tribe of Naphtali went as follows: every adult son of the tribe of Naphtali was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Naphtali is 53,400.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

To sons of Joseph, to sons of Ephraim, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Ephraim forty a thousand and five hundreds. To sons of Manasseh, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Manasseh two and thirty a thousand and two hundred. To sons of Benjamin, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Benjamin five and thirty a thousand and four hundreds. To sons of Dan, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Dan two and sixty a thousand and seven hundreds. To sons of Asher, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Asher forty a thousand and five hundreds. Sons of Naphtali, their generations to their families to a house of their fathers, visiting him in a numbering of names, to their heads, every male from a son of twenty a year and higher, all going out to war, their being visited to a tribe of Naphtali three and fifty a thousand and four hundreds.

Dead Sea Scrolls
Jerusalem targum

Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Of the sons of Joseph, namely, of the sons of Ephraim, by the generations and families and houses of their kindreds, were reckoned up by the names of every one, from twenty years old and upward, all that were able to go forth to war, Forty thousand five hundred. Moreover of the sons of Manasses, by the generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that could go forth to war, Thirty-two thousand two hundred. Of the sons of Benjamin, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war, Thirty-five thousand four hundred. Of the sons of Dan, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war, Sixty-two thousand seven hundred. Of the sons of Aser, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war, Forty-one thousand and five hundred. Of the sons of Nephtali, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, were able to go forth to war, Fifty-three thousand four hundred.
Aramaic ESV of Peshitta	Of the children of Yoseph, of the children of Ephraim, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; those who were numbered of them, of the tribe of Ephraim, were forty thousand five hundred. Of the children of Manasseh, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; those who were numbered of them, of the tribe of Manasseh, were thirty-two thousand two hundred. Of the children of Benyamin, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war; those who were numbered of them, of the tribe of Benyamin, were thirty-five thousand four hundred. Of the children of Dan, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go forth to war; those who were numbered of them, of the tribe of Dan, were sixty-two thousand seven hundred. Of the children of Asher, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go forth to war; those who were numbered of them, of the tribe of Asher, were forty-one thousand five hundred.

Of the children of Naphtali, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go forth to war; those who were numbered of them, of the tribe of Naphtali, were fifty-three thousand four hundred.

Original Aramaic Psalms .
 V. Alexander's Aramaic T. .
 Plain English Aramaic Bible .
 Lamsa's Peshitta (Syriac) .
 Samaritan Pentateuch .
 Updated Brenton (Greek)

For the sons of Joseph, the sons of Ephraim, according to their families, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, everyone that goes out with the army, the numbering of them of the tribe of Ephraim was forty thousand five hundred.

For the sons of Manasseh according to their families, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, everyone that goes out with the army, the numbering of them of the tribe of Manasseh was thirty-two thousand two hundred.

For the sons of Benjamin according to their families, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, everyone that goes forth with the army, the numbering of them of the tribe of Benjamin was thirty-five thousand four hundred.

For the sons of Dan according to their families, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, everyone that goes forth with the army, the numbering of them of the tribe of Dan was sixty-two thousand seven hundred.

For the sons of Asher according to their families, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, everyone that goes forth with the army, the numbering of them of the tribe of Asher was forty-one thousand five hundred.

For the sons of Naphtali according to their families, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, everyone who goes forth with the army, the numbering of them of the tribe of Naphtali was fifty-three thousand four hundred.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English The generations of the sons of Joseph were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;
 Forty thousand, five hundred of the tribe of Ephraim were numbered.

The generations of the sons of Manasseh were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;

Thirty-two thousand, two hundred of the tribe of Manasseh were numbered.

The generations of the sons of Benjamin were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;

Thirty-five thousand, four hundred of the tribe of Benjamin were numbered.

The generations of the sons of Dan were numbered by their families and their fathers' houses, every male of twenty years and over who was able to go to war;

Sixty-two thousand, seven hundred of the tribe of Dan were numbered.

The generations of the sons of Asher were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;

Forty-one thousand, five hundred of the tribe of Asher were numbered.

The generations of the sons of Naphtali were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;

Fifty-three thousand, four hundred of the tribe of Naphtali were numbered.

Easy English

Easy-to-Read Version—2008

The tribe of Ephraim was counted. (Ephraim was Joseph's son.) The names of all the men who were 20 years old or older and able to serve in the army were listed. They were listed with their families and family groups. The total number of men counted from the tribe of Ephraim was 40,500. The tribe of Manasseh was counted. (Manasseh was also Joseph's son.) The names of all the men who were 20 years old or older and able to serve in the army were listed. They were listed with their families and family groups. The total number of men counted from the tribe of Manasseh was 32,200. The tribe of Benjamin was counted. The names of all the men who were 20 years old or older and able to serve in the army were listed. They were listed with their families and family groups. The total number of men counted from the tribe of Benjamin was 35,400. The tribe of Dan was counted. The names of all the men who were 20 years old or older and able to serve in the army were listed. They were listed with their families and family groups. The total number of men counted from the tribe of Dan was 62,700. The tribe of Asher was counted. The names of all the men who were 20 years old or older and able to serve in the army were listed. They were listed with their families and family groups. The total number of men counted from the tribe of Asher was 41,500. The tribe of Naphtali was counted. The names of all the men who were 20 years old or older and able to serve in the army were listed. They were listed by name with their families and family groups. The total number of men counted from the tribe of Naphtali was 53,400.

God's Word™

The roster of families and households for the descendants of Joseph—those from Ephraim—listed the men by name who were at least 20 years old and eligible for military duty. The total for the tribe of Ephraim was 40,500.

The roster of families and households for the descendants of Manasseh listed the men by name who were at least 20 years old and eligible for military duty. The total for the tribe of Manasseh was 32,200.

The roster of families and households for the descendants of Benjamin listed the men by name who were at least 20 years old and eligible for military duty. The total for the tribe of Benjamin was 35,400.

The roster of families and households for the descendants of Dan listed the men by name who were at least 20 years old and eligible for military duty. The total for the tribe of Dan was 62,700.

The roster of families and households for the descendants of Asher listed the men by name who were at least 20 years old and eligible for military duty. The total for the tribe of Asher was 41,500.

The roster of families and households for the descendants of Naphtali listed the men by name who were at least 20 years old and eligible for military duty. The total for the tribe of Naphtali was 53,400.

Good News Bible (TEV)

The men twenty years old or older who were fit for military service were registered by name according to clan and family, beginning with the tribe of Reuben, Jacob's oldest son. The totals were as follows:

Tribe	Number	
Ephraim	40,500	
Manasseh	32,200	
Benjamin	35,400	
Dan	62,700	
Asher	41,500	
Naphtali	53,400	
Total:	603,550	This is vv. 20, 32–46 in the Good News Bible.

The Message

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Names of God Bible

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NIRV

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New Simplified Bible

There were 40,500 men from the tribe of Ephraim who were at least twenty years old and were able to fight in battles. They were listed by their names, their clans, and their family groups.

There were 32,200 men from the tribe of Manasseh who were at least twenty years old and were able to fight in battles. They were listed by their names, their clans, and their family groups.

There were 35,400 men from the tribe of Benjamin who were at least twenty years old and were able to fight in battles. They were listed by their names, their clans, and their family groups.

There were 62,700 men from the tribe of Dan who were at least twenty years old and were able to fight in battles. They were listed by their names, their clans, and their family groups.

There were 41,500 men from the tribe of Asher who were at least twenty years old and were able to fight in battles. They were listed by their names, their clans, and their family groups.

There were 53,400 men from the tribe of Naphtali who were at least twenty years old and were able to fight in battles. They were listed by their names, their clans, and their family groups.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

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Contemporary English V.

The number of men from each tribe who were at least twenty years old and strong enough to fight in Israel's army was as follows: 46,500 from Reuben, the oldest son of Jacob, 59,300 from Simeon, 45,650 from Gad, 74,600 from Judah, 54,400 from Issachar, 57,400 from Zebulun, 40,500 from Ephraim, 32,200 from Manasseh, 35,400 from Benjamin, 62,700 from Dan, 41,500 from Asher, 53,400 from Naphtali. The total number of men registered by Moses, Aaron, and the twelve leaders was 603,550. Vv. 20–43 in the CEV.

The Living Bible

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New Berkeley Version

.

New Life Version

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New Living Translation

.

The Passion Translation

.

Unfolding Bible Simplified .

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .

Of the children of Joseph, of the children of Ephraim, by their generations, by their families, by the house of their fathers, by the number of the names, from a son of twenty years and upward, all who were able to go out in the host. 33 Those visited of the tribe of Ephraim, forty thousand, five hundred.

Of the children of Manasseh by their generations, by their families, by the house of their fathers, by the number of the names, from a son of twenty years and upward, all who were able to go out in the host.

Those visited of the tribe of Manasseh, thirty-two thousand, two hundred.

Of the children of Benjamin, by their generations, by their families, by the house of their fathers, by the number of the names, from a son of twenty years and upward, all who were able to go out in the host:

Those visited of the tribe of Benjamin, thirty-five thousand, four hundred.

Of the children of Dan by their generations, by their families, by the house of their fathers, by the number of the names, from a son of twenty years and upward, all who were able to go out in the host:

Those visited of the tribe of Dan, sixty-two thousand, seven hundred.

Of the children of Asher, by their generations, by their families, by the house of their fathers, by the number of the names, from a son of twenty years and upward, all who were able to go out in the host:

Those visited of the tribe of Asher, forty-one thousand, five hundred.

Of the children of Naphtali by their generations, by their families, by the house of their fathers, by the number of the names, from a son of twenty years and upward, all who were able to go out in the host:

Those visited of the tribe of Naphtali, fifty-three thousand, four hundred.

International Standard V

The genealogies of Joseph's descendants were recorded individually according to their tribes and ancestral houses, as were the names of all the men 20 years and above who could serve in the army. Those registered with the tribe of Joseph numbered 40,500.

The genealogies of Manasseh's descendants were recorded individually according to their tribes and ancestral houses, as were the names of all the men 20 years and above who could serve in the army. Those registered with the tribe of Manasseh numbered 32,200.

The genealogies of Benjamin's descendants were recorded individually according to their tribes and ancestral houses, as were the names of all the men 20 years and above who could serve in the army. Those registered with the tribe of Benjamin numbered 35,400.

When the tribe of Naphtali had been listed by clans and families, the names of all the males of twenty years and over, able to give military service, were recorded one by one. The total of these for the tribe of Naphtali was 53,400.

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .
 Tree of Life Version .

From the sons of Joseph—the sons of Ephraim (their generations according to their families, to their ancestral households, by count of the names of all those 20 years old and upward going out with the army), those numbered from the tribe of Ephraim were 40,500.

From the sons of Manasseh (their generations according to their families, their ancestral households, by number of the names of those 20 years old and upward going out with the army), those counted from the tribe of Manasseh were 32,200.

From the sons of Benjamin (their generations by their families, their ancestral households, by number of the names of every one 20 years old and upward going out with the army), those numbered from the tribe of Benjamin were 35,400.

From the sons of Dan, their generations by their families their ancestral households, by number of everyone 20 years old and upward who would go out with the army, those numbered from the tribe of Dan were 62,700.

From the sons of Asher (their generations by their families, their ancestral households, by number everyone 20 years old and upward who could go out with the army), those counted from the tribe of Asher were 41,500.

From the sons of Naphtali (their generations by their families, their ancestral households, by number everyone 20 years old and upward who would go out with the army), those counted from the tribe of Naphtali were 53,400.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .
 Awful Scroll Bible .

Of the sons of Joseph, the descendents of their clan, by the house of their father, the number of names of the male heads, of the twenty years old sons and upward, they that are to be going out to war: those being reviewed of the branch of Ephraim, are forty thousand, and five hundred.

Of the sons of Manasseh, the descendents of their clan, by the house of their father, the number of names of the male heads, of the twenty years old sons and upward, they that are to be going out to war: those being reviewed of the branch of Manasseh, are thirty and two thousand, and two hundred.

Of the sons of Benjamin, the descendents of their clan, by the house of their father, the number of names of the male heads, of the twenty years old sons and upward, they that are to be going out to war: those being reviewed of the branch of Benjamin, are thirty and five thousand, and four hundred.

Of the sons of Dan, the descendents of their clan, by the house of their father, the number of names of the male heads, of the twenty years old sons and upward, they

that are to be going out to war: those being reviewed of the branch of Dan, are sixty and two thousand, and seven hundred.

Of the sons of Asher, the descendents of their clan, by the house of their father, the number of names of the male heads, of the twenty years old sons and upward, they that are to be going out to war: those being reviewed of the branch of Asher, are forty and one thousand, and five hundred.

Of the sons of Naphtali, the descendents of their clan, by the house of their father, the number of names of the male heads, of the twenty years old sons and upward, they that are to be going out to war: those being reviewed of the branch of Naphtali, are fifty and three thousand, and four hundred.

Concordant Literal Version

For the sons of Joseph: for the sons of Ephraim, according to their genealogical records by their families, by their fathers' house with the number of names, from twenty years old and upward, everyone going forth with the militia host, their mustered ones for the stock of Ephraim were forty thousand five hundred.

For the sons of Manasseh, according to their genealogical records by their families, by their fathers' house with the number of names, from twenty years old and upward, everyone going forth with the militia host, their mustered ones for the stock of Manasseh were thirty-two thousand two hundred.

For the sons of Benjamin, according to their genealogical records by their families, by their fathers' house with the number of names from twenty years old and upward, everyone going forth with the militia host, their mustered ones for the stock of Benjamin were thirty-five thousand four hundred.

For the sons of Dan, according to their genealogical records by their families, by their fathers' house with the number of names, from twenty years old and upward, everyone going forth with the militia host, their mustered ones for the stock of Dan were sixty-two thousand seven hundred.

For the sons of Asher, according to their genealogical records by their families, by their fathers' house with the number of names, from twenty years old and upward, everyone going forth with the militia host, their mustered ones for the stock of Asher were forty-one thousand five hundred.

For the sons of Naphtali, according to their genealogical records by their families, by their fathers' house with the number of names, from twenty years old and upward, everyone going forth with the militia host, their mustered ones for the stock of Naphtali were fifty-three thousand four hundred.

exeGeses companion Bible

Of the sons of Yoseph:

of the sons of Ephrayim:

by their generations, by their families,
by the house of their fathers,
according to the number of the names,
sons of twenty years and upward,
all going to hostility;

their mustered of the rod of Ephrayim:
forty thousand and five hundred.

Of the sons of Menash Sheh:

by their generations, by their families,
by the house of their fathers,
according to the number of the names,
sons of twenty years and upward,
all going to hostility;

their mustered of the rod of Menash Sheh:
thirty-two thousand and two hundred.

Of the sons of Ben Yamin:

by their generations, by their families,
by the house of their fathers,

according to the number of the names,
 sons of twenty years and upward,
 all going to hostility;
 their mustered of the rod of Ben Yamin:
 thirty-five thousand and four hundred.

Of the sons of Dan:
 by their generations, by their families,
 by the house of their fathers,
 according to the number of the names,
 sons of twenty years and upward,
 all going to hostility;
 their mustered of the rod of Dan:
 sixty-two thousand and seven hundred.

Of the sons of Asher:
 by their generations, by their families,
 by the house of their fathers,
 according to the number of the names,
 sons of twenty years and upward,
 all going to hostility;
 their mustered of the rod of Asher:
 forty-one thousand and five hundred.

Of the sons of Naphtali:
 by their generations, by their families,
 by the house of their fathers,
 according to the number of the names,
 sons of twenty years and upward,
 all going forth to hostility;
 their mustered of the rod of Naphtali:
 fifty-three thousand and four hundred.

Orthodox Jewish Bible

Of the bnei Yosef, namely, of the bnei Ephrayim, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army); Those that were numbered of them, even of the tribe of Ephrayim, were forty thousand and five hundred.

Of the bnei Menasheh, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army); Those that were numbered of them, even of the tribe of Menasheh, were thirty and two thousand and two hundred.

Of the bnei Binyamin, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army); Those that were numbered of them, even of the tribe of Binyamin, were thirty and five thousand and four hundred.

Of the bnei Dan, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army); Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred.

Of the bnei Asher, by their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army); Those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred.

Of the bnei Naphtali, throughout their toldot, after their mishpekhoh, by the bais of their avot, according to the number of the shmot, from twenty years old and upward, all that were able-bodied to serve in tzava (army); Those that were numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

From the descendants of Joseph: from the descendants of Ephraim, their genealogies according to their clans, according to their families, [Literally "the house of their fathers"] according to the number of names, from those twenty years old [Literally "a son of twenty years"] and above, everyone who is able to go to war: those who were counted from the tribe of Ephraim were forty thousand five hundred.

From the descendants of Manasseh, their genealogies according to their clans, according to their families, [Literally "the house of their fathers"] according to the number of names, from those twenty years old [Literally "a son of twenty years"] and above, everyone who is able to go to war: those who were counted from the tribe of Manasseh were thirty-two thousand two hundred.

From the descendants of Benjamin, their genealogies according to their clans, according to their families, [Literally "the house of their fathers"] according to the number of names, from those twenty years old [Literally "a son of twenty years"] and above, everyone who is able to go to war: those who were counted from the tribe of Benjamin were thirty-five thousand four hundred.

From the descendants of Dan, their genealogies according to their clans, according to their families, [Literally "the house of their fathers"] according to the number of names, from those twenty years old [Literally "a son of twenty years"] and above, everyone who is able to go to war: those who were counted from the tribe of Dan were sixty-two thousand seven hundred.

From the descendants of Asher, their genealogies according to their clans, according to their families, [Literally "the house of their fathers"] according to the number of names, from those twenty years old [Literally "a son of twenty years"] and above, everyone who is able to go to war: those who were counted from the tribe of Asher were forty-one thousand five hundred.

From the descendants of Naphtali, their genealogies according to their clans, according to their families, [Literally "their fathers"] according to the number of names, from those twenty years old [Literally "a son of twenty years"] and above, everyone who is able to go to war: those who were counted from the tribe of Naphtali were fifty-three thousand four hundred.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

Ephraim

Among the sons of Joseph, for the descendants of Ephraim: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

The tally for the tribe of Ephraim was 40,500.

Manasseh

For the descendants of Manasseh: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

The tally for the tribe of Manasseh was 32,200.

Benjamin

For the descendants of Benjamin. According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

The tally for the tribe of Benjamin was 35,400.

Dan

For the descendants of Dan: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service

The tally for the tribe of Dan was 62,700.

Asher

For the descendants of Asher: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

The tally for the tribe of Asher was 41,500.

Naphtali

The descendants of Naphtali: According to the records of their paternal families, [this was] the number of names for males over 20 years old, all fit for service.

The tally for the tribe of Naphtali was 53,400.

The descendants

The word 'for' (le-) is omitted here (see Shaar HaPesukim; Adereth Eliahu).

NET Bible®

New American Bible (2011)

New Catholic Bible

Rotherham's *Emphasized B.*

<Of the sons of Joseph—^aOf the sons of Ephraim, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war;

such as were numbered of them, as belonging to the tribe of Ephraim> forty thousand, and five hundred. <Of the sons of Manasseh, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Manasseh> thirty-two thousand, and two hundred. <Of the sons of Benjamin, in their pedigrees— by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Benjamin> thirty-five thousand and four hundred.

<Of the sons of Dan, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Dan> sixty-two thousand, and seven hundred.

<Of the sons of Asher, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Asher> forty-one thousand, and five hundred.

<The^b sons of Naphtali, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Naphtali> fifty-three thousand, and four hundred.

^a This retention of the name of Joseph, and the ranging under it of two tribes, is noteworthy. Cp. verse 10; chap. xxvi. 28.

^b Some cod. (w. Sam., Sep., Syr. and Vul.) have: "Of the"— G.n.

those who were numbered of them, of the tribe of Dan, were sixty-two thousand and seven hundred.

Of the sons of Asher, their genealogy, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war, those who were numbered of them, of the tribe of Asher, were forty-one thousand and five hundred.

Of the sons of Naphtali, their genealogy, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war, those who were numbered of them, of the tribe of Naphtali, were fifty-three thousand and four hundred.

- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen's Translation .
- Revised Mechanical Trans.

To the sons of Yoseph, to the sons of Ephrayim, their birthings according to their clans, according to the house of their fathers, by the number of titles, from a son of twenty years and upward, all going out for the army. Their registered ones belonging to the branch of Ephrayim is forty thousand and five hundred. To the sons of Menasheh, their birthings according to their clans, according to the house of their fathers, by the number of titles, from a son of twenty years and upward, all going out for the army. Their registered ones belonging to the branch of Menasheh is thirty-two thousand and two hundred. To the sons of Binyamin, their birthings according to their clans, according to the house of their fathers, by the number of titles, from a son of twenty years and upward, all going out for the army. Their registered ones belonging to the branch of Binyamin is thirty-five thousand and four hundred. To the sons of Dan, their birthings according to their clans, according to the house of their fathers, by the number of titles, from a son of twenty years and upward, all going out for the army. Their registered ones belonging to the branch of Dan is sixty-two thousand and seven hundred. To the sons of Asher, their birthings according to their clans, according to the house of their fathers, by the number of titles, from a son of twenty years and upward, all going out for the army. Their registered ones belonging to the branch of Asher is forty-one thousand and five hundred. To the sons of Naphtali, their birthings according to their clans, according to the house of their fathers, by the number of titles, from a son of twenty years and upward, all going out for the army. Their registered ones belonging to the branch of Naphtali is fifty-three thousand and four hundred.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Bible Translation .
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

The gist of this passage:
32-43

Numbers 1:32			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^{ee}]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 1:32			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yôwçêph (יוֹסֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
ʿEph ^e rayim (אֶפְרַיִם) [pronounced <i>ef-RAH-yim</i>]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
tôwl ^e dôth (תּוֹלְדוֹת) [pronounced <i>toh^l-DOTH</i>]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8435 BDB #410
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʿâbôwth (אֲבוֹתָם) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפָּה) [pronounced <i>mis^e-FAWR</i>]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun	Strong's #8034 BDB #1027

Numbers 1:32			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘es ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מֵלָחָה) [pronounced <i>mawg^e-LAW</i>]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
Bible Hub presents this has having a 3 rd person feminine singular suffix.			
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>going [coming] out, going [coming] forth; rising</i>	Qal active participle; masculine singular construct	Strong's #3318 BDB #422
tsâbâ' (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, war, or warfare</i>	masculine plural noun	Strong's #6635 BDB #838

Translation: Regarding the sons of Joseph, regarding the sons of Ephraim: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war,...

Joseph received the double portion, so his sons made up two tribes in Israel. Ephraim had a census taken.

Note that Joseph's tribe is counted as two. Joseph, due to his great spiritual character, received the double portion normally afforded to Reuben, the firstborn. Furthermore, the tribe of Levi is not included in this census, so the double portion of Joseph gives us the magic number *twelve* for the number of tribes.

Numbers 1:33			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
ʿEph ^e rayim (עִפְרַיִם) [pronounced ef-RAH-yim]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
ʿar ^e bâ'îym (אַרְבָּעִים) [pronounced ar ^e -BAW-GEEM]	<i>forty</i>	undecidable plural noun	Strong's #705 BDB #917
ʿeleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit; a division</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חָמֵשׁ) [pronounced khaw-MAYSH]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: ...their being contacted [as members of] the tribe of Ephraim, [their total population being] forty thousand, five hundred.

Ephraim had 40,500 men over twenty who could go to war.

Numbers 1:34			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
M ^e nashsheh (מְנַשֵּׁה) [pronounced mehn-ahsh-SHEH]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586

Numbers 1:34

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tôwl ^e dôth (תּוֹלְדוֹת) [pronounced tohl ^e - DOTH]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8435 BDB #410
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced mish-paw- KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced aw ^b - VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפָּר) [pronounced mis ^e -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שָׁמָה) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun	Strong's #8034 BDB #1027
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'es ^e rîym (עֶשְׂרִים) [pronounced ges ^e - REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 1:34

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ma ^e lâh (מַלְאָה) [pronounced mawg ^e -LAW]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
Bible Hub presents this has having a 3 rd person feminine singular suffix.			
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>going [coming] out, going [coming] forth; rising</i>	Qal active participle; masculine singular construct	Strong's #3318 BDB #422
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	<i>army, war, or warfare</i>	masculine plural noun	Strong's #6635 BDB #838

Translation: Regarding the sons of Manasseh: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war,...

The other son of Joseph was Manasseh. This is his census.

Numbers 1:35

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
matteh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
M ^e nashsheh (מְנַשֵּׁה) [pronounced mehn-ahsh-SHEH]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e lôshîym (שְׁלֹשִׁים) [pronounced sh ^e low-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026

Numbers 1:35

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'eleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit; a division</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mâ'thayim (מֵאֵתַיִם) [pronounced maw-thah-YIM]	<i>two hundred</i>	feminine dual numeral (not certain about the spelling)	Strong's #3967 BDB #547

Translation: ...their being contacted [as members of] the tribe of Manasseh, [their total population being] thirty-two thousand, two hundred.

32,200 men were drafted into Israel's army from Manasseh.

The Septuagint's number is the same. Note that together, Joseph's children number 72,500, which is the second largest family (after Judah) and almost twice the size of some families, such as Benjamin and Reuben.

Numbers 1:36

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Bin ^e yâmin (בִּנְיָמִן) [pronounced bin-yaw-MIN]	<i>transliterated Benjamin, it means son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122
tôwl ^e dôth (תּוֹלְדוֹת) [pronounced tohl ^e -DOTH]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8435 BDB #410
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

Numbers 1:36			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âbôwth (אָבוֹת) [pronounced aw ^b - VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפָּה) [pronounced mis ^e -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun	Strong's #8034 BDB #1027
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'es ^e rîym (עֶשְׂרִים) [pronounced ges ^e - REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מֵלָחָם) [pronounced maw ^g - LAW]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
Bible Hub presents this has having a 3 rd person feminine singular suffix.			
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>going [coming] out, going [coming] forth; rising</i>	Qal active participle; masculine singular construct	Strong's #3318 BDB #422
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	<i>army, war, or warfare</i>	masculine plural noun	Strong's #6635 BDB #838

Translation: Regarding the sons of Benjamin: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war,...

You may recall that Benjamin was the baby of the family.

Numbers 1:37			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Bin ^e yâmin (בִּנְיָמִן) [pronounced bin-yaw-MIN]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122
châmêsh (חָמֵשׁ) [pronounced khaw-MAYSH]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e lôshîym (שְׁלֹשִׁים) [pronounced sh ^e low-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
'eleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit; a division</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'âh (אַרְבָּעָה) [pronounced ahr ^e -baw-ḤAW]	<i>four</i>	feminine singular noun; numeral; construct form	Strong's #702 BDB #916
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: ...their being contacted [as members of] the tribe of Benjamin, [their total population being] thirty-five thousand, four hundred.

Benjamin went to Egypt with the most or second most number of children. However, those descended from him are 35,400.

The Septuagint's number is the same. It is after this verse that the Septuagint inserts the tribe of Gad.

Numbers 1:38			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Dân (דָּן) [pronounced <i>dawn</i>]	<i>judge and is transliterated Dan</i>	masculine proper noun	Strong's #1835 BDB #192
tôwl ^e dôth (תְּדוּלוֹת) [pronounced <i>tohl^e-DOTH</i>]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8435 BDB #410
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפָּה) [pronounced <i>mis^e-FAWR</i>]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun	Strong's #8034 BDB #1027
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

Numbers 1:38			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘es ^e rîym (עֶשְׂרִים) [pronounced ges ^e - REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מֵלָה) [pronounced mawg ^e - LAW]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
Bible Hub presents this has having a 3 rd person feminine singular suffix.			
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>going [coming] out, going [coming] forth; rising</i>	Qal active participle; masculine singular construct	Strong's #3318 BDB #422
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	<i>army, war, or warfare</i>	masculine plural noun	Strong's #6635 BDB #838

Translation: Regarding the sons of Dan: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war,...

The order in which these tribes are listed is odd to me, but I do not discern the new order. Dan is the son of Jacob and Bilhah, who was Leah's maid.

Numbers 1:39			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Dân (דָּן) [pronounced dawn]	<i>judge and is transliterated Dan</i>	masculine proper noun	Strong's #1835 BDB #192

Numbers 1:39			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shishshîym (שִׁשְׁשִׁימ) [pronounced shish-SHEEM]	sixty	indeclinable plural noun	Strong's #8346 BDB #995
'eleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit; a division</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shib ^{ec} âh (שִׁבְעָה) [pronounced shi ^b v ^e -GAW]	seven	numeral feminine noun	Strong's #7651 BDB #987 & #988
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	hundreds	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: ...their being contacted [as members of] the tribe of Dan, [their total population being] sixty-two thousand, seven hundred.

Dan's tribe had a fairly healthy population of 62,700.

Numbers 1:40			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִימ) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Âshêr (אֲשֶׁר) [pronounced aw-SHARE]	<i>happiness; transliterated Asher</i>	masculine singular proper noun	Strong's #836 BDB #81
tôwl ^o dôth (תּוֹלְדוֹת) [pronounced tohl ^o -DOTH]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8435 BDB #410
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Numbers 1:40			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced mish-paw-KHAWH]	family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced l ^e]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced aw ^b -VOOTH]	fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפָּה) [pronounced mis ^e -FAWR]	number, counted, numerical total; a recounting, a narration	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine plural noun	Strong's #8034 BDB #1027
min (מִן) [pronounced min]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
bên (בֵּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
'es ^e rîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	twenty	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מֵעַל) [pronounced mawg ^e -LAW]	higher, upward (s), taller, higher [than]; farther; more, onward	adverb with hê local	Strong's #4605 BDB #751
Bible Hub presents this has having a 3 rd person feminine singular suffix.			
kôl (כֹּל) [pronounced koh]	every, each, all of, all; any of, any; some have translated, all manner of	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Numbers 1:40

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	going [coming] out, going [coming] forth; rising	Qal active participle; masculine singular construct	Strong's #3318 BDB #422
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	army, war, or warfare	masculine plural noun	Strong's #6635 BDB #838

Translation: Regarding the sons of Asher: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war,...

Asher was the son of Jacob and Zilpah, the maid of Rachel.

Numbers 1:41

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census	masculine plural, Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	staff, branch, scepter, rod; branch; tribe	masculine singular construct	Strong's #4294 BDB #641
'Âshêr (אֲשֵׁר) [pronounced aw-SHARE]	happiness; transliterated Asher	masculine singular proper noun	Strong's #836 BDB #81
'echâd (אֶחָד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	masculine singular numeral adjective	Strong's #259 BDB #25
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'îym (אַרְבָּעִים) [pronounced ar ^e -BAW-GEEM]	forty	undecidable plural noun	Strong's #705 BDB #917
'eleph (אֶלֶף) [pronounced EH-lef]	a thousand, a family [unit], a clan; (500?); a military unit; a division	masculine singular noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251

Numbers 1:41

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châmêsh (חַמֵּשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: ...their being contacted [as members of] the tribe of Asher, [their total population being] forty thousand, five hundred.

The tribe of Dan was 40,500.

Numbers 1:42

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
There is no lâmed preposition. I may not have caught all of the slight differences in every verse.			
Naph ^e tâlîy (נִפְתָּלִי) [pronounced <i>nahf^e-taw-EE</i>]	<i>wrestling; possibly cord, thread; twisted; transliterated Naphtali</i>	masculine singular proper noun	Strong's #5321 BDB #836
tôwl ^e dôth (תּוֹלְדוֹת) [pronounced <i>tohl^e-DOTH</i>]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8435 BDB #410
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹת) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Numbers 1:42			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפָּה) [pronounced mis ^e -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun	Strong's #8034 BDB #1027
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'es ^e rîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מֵלָחָה) [pronounced mawg ^e -LAW]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
Bible Hub presents this has having a 3 rd person feminine singular suffix.			
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>going [coming] out, going [coming] forth; rising</i>	Qal active participle; masculine singular construct	Strong's #3318 BDB #422
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	<i>army, war, or warfare</i>	masculine plural noun	Strong's #6635 BDB #838

Translation: The sons of Naphtali: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war,...

Naphtali was a son of Jacob and Bilhah (Leah's handmaid). Again, the order of tribes is inscrutable to me at this time.

Numbers 1:43			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Naph ^e tâlîy (נַפְתָּלִי) [pronounced nahf ^e -taw-EE]	<i>wrestling; possibly cord, thread; twisted; transliterated Naphtali</i>	masculine singular proper noun	Strong's #5321 BDB #836
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; feminine singular noun	Strong's #7969 BDB #1025
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
châmishîym (חֲמִשִּׁים) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
'eleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit; a division</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'âh (אַרְבָּעָה) [pronounced ah ^r ^e -baw-ḤAW]	<i>four</i>	feminine singular noun; numeral; construct form	Strong's #702 BDB #916
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: ...their being contacted [as members of] the tribe of Naphtali, [their total population being] fifty-three thousand, four hundred.

The tribe of Naphtali had 53,400 men who could go to war.

Numbers 1:32–43 Regarding the sons of Joseph, regarding the sons of Ephraim: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Ephraim, [their total population being] forty thousand, five hundred. Regarding the sons of Manasseh: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Manasseh,

[their total population being] thirty-two thousand, two hundred. Regarding the sons of Benjamin: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Benjamin, [their total population being] thirty-five thousand, four hundred. Regarding the sons of Dan: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Dan, [their total population being] sixty-two thousand, seven hundred. Regarding the sons of Asher: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Asher, [their total population being] forty thousand, five hundred. The sons of Naphtali: [these are] their generations regarding their families with respect to the house of their fathers, their being contacted for a numbering of [their] names by a headcount, every male [who is] twenty years or older, any [of those able] to go out to war, their being contacted [as members of] the tribe of Naphtali, [their total population being] fifty-three thousand, four hundred.

Numbers 1:32–43 The census taken of the tribe of Ephraim (a son of Joseph) went as follows: every adult son of the tribe of Ephraim was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Ephraim is 40,500. The census taken of the tribe of Manasseh (the other son of Joseph) went as follows: every adult son of the tribe of Manasseh was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Manasseh is 32,200. The census taken of the tribe of Benjamin went as follows: every adult son of the tribe of Benjamin was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Benjamin is 35,400. The census taken of the tribe of Dan went as follows: every adult son of the tribe of Dan was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Dan is 62,700. The census taken of the tribe of Asher went as follows: every adult son of the tribe of Asher was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Asher is 40,500. The census taken of the tribe of Naphtali went as follows: every adult son of the tribe of Naphtali was contacted personally, those who are twenty and older, in the family home, and numbered as men able to go to war. The total adult male population of the tribe of Naphtali is 53,400. (Kukis paraphrase)

These (things) being visited, which have visited Moses and Aaron and leaders of Israel, two-teen a man a man, one for a house of his fathers have been. And so is all visited ones, sons of Israel to a house of their fathers, from a son of twenty a year and higher, any going to war in Israel. And so are all visited ones, six hundreds a thousand and three thousands and five hundreds and fifty.

**Numbers
1:44–46**

Those who were numbered, whom Moses and Aaron and the princes of Israel have numbered, twelve men, each one for the house of his fathers has been. And so all the counted ones are sons of Israel with regards to the house of their fathers, from twenty years old and higher, any (one) going to war in Israel. And so all of the counted ones are six hundred three thousand, five hundred fifty.

Moses, Aaron and the twelve chosen princes oversaw the military census taking place among the Israelites, where this information was gotten by going from house to house. The ones counted are those males who are twenty years and older, who are able to go to war in Israel. The total of all such men is 603,550.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	These (things) being visited, which have visited Moses and Aaron and leaders of Israel, two-teen a man a man, one for a house of his fathers have been. And so is all visited ones, sons of Israel to a house of their fathers, from a son of twenty a year and higher, any going to war in Israel. And so are all visited ones, six hundreds a thousand and three thousands and five hundreds and fifty.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	These are they who were numbered by Moses and Aaron, and the twelve princes of Israel, every one by the houses of their kindreds. And the whole number of the children of Israel by their houses and families, from twenty years old and upward, that were able to go to war, Were six hundred and three thousand five hundred and fifty men.
Aramaic ESV of Peshitta	These are those who were numbered, whom Mosha and Aaron numbered, and the princes of Yisrael, being twelve men: they were each one for his fathers' house. So all those who were numbered of the B'nai Yisrael by their fathers' houses, from twenty years old and upward, all who were able to go out to war in Yisrael; even all those who were numbered were six hundred three thousand five hundred fifty.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	This is the numbering which Moses and Aaron and the rulers of Israel, being twelve men, conducted. There was a man for each tribe, they were according to the tribe of the houses of their family. And the whole numbering of the children of Israel with their army from twenty years old and upward, everyone that goes out to set himself in battle array in Israel, came to six hundred and three thousand, five hundred and fifty.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	These are they who were numbered by Moses and Aaron and by the twelve chiefs of Israel, one from every tribe. So all those who were numbered of the children of Israel, by their families, all those of twenty years old and over who were able to go to war, Were six hundred and three thousand, five hundred and fifty.
Easy English	.
Easy-to-Read Version–2008	Moses, Aaron, and the twelve leaders of Israel counted these men. (There was one leader from each tribe.) They counted every man who was 20 years old or older and able to serve in the army. Each man was listed with his family. The total number of men counted was 603,550 men.
God's Word™	Moses, Aaron, and the 12 leaders of Israel, each representing his own family, added up these totals. So the Israelites were registered by households. The grand total of men who were at least 20 years old and eligible for military duty was 603,550.

Good News Bible (TEV)	.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	That was the number of men from each tribe that Aaron and Moses and the twelve leaders of the tribes of Israel listed, along with the names of their clans. The total was 603,550 men.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	These were the men numbered by Moses and Aaron, with the assistance of the twelve leaders of Israel; each one representing his family. So all the Israelites twenty years of age or older who could serve in Israel's army were registered according to their families. And the total of those registered numbered 603,550.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	These are those visited, which Moses and Aaron and the princes of Israel visited, twelve men; each one was for the house of his fathers. So were all those visited of the children of Israel, by the house of their fathers, from a son of twenty years and upward, all who were able to go out in the host of Israel: All those who were visited were six hundred and three thousand, five hundred and fifty.
International Standard V	These individuals were the ones whom Moses and Aaron registered from the twelve leaders of Israel, each person from his ancestral house. Everyone was numbered from the descendants of Israel, from their ancestral houses, from all the men who were 20 years and above and who could serve in the army. The total of all those who were numbered was 603,550.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	.

Wikipedia Bible Project These are the accounted which Moses and Aaron counted, and the commanders of Israel twelve men; they were one man from his fathers house. And they were, all the accounted of the house of Israel, of their fathers house, from the age of twenty and up, all that fills the ranks in Israel. And they were, all those accounted for, six-hundred and three thousand five-hundred and fifty.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Such were the men registered by Moses, Aaron and the twelve leaders of Israel, each representing his tribe. Every man of Israel of twenty years and over, able to give military service, was counted according to his tribe. Altogether the full total was 603,550.

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures—2009 These were those registered, whom Mosheh and Aharon registered, with the leaders of Yisra'ël, twelve men, each one for his father's house. And all those that were registered of the children of Yisra'ël, by their fathers' houses, from twenty years old and above, everyone going out to the army in Yisra'ël, all those that were registered were six hundred and three thousand five hundred and fifty.

Tree of Life Version These were the ones numbered—Moses, Aaron and the princes of Israel counted them. Each of the twelve men represented his ancestral house. So all those counted from Bnei-Yisrael, according to their ancestral houses, from 20 years old and up—all able to go out with the army in Israel—all those who were counted totaled 603,550.

Weird English, ©18r English, Anachronistic English Translations:

Alpha & Omega Bible THIS IS THE NUMBERING WHICH MOSES AND AARON AND THE RULERS OF ISRAEL, BEING TWELVE MEN, CONDUCTED: THERE WAS A MAN FOR EACH TRIBE, THEY WERE ACCORDING TO THE TRIBE OF THE HOUSES OF THEIR FAMILY.
 AND THE WHOLE NUMBERING OF THE CHILDREN OF ISRAEL WITH THEIR HOST FROM TWENTY YEARS OLD AND UPWARD, EVERY ONE THAT GOES OUT TO SET HIMSELF IN BATTLE ARRAY IN ISRAEL, CAME TO SIX HUNDRED THOUSAND AND THREE THOUSAND AND FIVE HUNDRED AND FIFTY.

Awful Scroll Bible These are they being reviewed, that Moses and Aaron are to have reviewed of the chiefs, of Contends-with-he-mighty ten and two men of the house of each one of their fathers.
 Even those being reviewed of the sons of Contends-with-he-mighty by the houses of the fathers, the twenty years old sons and upward, that are to be going out to war in Contends-with-he-mighty
 and they being reviewed are six hundred thousand and three thousand, and five hundred, and fifty.

Concordant Literal Version	<p>These were the ones being mustered whom Moses, Aaron and the princes of Israel mustered, the twelve men, one each for his fathers' house.</p> <p>All the ones being mustered of the sons of Israel came to be by their fathers' house, from twenty years old and upward, everyone going forth with the militia host in Israel;"</p> <p>so all the ones being mustered came to be six hundred three thousand five hundred fifty.</p>
exeGeses companion Bible	<p>These are their mustered, whom Mosheh and Aharon mustered and the hierarchs of Yisra El, being twelve men: each man being for the house of his fathers. Thus are all those mustered of the sons of Yisra El, by the house of their fathers, sons of twenty years and upward, all in Yisra El going to hostility; even all their mustered: six hundred thousand and three thousand and five hundred and fifty.</p>
Orthodox Jewish Bible	<p>These are those that were numbered, which Moshe and Aharon numbered, and the nasiim (princes, rulers, exalted) of Yisroel, being shneym asar (twelve) men, each one representing the bais of his avot.</p> <p>So were all those that were numbered of the Bnei Yisroel, by the bais of their avot, from twenty years old and upward, all that were able-bodied to serve in tzava b'Yisroel (army in Yisrael);</p> <p>Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.</p>
Rotherham's <i>Emphasized B.</i>	<p> These are they who were numbered, whom Moses and Aaron, and the twelve princes of Israel did number, the princes acting each one for his ancestral house. So then all they who were numbered of the sons of Israel, by their ancestral houses,—from twenty years old, and upwards, every one able to go forth to war in Israel;</p> <p>so then all they who were numbered were six hundred and three thousand, and five hundred and fifty.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	<p>These are the ones counted whom Moses and Aaron mustered, [Or "counted," or "summoned," or "enrolled"] with the twelve leaders of Israel, each one from his family. [Literally "the house of his fathers"] So all those who were counted from the Israelites [Literally "sons/children of Israel"] according to their families, [Literally "the house of their fathers"] from those twenty years old [Literally "a son of twenty years"] and above, everyone in Israel who is able to go to war. All of the ones counted were six hundred and three thousand, five hundred and fifty.</p>
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<i>The Total</i>

These are the tallies made by Moses, Aaron, and the twelve men who were princes of Israel, one from each paternal family.

The tally of Israelites according to their paternal families [included] those over 20 years old, all fit for service.

The entire tally was 603,550.

603,550

The number is the same as that in Exodus 38:26. Some say that the population had stabilized, with deaths being approximately equal to the number of men celebrating their 20th birthday (Rashi on Exodus 30:15,16). According to others, age was determined by years beginning in Tishrei (Rosh HaShanah), and these were the same people counted in Exodus. From this we see that as long as the Tabernacle was being built, there were no deaths (Leach Tov). See Numbers 1:1, 1:2.

NET Bible® .
 New American Bible (2011) .
 New Catholic Bible .
 Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version .
 C. Thomson Updated OT .
 Charles Thomson OT . This was the review which Moses and Aaron, and the chiefs of Israel made. The chiefs were twelve, a man for every tribe. They were of the patriarchal houses of their respective tribes. And the whole review of the Israelites, comprehending their army from twenty years old and upwards, every one who went out to be marshalled in Israel, was six hundred and three thousand five hundred and fifty.

English Standard Version .
 Green's Literal Translation .
 Legacy Standard Bible .
 Literal Standard Version . These [are] those numbered, whom Moses numbered—Aaron also—and the princes of Israel, twelve men, each one has been [the representative] for the house of his fathers. And they are, all those numbered of the sons of Israel, by the house of their fathers, from a son of twenty years and upward, everyone going out to the host in Israel, indeed, all those numbered are six hundred thousand and three thousand and five hundred and fifty.

Modern English Version .
 Modern Literal Version 2020 . These are those who were numbered, whom Moses and Aaron numbered and the rulers of Israel, being twelve men. They were each one for his fathers' house. So all those who were numbered of the sons of Israel by their fathers' houses, from twenty years old and upward, all who were able to go forth to war in Israel, even all those who were numbered were six hundred three thousand and five hundred and fifty.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans. . These are the registered ones, which Mosheh registered, and Aharon and the captains of Yisra'eyl, twelve men, one man to the house of his fathers existed, and all the registered sons of Yisra'eyl existed, according to the house of their fathers, from a son of twenty years and upward, all going out for the army in Yisra'eyl, and all the registered ones existed, six hundred thousand, and three thousand, and five hundred and fifty,...

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

44-46

Numbers 1:44a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ēlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle	Strong's #6485 BDB #823
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	3 rd person masculine singular, Qal perfect	Strong's #6485 BDB #823
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahārôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
n ^o sîy'im (נְסִיִּים) [pronounced naw-SEEM]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural construct	Strong's #5387 BDB #672
Yis ^o râ'êl (יִסְרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: Those who were numbered, whom Moses and Aaron and the princes of Israel have numbered, ...
Moses, Aaron and the chosen princes oversaw the census taking in Israel.

Numbers 1:44b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
'âsâr (עָשָׂר) [pronounced ġaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
In Leviticus 17:3, <i>a man a man</i> is translated, <i>any man, whatever man, anyone; when a person</i> . The first translation is used about half the time.			
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal perfect	Strong's #1961 BDB #224

Translation: ...twelve men, each one for the house of his fathers has been.

There were specifically twelve men chosen to act as princes over this census. Each was responsible for his own tribe.

Numbers 1:44 Those who were numbered, whom Moses and Aaron and the princes of Israel have numbered, twelve men, each one for the house of his fathers has been. (Kukis mostly literal translation)

This is a testimonial to authority and organization, as we got an accurate census taken of over 600,000 men.

Numbers 1:45a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; construct form	Strong's #6485 BDB #823
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: [And so all the counted ones are sons of Israel with regards to the house of their fathers,...](#)

Those who are included in the census are the sons of Israel, determined by going into every home and taking a head count.

Numbers 1:45b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Numbers 1:45b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘es’rîym (עֶרְיִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma‘lâh (מֵלָחָה) [pronounced <i>mawg^e-LAW</i>]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
Bible Hub presents this has having a 3 rd person feminine singular suffix.			
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâtsâ’ (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>going [coming] out, going [coming] forth; rising</i>	Qal active participle; masculine singular construct	Strong's #3318 BDB #422
tsâbâ’ (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, war, or warfare</i>	masculine plural noun	Strong's #6635 BDB #838
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Yis’râ’êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...from twenty years old and higher, any (one) going to war in Israel.

Specifically, this was doing a total of all the males age twenty and up, taking place in a military draft.

Numbers 1:45 *And so all the counted ones are sons of Israel with regards to the house of their fathers, from twenty years old and higher, any (one) going to war in Israel.* (Kukis mostly literal translation)

By the numbers given, this tells us that they had a reasonable arithmetic system, not exactly based upon ten digits, but similar to that; furthermore, it should be obvious that they have rounded these numbers off to the nearest fifty men.

Numbers 1:46			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; construct form	Strong's #6485 BDB #823
shêsh (שֵׁשׁ) [pronounced shaysh]	six	masculine form of numeral	Strong's #8337 BDB #995
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	hundreds	feminine plural noun; numeral	Strong's #3967 BDB #547
'eleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit; a division</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; feminine singular noun	Strong's #7969 BDB #1025
'âlâpîhîym (אַלְפֵיַיִם) pronounced uh-law-FEEM]	<i>thousands, families; [military] units, divisions</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חָמֵשׁ) [pronounced khaw-MAYSH]	five	masculine singular numeral	Strong's #2568 BDB #331
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	hundreds	feminine plural construct; numeral	Strong's #3967 BDB #547
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 1:46			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chāmishîym (חמשים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332

Translation: And so all of the counted ones are six hundred three thousand, five hundred fifty. (Kukis mostly literal translation)

The total of all such men was 603,550.

Numbers 1:46 And so all of the counted ones are six hundred three thousand, five hundred fifty. (Kukis mostly literal translation)

This is the same number given in the Septuagint. The numbers given in the Massoretic text do add up to 603,550, whereas the numbers for the Septuagint do not. All of these men, except for Joshua and Caleb, will die in the desert. The total number of men conscripted for the army is mentioned here, in Num. 2:3–32 and Exodus 12:37, which reads Now the sons of Israel journeyed from Rameses to Succoth—about 600,000 men on foot aside from children. A more exact figure is named in Exodus 38:26, a portion of which is evidently an addendum to that passage. This indicates that every figure throughout these portions of Scripture became corrupted—including the codices—or that they stand unabashedly as simply a very large number of Israelites. Recall that Yahweh had made a promise to Abraham that his seed would be as the sand of the sea and the stars of the heavens—and since Abraham had but one son, God had to take up the slack somewhere.

Numbers 1:44–46 Those who were numbered, whom Moses and Aaron and the princes of Israel have numbered, twelve men, each one for the house of his fathers has been. And so all the counted ones are sons of Israel with regards to the house of their fathers, from twenty years old and higher, any (one) going to war in Israel. And so all of the counted ones are six hundred three thousand, five hundred fifty. (Kukis mostly literal translation)

Numbers 1:44–46 Moses, Aaron and the twelve chosen princes oversaw the military census taking place among the Israelites, where this information was gotten by going from house to house. The ones counted are those males who are twenty years and older, who are able to go to war in Israel. The total of all such men is 603,550. (Kukis paraphrase)

And the Levites, to a tribe of their fathers were not numbered in their midst. And so speaks Y^ehowah unto Moses, to say, “Surely a tribe of Levi you will not visit and his head you will not lift up in a midst of sons of Israel. And you, [even] you, will set over the Levites the Tent of the Testimony; and over all his manufactured goods and over all that to him. They, [even] they, will lift up the Tent and all his manufactured goods; and they, [even] they, will serve him and around the Tent they will camp.

Numbers
1:47–50

But the Levites, according to a tribe of their fathers, were not numbered in their midst. And so Y^ehowah speaks unto Moses, saying, “Surely you will not number [for the military draft] the tribe of Levi and you will not take their head count in the midst of the sons of Israel. Also you, [even] you, will set the Levites over the Tent of Testimony as well as over its furniture and all that [pertains to the tent]. They, [even] they, will lift up [to move] the Tent and all of its manufactured goods. Furthermore, they, [even] they, will serve [the Tent] and they will camp all around the Tent.

But the Levites were not to be subject to a census as a tribe of their fathers. In fact, Jehovah spoke to Moses and said to him, “Certainly, you will not take a census of the Levites; you will not take a head count of them for the purpose of military service. You will specifically assign to the Levites the responsibility of the Tent of Testimony. You will put them over the tent, over its furniture, and over all that pertains to the Tent. They will be the ones to disassemble and move the Tent and its manufactured goods when it needs to be moved. They will minister in the Tent and they will camp all around the Tent.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And the Levites, to a tribe of their fathers were not numbered in their midst. And so speaks Y ^e howah unto Moses, to say, “Surely a tribe of Levi you will not visit and his head you will not lift up in a midst of sons of Israel. And you, [even] you, will set over the Levites the Tent of the Testimony; and over all his manufactured goods and over all that to him. They, [even] they, will lift up the Tent and all his manufactured goods; and they, [even] they, will serve him and around the Tent they will camp.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But the Levites in the tribes of their families were not numbered with them. And the Lord spoke to Moses, saying: Number not the tribe of Levi, neither shalt thou put down the sum of them with the children of Israel: But appoint them over the tabernacle of the testimony, and all the vessels thereof, and whatsoever pertaineth to the ceremonies. They shall carry the tabernacle and all the furniture thereof: and they shall minister, and shall encamp round about the tabernacle.
Aramaic ESV of Peshitta	But the Levites after the tribe of their fathers were not numbered among them. For Mar-Yah spoke to Mosha, saying, "Only the tribe of Levi you shall not number, neither shall you take a census of them among the B'nai Yisrael; but appoint the Levites over the Tabernacle of the Testimony, and over all its furnishings, and over all that belongs to it. They shall carry the Tabernacle, and all its furnishings; and they shall take care of it, and shall encamp around it.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	But the Levites of the tribe of their family were not counted among the children of Israel. And the Lord spoke to Moses, saying, See, you shall not muster the tribe of Levi, and you shall not take their numbers, in the midst of the children of Israel. And you shall set the Levites over the tabernacle of witness, and over all its furniture, and over all things that are in it; and they shall do service in it, and they shall encamp round about the tabernacle.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But the Levites, of the tribe of their fathers, were not numbered among them. For the Lord said to Moses, Only the tribe of Levi is not to be numbered among the children of Israel, But to them you are to give the care of the Tent of meeting with its vessels and everything in it: they are to take up the Tent, and be responsible for everything to do with it, and put up their tents round it.
Easy English Easy-to-Read Version–2008	. The families from the tribe of Levi were not counted with the other Israelites. The LORD had told Moses: "Don't count the men from the tribe of Levi or include them with the other Israelites. Tell the Levites that they are responsible for the Tent of the Agreement. They must take care of that tent and everything that is with it. They must carry the Holy Tent and everything in it. They must make their camp around it and take care of it.
<i>God's Word</i> [™]	But the households from the tribe of Levi were not registered along with the other Israelites. The LORD had said to Moses, "Don't register the tribe of Levi or include them in the census with the other Israelites. Put the Levites in charge of the tent of God's words, including the equipment for the tent and everything else having to do with the tent. The Levites will carry the tent and all its equipment. They will take care of the tent and camp around it.
Good News Bible (TEV)	The Levites were not registered with the other tribes, because the LORD had said to Moses, "When you take a census of the men fit for military service, do not include the tribe of Levi. Instead, put the Levites in charge of the Tent of my presence and all its equipment. They shall carry it and its equipment, serve in it, and set up their camp around it.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	But those from the Levi tribe were not included because the LORD had said to Moses: When you count the Israelites, do not include those from the Levi tribe. Instead, give them the job of caring for the sacred tent, its furnishings, and the objects used for worship. They will camp around the tent, and whenever you move, they will take it down, carry it to the new camp, and set it up again. Anyone else who tries to go near it must be put to death. V. 51 is included for context.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	But this number did not include the names of the men of the tribe of Levi, because Yahweh had said to Moses, "When you count the men of the tribes of Israel, do not count the men in the tribe of Levi. Appoint the male descendants of Levi to take care of the sacred tent and the chest inside it that contains the tablets on which are written the Ten Commandments. They must also take care of the other things that are inside the tent. When you travel, they are the ones who must carry the sacred

tent and all the things that are inside it, and they must take care of it and set up their tents around it.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible . articles
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible

And the Levites after the tribe of their fathers were not visited among them, because Jehovah had spoken to Moses, saying, Only you shall not visit the tribe of Levi, nor lift the head count among the children of Israel;

And you shall visit to place the Levites over the tabernacle of testimony, and over all its implements, and over all things that belong to it; they shall bear the tabernacle, and all its implements; and they shall minister to it, and shall encamp around the tabernacle. See Note Exo 25;9-10 (which **note** has been placed in the **Addendum**).

International Standard V

Exemption of the Tribe of Levi from the Census

The descendants of Levi were not counted according to their ancestral houses because the Lord had ordered Moses: "Be sure not to number or count the tribe of Levi with the rest of the Israelis. Instead, appoint the descendants of Levi over the Tent of Meeting, all the vessels, and everything in it. They are to carry the tent and all the vessels in it. They are to attend to it and camp around it.

H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

But the Levites and their tribe were not included in the count. Yahweh spoke to Moses and said:

"Do not take any census of the Levites, or register them among the sons of Israel. You yourself must enlist the Levites to serve the Holy Tent of the Testimony and to look after its furnishings and its belongings. They are to carry the Holy Tent, and all its furnishings; they are to take care of it and set up their camp around it. 25—28

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures–2009	But the Lěwites were not registered among them by their fathers' tribe, because הוהי had spoken to Mosheh, saying, "Only the tribe of Lěwi you do not register, nor take a census of them among the children of Yisra'ěl. "Instead, appoint the Lěwites over the Dwelling Place of the Witness, over all its furnishings, and over all that belongs to it. They bear the Dwelling Place and all its furnishings, and they attend to it, and camp around the Dwelling Place.
Tree of Life Version	The Levites, however, were not counted by the tribe of their ancestors, for Adonai told Moses saying, "Definitely you are not to number the tribe of Levi, nor take the sum of them among Bnei-Yisrael. Instead, you are to appoint the Levites over the Tabernacle of the Testimony, over all its implements and all pertaining to it. They are to carry the Tabernacle and all its utensils, tend to it and camp around it.

Weird English, ©lde English, Anachronistic English Translations:

Alpha & Omega Bible	BUT THE LEVITES OF THE TRIBE OF THEIR FAMILY WERE NOT COUNTED AMONG THE CHILDREN OF ISRAEL. AND JESUS SPOKE TO MOSES, SAYING, SEE, YOU SHALL NOT MUSTER THE TRIBE OF LEVI, AND YOU SHALL NOT TAKE THEIR NUMBERS, IN THE MIDST OF THE CHILDREN OF ISRAEL. AND YOU WILL SET THE LEVITES OVER THE TABERNACLE OF WITNESS, AND OVER ALL ITS FURNITURE, AND OVER ALL THINGS THAT ARE IN IT; AND THEY SHALL DO SERVICE IN IT, AND THEY SHALL ENCAMP ROUND ABOUT THE TABERNACLE.
Awful Scroll Bible	The Levites, the branch of their fathers - are they to have been reviewed among them? Sustains To Become was speaking to Moses, to the intent: Was you to review the branch of Levi, even was you to take their sum, from among the sons of Contends-with-he-mighty - Be appointing the Levites over the dwelling place of the testimony, and of its implements they were to bear up, that of the dwelling place, and of its implements they were to minister, for the camp on around the dwelling place.
Concordant Literal Version	Yet the Levites, for the stock of their fathers, did not present themselves to be mustered in their midst;" for Yahweh had spoken to Moses, saying. Only the stock of Levi you shall not muster, and their sum you shall not obtain, in the midst of the sons of Israel. As for you, give the Levites supervision over the tabernacle of the testimony, over all its furnishings and over all which pertains to it. They themselves shall carry the tabernacle and all its furnishings; they shall minister to it, and around the tabernacle shall they encamp.
exeGeses companion Bible	But the Leviym by the rod of their fathers mustered not among them: for Yah Veh worded unto Mosheh, saying, Neither muster the rod of Levi, nor lift their heads among the sons of Yisra El: and the Leviym oversee over the tabernacle of witness and over all the instruments thereof and over all who belong to it:

they bear the tabernacle
and all the instruments thereof;
and they minister unto it
and encamp all around the tabernacle:...

Orthodox Jewish Bible

But the Levi'im after the tribe of their avot were not numbered among them. For Hashem had spoken unto Moshe saying, Only thou shalt not number the tribe of Levi, neither take the sum of them among the Bnei Yisrael; But thou shalt appoint the Levi'im over the Mishkan HaEdut and over all the vessels thereof, and over all things that belong to it; they shall bear the Mishkan, and all the vessels thereof; and they shall take care of it, and shall encamp round about the Mishkan.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

The Levites from their ancestors' [Or "fathers' "] tribe were not mustered [Or "counted," or "summoned," or "enrolled"] in their midst.

And Yahweh spoke to Moses, saying, "You will not muster [Or "count," or "summon," or "enroll"] the tribe of Levi, and you will not take a census of [Literally "Lift up the head of"] them in the midst of the Israelites. [Literally "sons/children of Israel"] You will appoint [Or "count," or "summon," or "enroll"] them over the tabernacle of the testimony, [Other modern translations read "tabernacle of the covenant"] over all its vessels, and over all that belongs to it. They will carry the tabernacle and all its vessels, and they will care for it; and they will camp around the tabernacle.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

The Levites

God spoke to Moses, saying:

Do not take a tally or census of the Levites together with the [other] Israelites.

Put the Levites in charge of the Tabernacle of Testimony, all its furniture, and everything pertaining to it.

They shall carry the Tabernacle and all its furniture, and they will serve in it. They shall [therefore] camp around the Tabernacle.

Tabernacle of Testimony

See Exodus 38:21. From this it appears that one of the main functions of the Tabernacle was to hold the Tablets of Testimony.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

But ||the Levites^c by the tribe of their fathers|| were not numbered in their midst. For Yahweh spake unto Moses, saying:

Only' <the tribe of Levi> shalt thou not number, nor <the sum of them> shalt thou reckon up,— in the midst of the sons of Israel. But do ||thou thyself|| put the Levites in charge over the habitation of the testimony, and over all the furniture thereof, and over all that pertaineth thereto, ||they|| shall bear the habitation, and all the furniture thereof, and ||they|| shall attend thereupon; and <round about the habitation> shall they encamp.

° Much is said of the Levites in this Book; see chap. iii. 6.

Literal, almost word-for-word, renderings:

A Faithful Version	. the sum
C. Thomson Updated OT	.
Charles Thomson OT	But the Levites of the tribe of their father's house, were not reviewed among the Israelites: for the Lord had spoken to Moses, saying, See that thou review not the tribe of Levi, nor take an account of them among the children of Israel. But thou shalt set the Levites over the tabernacle of the testimony, and over all the utensils thereof, and over all the things which are in it. They shall carry the tabernacle, and all its utensils, and they shall minister therein, and encamp about the tabernacle.
Context Group Version	But the Levites after the tribe of their fathers were not numbered among them. For YHWH spoke to Moses, saying, Only the tribe of Levi you shall not number, neither shall you take the sum of them among the sons of Israel; but you appoint the Levites over the tabernacle of the testimony, and over all the furniture, and over all that belongs to it: they shall carry the tabernacle, and all the furniture; and they shall minister to it, and shall encamp round about the tabernacle.
English Standard Version	But the Levites were not listed along with them by their ancestral tribe. For the LORD spoke to Moses, saying, "Only the tribe of Levi you shall not list, and you shall not take a census of them among the people of Israel. But appoint the Levites over the tabernacle of the testimony, and over all its furnishings, and over all that belongs to it. They are to carry the tabernacle and all its furnishings, and they shall take care of it and shall camp around the tabernacle.
Green's Literal Translation	. heads
Legacy Standard Bible	.
Literal Standard Version	And the Levites, for the tribe of their fathers, have not numbered themselves in their midst, seeing YHWH speaks to Moses, saying, "Only the tribe of Levi you do not number, and you do not take up their census in the midst of the sons of Israel; and you, appoint the Levites over the Dwelling Place of the Testimony, and over all its vessels, and over all that it has; they carry the Dwelling Place, and all its vessels, and they serve it; and they encamp around the Dwelling Place.
Modern English Version	.
Modern Literal Version 2020	But the Levites according to the tribe of their fathers were not numbered among them. For Jehovah spoke to Moses, saying, Only the tribe of Levi you will not number, neither will you take the total of them among the sons of Israel, but appoint you the Levites over the tabernacle of the testimony and over all the furniture of it and over all that belongs to it. They will bear the tabernacle and all the furniture of it and they will minister to it and will encamp all around the tabernacle.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and the ones of Lewi, according to the branch of their fathers, they did not register themselves in their midst, and YHWH spoke to Mosheh saying, surely, the branch of Lewi will not register their head, you will not lift up in the midst of the sons of Yisra'eyl, and you will make the ones of Lewi register by the dwelling place of the evidence, and by all his utensils, and by all that belongs to him, they, they will lift up the dwelling and all his utensils, and they, they will administer him and they will camp all around the dwelling,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	But the Levites were not numbered among them by their fathers' tribe; for Jehovah had spoken to Moses, saying: Only the tribe of Levi you shall not number, nor take

a head count of them among the sons of Israel; but you shall appoint the Levites over the tabernacle of the Testimony, over all its furnishings, and over all things that belong to it; they shall carry the tabernacle and all its furnishings; they shall serve for it and camp around the tabernacle.

Webster's Bible Translation .
World English Bible .
Young's Literal Translation .
Young's Updated LT .

The gist of this passage:

47-50

Numbers 1:47			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
L ^e vîyyim (לְוִיִּים) [pronounced <i>l^e-vee-YIM</i>]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
'âbôwth (אֲבוֹתָם) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>to be numbered; to number</i>	3 rd person plural, Hithpael perfect	Strong's #6485 BDB #823
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּוְכֵם) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #8432 BDB #1063

With the bēyth preposition, tâvek^e can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled תוֹכְבֵם. With the 1st person plural suffix, it means *in our midst*. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*. With the 3rd person masculine plural suffix, it can mean *in their midst, among them*.

Translation: But the Levites, according to a tribe of their fathers, were not numbered in their midst.

The Levites were not to be numbered as the other tribes. This numbering was specifically to draft the theof-age males of the other tribes into Israel's army.

Numbers 1:47 **But the Levites, according to a tribe of their fathers, were not numbered in their midst.** (Kukis mostly literal translation)

This is the first place where we will see that God will treat the Levite differently than the other tribes. This was not the case in the book of Leviticus. The general responsibilities of the Levites will be stated in Num. 3:6: **"Bring the tribe of Levi near and set them before Aaron the priest, that they may serve him."**

Numbers 1:48			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: **And so Y^ehowah speaks unto Moses, saying,...**

Therefore, God spoke to Moses about this.

Just as in the Book of Leviticus, Yahweh speaks directly to Moses. In the book of Numbers, also a neglected book of the Bible, this particular phrase or one like it occurs over 150 times in 20 different ways. As the NIV Study Bible says, from Num. 1:1 to the last verse, Num. 36:13, this book is filled with direct quotations from God spoken to Moses.

Numbers 1:49a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ak ^e (אָכ) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but; nevertheless</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Lêvîy (לְוִי) [pronounced lay-VEE]	<i>joined to, attached; garland, crown; and is transliterated Levi</i>	masculine singular, proper noun	Strong's #3878 BDB #532
lô' (לֹא אוֹל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	2 nd person masculine singular, Qal imperfect	Strong's #6485 BDB #823

Translation: ...“Surely you will not number [for the military draft] the tribe of Levi...

Although Moses and Aaron were in charge of the census, they were not to have the same personal contact with the tribe of Levi. They were to have other responsibilities in Israel.

Numbers 1:49b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, אוּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
rô'sh (רֹאשׁ אוֹ שֵׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; head count, sum, census</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #7218 BDB #910
lô' (לֹא אוֹל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Numbers 1:49b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	2 nd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תָּוֶקְיָה. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִסְרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...and you will not take their head count in the midst of the sons of Israel.

Moses was not to take a headcount of the Levites for the purpose of the military draft.

Numbers 1:48–49 And so Y^ehowah speaks unto Moses, saying, “Surely you will not number [for the military draft] the tribe of Levi and you will not take their head count in the midst of the sons of Israel. (Kukis mostly literal translation)

The reason why God is numbering those in Israel, but not numbering the Levites is the Levites will not be involved in the war other than on a spiritual level. The other sons of Israel were numbered because they will be going to war against the cancerous heathen in the land.

Numbers 1:50a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to set over, to make overseer, to appoint an overseer; to commit, to entrust, to commit for care, to deposit; to appoint, to set, to make</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #6485 BDB #823

Numbers 1:50a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
L ^e vîyyim (לְוִיִּם) [pronounced <i>l^e-vee-YIM</i>]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532
'al (אֲל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular construct	Strong's #4908 BDB #1015
'êdûwth (עֲדוּת) [pronounced <i>gay-DOOTH</i>]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

Translation: Also you, [even] you, will set the Levites over the Tent of Testimony...

The Levites will be placed over the Tabernacle, also known as the Tent of Testimony.

Numbers 1:50b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'al (אֲל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
k ^e lîy (כֵּלִי) [pronounced <i>k^elee</i>]	<i>hand-made or manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3627 BDB #479
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'al (אֲל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752

Numbers 1:50b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that.</i>			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition; with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...as well as over its furniture and all that [pertains to the tent].

The Levites were placed over the furniture of the Tent and all that pertains to the Tent. This was their responsibility as a tribe.

Numbers 1:50c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hêmmâh (הֵמָּאָה) [pronounced <i>haym-mawh</i>]	<i>they, those; them, themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun	Strong's #1992 BDB #241
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect	Strong's #5375 BDB #669
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Numbers 1:50c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
k ^e lîy (יֵלֵךְ) [pronounced k ^e lee]	<i>hand-made or manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3627 BDB #479

Translation: They, [even] they, will lift up [to move] the Tent and all of its manufactured goods.

The Levites specifically would be the ones to dismantle the Tent and everything pertaining to the Tent, and then move it from point A to point B.

Numbers 1:50d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
shârath (תָּרַשׁ) [pronounced shaw-RAHTH]	<i>to serve, to minister; to attend</i>	3 rd person masculine plural, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #8334 BDB #1058
Interestingly enough, I don't think that this word occurred in the book of Leviticus.			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
çâbîyb (בִּיבֹס) [pronounced saw ^b -VEE ^b V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
chânah (חָנָה) [pronounced khaw-NAW]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333

Translation: Furthermore, they, [even] they, will serve [the Tent] and they will camp all around the Tent. (Kukis mostly literal translation)

It is their responsibility to minister in and around the Tent; and the tribe of Levi was to camp all around the Tent.

Numbers 1:50 Also you, [even] you, will set the Levites over the Tent of Testimony as well as over its furniture and all that [pertains to the tent]. They, [even] they, will lift up [to move] the Tent and all of its manufactured goods. Furthermore, they, [even] they, will serve [the Tent] and they will camp all around the Tent. (Kukis mostly literal translation)

As you will recall, the tabernacle was a temporary tent and the articles of furniture were all designed so that they could be carried. The Levites were the ones authorized by God to do the moving of the furniture. Their camping about the tabernacle was to guard it. Since the tables of the Law were kept inside the ark, which was inside the tabernacle, this structure became known as the tabernacle of the testimony.¹⁹ The Law was kept in the Ark of the covenant, and it would be reasonable to assume that Levites were also used to make copies of the Law, as well as to make copies of other documents and other literature.

Numbers 1:47–50 But the Levites, according to a tribe of their fathers, were not numbered in their midst. And so Y^howah speaks unto Moses, saying, “Surely you will not number [for the military draft] the tribe of Levi and you will not take their head count in the midst of the sons of Israel. Also you, [even] you, will set the Levites over the Tent of Testimony as well as over its furniture and all that [pertains to the tent]. They, [even] they, will lift up [to move] the Tent and all of its manufactured goods. Furthermore, they, [even] they, will serve [the Tent] and they will camp all around the Tent. (Kukis mostly literal translation)

Numbers 1:47–50 But the Levites were not to be subject to a census as a tribe of their fathers. In fact, Jehovah spoke to Moses and said to him, “Certainly, you will not take a census of the Levites; you will not take a head count of them for the purpose of military service. You will specifically assign to the Levites the responsibility of the Tent of Testimony. You will put them over the tent, over its furniture, and over all that pertains to the Tent. They will be the ones to disassemble and move the Tent and its manufactured goods when it needs to be moved. They will minister in the Tent and they will camp all around the Tent. (Kukis paraphrase)

In retrospect, it is clear that I should have placed v. 51 with the previous passage.

And in a pulling up (of stakes), the Tabernacle will cause to take him down the Levites and in a camping, the Tabernacle will cause to stand him up the Levites. And the stranger, the one coming near, will be executed. And have camped, sons of Israel, a man over his camp and a man over his standard to their army. And the Levites will camp around to a Tabernacle of the Testimony. And will not be rage upon a company of sons of Israel. And have kept (guarded) the Levites a guarding of a Tabernacle of Testimony.”

Numbers
1:51–53

And when the Tabernacle is to break camp and move out, the Levites will take it down; and when [they] set up camp, the Levites will cause it to be stood up [again]. And [if] a stranger comes near [to the Tabernacle], he will be executed. And [when] the sons of Israel camp, [there will be] a man over the camp and a man at the banner for their army. And the Levites will camp around the Tabernacle of Testimony. Therefore, rage will not be upon the company of the sons of Israel. And the Levites will keep the charge of the Tabernacle of Testimony.”

When Israel breaks camp to move out, the Levites will disassemble the Tabernacle and carry it to the new campsite. When the Israelites set up camp, then the Levites will be in charge of setting up the Tabernacle. If any stranger comes near to the Tabernacle, he will be executed. Whenever the sons of Israel bivouac, there will be one man over the camp and one man with the banner for their army. The Levites will encamp all around the Tabernacle of Testimony. Therefore, God will not bring His wrath against the people of Israel. And, at all time, the Levites will have the responsibility for the Tabernacle of Testimony.”

¹⁹ This can all be verified by Exodus 25:16, 21–22 26:33–34 31:18 32:15 34:29 40:20.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And in a pulling up (of stakes), the Tabernacle will cause to take him down the Levites and in a camping, the Tabernacle will cause to stand him up the Levites. And the stranger, the one coming near, will be executed. And have camped, sons of Israel, a man over his camp and a man over his standard to their army. And the Levites will camp around to a Tabernacle of the Testimony. And will not be rage upon a company of sons of Israel. And have kept (guarded) the Levites a guarding of a Tabernacle of Testimony."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	When you are to go forward, the Levites shall take down the tabernacle: when you are to camp, they shall set it up. What stranger soever cometh to it, shall be slain. And the children of Israel shall camp every man by his troops and bands and army. But the Levites shall pitch their tents round about the tabernacle, lest there come indignation upon the multitude of the children of Israel, and they shall keep watch, and guard the tabernacle of the testimony.
Aramaic ESV of Peshitta	When the Tabernacle is to move, the Levites shall take it down; and when the Tabernacle is to be set up, the Levites shall set it up. The stranger who comes near shall be put to death. The B'nai Yisrael shall pitch their tents, every man by his own camp, and every man by his own standard, according to their divisions. But the Levites shall encamp around the Tabernacle of the Testimony, that there may be no wrath on the congregation of the B'nai Yisrael: and the Levites shall be responsible for the Tabernacle of the Testimony."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And in removing the tabernacle, the Levites shall take it down, and in pitching the tabernacle they shall set it up: and let the stranger that advances to touch it die. And the children of Israel shall encamp, every man in his own order, and every man according to his company, with their army. But let the Levites encamp round about the tabernacle of witness fronting it, and so there shall be no sin among the children of Israel; and the Levites themselves shall keep the guard of the tabernacle of witness.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when the Tent of meeting goes forward, the Levites are to take it down; and when it is to be put up, they are to do it: any strange person who comes near it is to be put to death. The children of Israel are to put up their tents, every man in his tent-circle round his flag.
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But the tents of the Levites are to be round the Tent of meeting, so that wrath may not come on the children of Israel: the Tent of meeting is to be in the care of the Levites.

Easy English

Easy-to-Read Version–2008

.
Whenever the Holy Tent is moved, the Levites must do it. Whenever the Holy Tent is set up, the Levites must do it. They are the men who will take care of the Holy Tent. Anyone else who tries to take care of the tent must be killed. The Israelites will make their camps in separate divisions. Everyone must camp near their family flag. The Levites will set up their tents so that they surround the Tent of the Agreement. They will serve as guards and keep the people away from the Tent. This will protect the Israelites from the Lord's anger."

God's Word™

Good News Bible (TEV)

.
Whenever you move your camp, the Levites shall take the Tent down and set it up again at each new campsite. Anyone else who comes near the Tent shall be put to death. The rest of the Israelites shall set up camp, company by company, each man with his own group and under his own banner. But the Levites shall camp around the Tent to guard it, so that no one may come near and cause my anger to strike the community of Israel."

The Message

Names of God Bible

NIRV

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Contemporary English V.

.
When the tent has to be moved, the Levites will take it down. When we camp, they will set it up. Anyone else who comes near the tent will be put to death.
"The other Israelites will camp with each family in its own area under its own flag. The Levites will camp all around the tent of God's words. In this way the LORD won't be angry with the community of Israel. So the Levites will be in charge of the tent of God's words."

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

.
Whenever it is time for all of you to move to another location, the descendants of Levi are the ones who must dismantle the sacred tent. And when it is time to stop traveling, they are the ones who must set it up again. Any other person who goes near the sacred tent to do this work must be executed. The people of each Israelite tribe must set up their tents in their own area, and they must set up a flag that represents their tribe. But the male descendants of Levi must set up their tents around the sacred tent in order to protect the other Israelite people from being punished by Yahweh for coming close to the sacred tent. The descendants of Levi are the ones who must stand around the sacred tent to guard it."

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Common English Bible

New Advent (Knox) Bible

Translation for Translators

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Whenever the tabernacle is to move, the Levites are to take it down, and whenever it is to be pitched, the Levites are to set it up. Any outsider who goes near it must be put to death. The Israelites are to camp by their divisions, each man in his own camp and under his own family banner. But the Levites are to camp around the Tabernacle of the Testimony and watch over it, so that no wrath shall fall on the Israelite congregation. So the Levites are responsible for the Tabernacle of the Testimony."
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And when the tabernacle is to be pulled up, the Levites shall take it down, and when the tabernacle is to be pitched, the Levites shall set it up; and the stranger who comes near shall be put to death. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own flag, by their hosts. And the Levites shall pitch around the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel; and the Levites shall hedge about the guard duty of the tabernacle of testimony.
International Standard V	Whenever the tent is ready for travel, the descendants of Levi are to take it down. "When it's time to encamp, the descendants of Levi are to set it up. Any unauthorized person [Lit. stranger] who approaches it is to be executed. Then the Israelis are to encamp around the tent, [The Heb. lacks around the tent] arranged according to their company and the standard of their army. But the descendants of Levi are to encamp on all sides of the Tent of Meeting so that divine wrath won't fall on the congregation of Israel. [Lit. sons of Israel] The descendants of Levi are to take care of the Tent of Meeting."
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	When the tabernacle is to move to another place, the Levites must take it down. When the tabernacle is to be set up, the Levites must set it up. Any stranger who comes near the tabernacle must be killed. When the people of Israel set up their tents, each man must do so near the banner that belongs to his armed group. However, the Levites must set up their tents around the tabernacle of the covenant decrees so that my anger does not come upon the people of Israel. The Levites must care for the tabernacle of the covenant decrees."
Urim-Thummim Version	And when the Tabernacle is to be pulled up, the Levites will take it down and when the Tabernacle is to be pitched, the Levites will set it up and the foreigner that approaches it will be executed. And the children of Israel will pitch their tents, every man by his own tribal camp, and every man by his own standard, throughout their hosts. But the Levites will surround the Tabernacle of Testimony, so that there is no anger of Elohim upon the company of the Israelites, and the Levites will guard the functions of the Tabernacle of Testimony.
Wikipedia Bible Project	And in the dwelling's journey, the Levites will dismantle it. And when the dwelling camps, the Levites will erect it. And the stranger who approaches will be put to death. And the sons of Israel camped, each man to his encampment, over his flag, in their ranks. And the Levites camped around the dwelling of the testimony, and there was

no foaming against the congregation of the sons of Israel. And the Levites kept the guard of the dwelling of the testimony.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Whenever the Holy Tent is to be moved, the Levites shall take it down; whenever the Holy Tent is to be set up again, they shall do this. Any layman coming near it must be put to death.

The sons of Israel are to set up their tents in formation, each man with his own group and under his own banner. But the Levites are to set up their tents around the Holy Tent of the Testimony, lest God's anger fall on the whole community of Israel. The Levites will take care of the Holy Tent of the Testimony."
18:3

New American Bible (2011) .
The Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
exeGesés companion Bible .
Hebraic Roots Bible .
Kaplan Translation .
The Scriptures—2009 .

"And when the Dwelling Place is to go forward, the Levites take it down. And when the Dwelling Place is to be set up, the Levites set it up. And the stranger who comes near is put to death.

"And the children of Yisra'el shall pitch their tents, everyone by his own camp, everyone by his own banner, according to their divisions, but let the Levites camp around the Dwelling Place of the Witness, so that there be no wrath on the congregation of the children of Yisra'el. And the Levites shall guard the duty of the Dwelling Place of the Witness."

Tree of Life Version

Whenever the Tabernacle sets out, the Levites are to dismantle it, and whenever the Tabernacle is pitched, the Levites are to set it up. But the commoner who comes near to it must be put to death.

Bnei-Yisrael will encamp, each man with his own camp, each with his own standard, according to their own divisions. The Levites are to camp around the Tabernacle of the Testimony, so that there will be no wrath unleashed on the community of Bnei-Yisrael. So the Levites are to maintain care of the Tabernacle of the Testimony.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND IN REMOVING THE TABERNACLE, THE LEVITES SHALL TAKE IT DOWN, AND IN PITCHING THE TABERNACLE THEY SHALL SET IT UP: AND LET THE STRANGER THAT ADVANCES TO TOUCH IT DIE.

AND THE CHILDREN OF ISRAEL SHALL ENCAMP, EVERY MAN IN HIS OWN ORDER, AND EVERY MAN ACCORDING TO HIS COMPANY, WITH THEIR HOST.

BUT LET THE LEVITES ENCAMP ROUND ABOUT THE TABERNACLE OF WITNESS FRONTING IT, AND SO THERE SHALL BE NO SIN AMONG THE CHILDREN OF ISRAEL; AND THE LEVITES THEMSELVES SHALL KEEP THE GUARD OF THE TABERNACLE OF WITNESS.

Awful Scroll Bible	<p>As the dwelling place is to be pulled up, the Levites were to take it down, and as the dwelling place is to be encamped, the Levites were to set it up. He being a stranger that is to draw near was to die.</p> <p>The sons of Contends-with-he-mighty are to have encamped their tents, each his encampment and each the banner of his host.</p> <p>The Levites were to encamp, on around the dwelling place of the testimony - is there to be resent in the assembly, of the sons of Contends-with-he-mighty The Levites are to have kept, the functions of the dwelling place of the testimony.</p>
Concordant Literal Version	<p>When the tabernacle is to journey the Levites shall take it down; and when the tabernacle is to encamp the Levites shall set it up. But any alien who comes near shall be put to death.</p> <p>The sons of Israel will encamp by their militia hosts, each man on his campsite and each under his standard. Yet the Levites shall encamp around the tabernacle of the testimony so that no wrath may come on the congregation of the sons of Israel. The Levites will keep guard of the tabernacle of the testimony.</p>
exeGesés companion Bible	<p>...and when the tabernacle pulls stakes, the Leviym lower it: and when the tabernacle encamps, the Leviym raise it: and deathify the stranger who approaches. And the sons of Yisra El encamp - every man by his own camp and every man by his own banner throughout their hosts: and the Leviym encamp all around the tabernacle of witness, that no rage become upon the witness of the sons of Yisra El: and the Leviym guard the guard of the tabernacle of witness:...</p>
Orthodox Jewish Bible	<p>And when the Mishkan setteth forward, the Levi'im shall take it down; and when the Mishkan is to be pitched, the Levi'im shall set it up; and the zar (stranger, outsider, unauthorized party) that cometh nigh shall be put to death.</p> <p>And the Bnei Yisroel shall pitch their tents, every man by his own machaneh (camp), and every man by his own degel (standard, banner), throughout their tzva'ot (hosts).</p> <p>But the Levi'im shall encamp around the Mishkan HaEdut, that there be no ketzef (wrath) fall upon the Adat Bnei Yisroel; and the Levi'im shall be shomer mishmeret (watch the watch, attend to, keep the charge, the reverence) of the Mishkan HaEdut.</p>
Rotherham's <i>Emphasized B.</i>	<p>And <when the habitation is to set forward> the Levites shall take it down, and <when the habitation is to be pitched> the Levites shall set it up,—but the stranger that draweth near shall be put to death.</p> <p>So then the sons of Israel shall pitch their tents,— every man near his own camp, and every man near his own standard, by their hosts; but the Levites shall pitch their tents round about the habitation of the testimony, that there be no wrath upon the assembly of the sons of Israel,—so shall the Levites keep the watch of the habitation of the testimony.</p>

Expanded/Embellished Bibles:

The Amplified Bible .
The Expanded Bible .
Kretzmann's Commentary

Lexham English Bible	And when the tabernacle is set out, the Levites will take it down, [Literally “lower it”] and when encamping the tabernacle the Levites will set it up; the stranger [Or “outsider”] that approaches it will be put to death. The Israelites [Literally “sons/children of Israel”] will encamp, each in their own camp, and each by their [Hebrew “his” or “its”] own banner according to their divisions. But the Levites will encamp around the tabernacle of the testimony, [Other modern translations read “tabernacle of the covenant”] and there will not be wrath on the community of the Israelites; [Literally “sons/children of Israel”] and the Levites will keep the requirements of the tabernacle of the testimony.” [Other modern translations read “tabernacle of the covenant”]
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	When the Tabernacle is moved, the Levites shall take it down, and when it is to remain in one place, they shall set it up. Any non-Levite who participates shall die. When the Israelites camp, each individual shall be in his own camp, each one designated by the banner for its division. The Levites, however, shall camp around the Tabernacle of Testimony, so that there will not be any divine anger directed against the Israelites. It shall be the Levites who safeguard the trust of the Tabernacle of Testimony. participates (Rashi). Literally, 'approaches', or 'comes close'.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham’s <i>Emphasized B.</i>	.

Literal, almost word-for-word, renderings:

A Faithful Version	. sets forth
C. Thomson Updated OT	.
Charles Thomson OT	And when the tabernacle is to remove, the Levites shall take it down; and when the tabernacle is to be pitched, they shall set it up. And if any of another family come near, let him be put to death. And when the Israelites encamp, every man in his station, and every man according to his command, with their army, let the Levites encamp before them, around the tabernacle of the testimony, that there may be no lapse committed by the children of Israel; and that the Levites themselves may guard the tabernacle of the testimony.
Context Group Version	And when the tabernacle sets forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that comes near shall be put to death. And the sons of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, according to their armies. But the Levites shall encamp round about the tabernacle of the testimony, that there be no retaliation on the congregation of the sons of Israel: and the Levites shall keep the charge of the tabernacle of the testimony.
English Standard Version	.
Green’s Literal Translation	.
Legacy Standard Bible	.

<p>Literal Standard Version</p> <p>Modern English Version</p> <p>Modern Literal Version 2020</p> <p>New American Standard B.</p> <p>New European Version</p> <p>New King James Version</p> <p>Niobi Study Bible</p> <p>Owen's Translation</p> <p>Revised Mechanical Trans.</p> <p>Updated Bible Version 2.17</p> <p>A Voice in the Wilderness</p> <p>Webster's Bible Translation</p> <p>World English Bible</p> <p>Young's Literal Translation</p> <p>Young's Updated LT</p>	<p>And in the journeying of the Dwelling Place, the Levites take it down, and in the encamping of the Dwelling Place, the Levites raise it up; and the stranger who is coming near is put to death.”</p> <p>And the sons of Israel have encamped, each by his camp, and each by his standard, by their hosts; and the Levites encamp around the Dwelling Place of the Testimony; and there is no wrath on the congregation of the sons of Israel, and the Levites have kept the charge of the Dwelling Place of the Testimony. Kukis note: Interestingly enough, the LSV ends the quote from God in v. 51. Vv. 52–54 simply describe what takes place after.</p> <p>And when the tabernacle sets forward, the Levites will take it down and when the tabernacle is to be pitched, the Levites will pull it up. And the stranger who comes near will be put to death.</p> <p>And the sons of Israel will pitch their tents, every man by his own camp and every man by his own banner, according to their armies. But the Levites will encamp all around the tabernacle of the testimony, that no wrath is upon the congregation of the sons of Israel. And the Levites will keep the charge of the tabernacle of the testimony.</p> <p>...and in the journeying, the ones of Lewi will make the dwelling go down, and in the camping of the dwelling, the ones of Lewi will make the dwelling rise, and the stranger inside will be killed, and the sons of Yisra'eyl will camp, each by his camp and each by his banner belonging to their armies, and the ones of Lewi will camp all around the dwelling of the evidence, and a splinter will not exist upon the company of the sons of Yisra'eyl, and the ones of Lewi will safeguard the charge of the dwelling of the evidence,...</p> <p>. responsible</p>
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The gist of this passage:
51-53

Numbers 1:51a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

When verbs in the infinitive construct are preceded by the bêyth preposition, b^e acts as a temporal conjunction; that is, *in their being created = when they were created* (Genesis 2:4); *in their being in the field = when they were in the field* (Genesis 4:8).²⁰

²⁰ *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*; Hendrickson, ©1979, pp. 90–91.

Numbers 1:51a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâṣa' (נָצַח) [pronounced naw-SAHṬ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	Qal infinitive construct	Strong's #5265 BDB #652
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3381 BDB #432
'êth (אֶת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
L ^e vîyyim (לְוִיִּם) [pronounced ^e -vee-YIM]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532

Translation: *And when the Tabernacle is to break camp and move out, the Levites will take it down;...*

The general meaning of this verse is easy, but how exactly to translate it is difficult. Maybe I should have kept it simple, *and when the Tabernacle is to be moved, then the Levites will take it down.*

The Levites are in complete charge of the Tabernacle.

Numbers 1:51b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

When verbs in the infinitive construct are preceded by the bêyth preposition, b^e acts as a temporal conjunction; that is, *in their being created* = *when they were created* (Genesis 2:4); *in their being in the field* = *when they were in the field* (Genesis 4:8).²¹

²¹ *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*; Hendrickson, ©1979, pp. 90–91.

Numbers 1:51b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chânah (חָנָה) [pronounced <i>khaw-NAW</i>]	<i>to bivouac, to camp, to encamp in</i> [or, <i>against</i>], <i>to set up camp; to lay</i> <i>siege to; to incline, to decline, to</i> <i>bend down</i>	Qal infinitive construct	Strong's #2583 BDB #333
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mîsh^e-</i> <i>KAWN</i>]	<i>residence, dwelling place,</i> <i>tabernacle, portable sanctuary, tent,</i> <i>abode; semi-permanent structure,</i> <i>semi-permanent tent, temporary</i> <i>dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
qûwm (קָוַם) [pronounced <i>koom</i>]	<i>to cause to raise up, to cause to</i> <i>stand, to establish, to fulfill; to</i> <i>uphold, to perform [a testimony, a</i> <i>vow, a commandment, a promise]</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #6965 BDB #877
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a</i> <i>direct object; occasionally to him,</i> <i>toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
L ^e vîyyim (לְוִיִּים) [pronounced <i>l^e-vee-YIM</i>]	<i>joined to, attached; garland, crown;</i> <i>and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532

Translation: ...and when [they] set up camp, the Levites will cause it to be stood up [again].

When the Israelites decide to make camp here or there or wherever, then the Levites will set up the Tabernacle for that new place.

Numbers 1:51c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
zûwr (זוּר) [pronounced <i>zoor</i>]	<i>a stranger, an alien; an enemy; of</i> <i>another family; a strange woman, an</i> <i>adulteress; strange children</i> <i>[bastards]; unlawful; another; new,</i> <i>unheard of; unauthorized person</i>	feminine singular, Qal active participle; with the definite article	Strong's #2114 BDB #266
Although Bible Hub refers to this as an adjective, it is, strictly speaking, a verb which acts as a substantive.			
qârab (בָּרַב) [pronounced <i>kaw-RA^{BV}</i>]	<i>the one coming near, the one who</i> <i>approaches, the one drawing near</i>	masculine singular, Qal active participle with the definite article	Strong #7126 BDB #897
In this form, qârab (בָּרַב) acts as a verbal adjective as well as a substantive.			

Numbers 1:51c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

Translation: And [if] a stranger comes near [to the Tabernacle], he will be executed.

Since the Levites are encamped all around the Tabernacle, it would be very difficult for a stranger to accidentally wander next to the Tabernacle.

Now, why would anyone with nefarious motives attempt to go near the Tabernacle? Within the Tabernacle was a fortune in gold. There was enough gold and silver in this Tabernacle to set up a kingdom. Therefore, if someone just meandered on by the Tabernacle, that would be very suspect and it was to be handled with an execution.

Numbers 1:51 And when the Tabernacle is to break camp and move out, the Levites will take it down; and when [they] set up camp, the Levites will cause it to be stood up [again]. And [if] a stranger comes near [to the Tabernacle], he will be executed. (Kukis mostly literal translation)

Here the specific responsibilities of the Levites is given; also, a prohibition of the contact of Gentiles with the tabernacle. In order to have fellowship with God, you must be born again. There is no relationship with God apart from being regenerated. In those days, that meant becoming a Jew. However, in this context, the stranger is anyone who is not a Levite. The Israelites, due to the holiness of God and their own natural depravity, could not approach the tabernacle except as specified in their sacrifices and offerings.

Numbers 1:52a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
chânah (חָנָה) [pronounced <i>khaw-NAW</i>]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 rd person masculine plural, Qal perfect	Strong's #2583 BDB #333
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Numbers 1:52a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
machāneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i>]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4264 BDB #334

Translation: And [when] the sons of Israel camp,...

I need to fix the translation

Chānah (חָנָה) [pronounced *khaw-NAW*] properly means *to incline*; it is used primarily *to pitch a tent, to encamp*. Strong's #2583 BDB #333. This word was used in the past three verses: the Levites were to encamp (Qal imperfect—the Qal is the normal stem of a verb and the imperfect looks at the action of the verb as unfinished or in progress) about the tabernacle; the tabernacle itself is *pitched (or, setup)* (Qal infinitive—the infinitive is similar to our infinitive where the verb is preceded by *to*); and the sons of Israel have pitched their tents (Qal perfect—the action is looked upon as one event or as an event or action having been completed) near their tribe, near the standard, or the flag of their tribe.

When the sons of Israel bivouacked anywhere...

Numbers 1:52b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
‘īysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
degel (דָּגֵל) [pronounced <i>DEH-gel</i>]	<i>a flag, standard, banner</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1714 BDB #186
Interestingly enough, this word occurs over ten times in Numbers and then just once elsewhere (in the Song of Solomon).			
lāmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 1:52b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	army, war, or warfare	masculine plural noun; with the 3 rd person masculine plural suffix	Strong's #6635 BDB #838

Translation: ...[there will be] a man over the camp and a man at the banner for their army.

There would be a man over the entire camp and a man at the banner or guide-on for their army.

Numbers 1:52 And [when] the sons of Israel camp, [there will be] a man over the camp and a man at the banner for their army. (Kukis mostly literal translation)

Numbers 1:53a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
L ^e vîyyim (לְוִיִּים) [pronounced l ^e -vee-YIM]	joined to, attached; garland, crown; and is transliterated Levites	plural gentilic adjective with the definite article	Strong's #3881 BDB #532
chânah (חָנָה) [pronounced khaw-NAW]	to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down	3 rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333
çâbîyb (בִּיבָב) [pronounced saw ^b -VEE ^B V]	around, surrounding, circuit, round about, encircle; all around; on every side	adverb/preposition	Strong's #5439 BDB #686
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510
Together, these probably have a specific meaning.			
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place	masculine singular construct	Strong's #4908 BDB #1015
‘êdûwth (תּוֹדָעַת) [pronounced gay-DOOTH]	a precept, law, revelation, testimony	feminine singular noun with the definite article	Strong's #5715 BDB #730

Translation: And the Levites will camp around the Tabernacle of Testimony.

Encamp is in the Qal imperfect. The Levites camping about the tabernacle are a protection that Yahweh does not bring His wrath down upon the Israelites. There is a play on words which we do not see in my English renderings; it could read: and the Levites will guard what is to be guarded; this is the Qal perfect of shâmar (שָׁמַר) [pronounced shaw-MAR], which means guard, keep, watch, preserve; Strong's #8104 BDB #1036. Then there is mish^emereth (מִשְׁמֶרֶת) [pronounced mish^e-MEH-reth] and it refers to something which someone has been given charge of or

responsibility for. It is that which is guarded or taken charge of. Strong's #4931 BDB #1038. God would designate only certain people to be able to have contact with the tabernacle; everyone else had to only observe.

The Levites were to camp all around the Tabernacle.

Numbers 1:53b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lô ³ (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
qetseph (קִצְפָּה) [pronounced <i>KEH-tsef</i>]	<i>used figuratively for rage, strife, anger, wrath</i>	masculine singular noun ¹	Strong's #7110 BDB #893
This is the first time this word is used in the Bible (there is another more common word for <i>wrath</i> which we have seen previously).			
‘al (לְעַ) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘êdâh (הִדָּעַ) [pronounced <i>gā-DAWH</i>]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ’êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: Therefore, rage will not be upon the company of the sons of Israel.

The careful following instructions insured that God would not bring His wrath against the people of Israel.

Numbers 1:53c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 1:53c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine plural, Qal perfect	Strong's #8104 BDB #1036
L ^e vîyyim (לְוִיִּים) [pronounced ^e -vee-YIM]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mish ^e mereth (מִשְׁמֶרֶת) [pronounced mish ^e -MEH-reth]	<i>custody, guard, the act of guarding, watch, being a watchman; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular construct	Strong's #4908 BDB #1015
'êdûwth (עֲדוּוֹת) [pronounced ^g ay-DOOTH]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

Translation: *And the Levites will keep the charge of the Tabernacle of Testimony.*" (Kukis mostly literal translation)

The Levites were in charge of all aspects of the Tabernacle.

Numbers 1:53 *And the Levites will camp around the Tabernacle of Testimony. Therefore, rage will not be upon the company of the sons of Israel. And the Levites will keep the charge of the Tabernacle of Testimony.*" (Kukis mostly literal translation)

Numbers 1:51–53 *And when the Tabernacle is to break camp and move out, the Levites will take it down; and when [they] set up camp, the Levites will cause it to be stood up [again]. And [if] a stranger comes near [to the Tabernacle], he will be executed. And [when] the sons of Israel camp, [there will be] a man over the camp and a man at the banner for their army. And the Levites will camp around the Tabernacle of Testimony. Therefore, rage will not be upon the company of the sons of Israel. And the Levites will keep the charge of the Tabernacle of Testimony.*" (Kukis mostly literal translation)

Numbers 1:51–53 *When Israel breaks camp to move out, the Levites will disassemble the Tabernacle and carry it to the new campsite. When the Israelites set up camp, then the Levites will be in charge of setting up the Tabernacle. If any stranger comes near to the Tabernacle, he will be executed. Whenever the sons of Israel bivouac, there will be one man over the camp and one man with the banner for their army. The Levites will encamp all around the Tabernacle of Testimony. Therefore, God will not bring His wrath against the people of Israel. And, at all time, the Levites will have the responsibility for the Tabernacle of Testimony.*" (Kukis paraphrase)

And so did sons of Israel. As all which commanded Y^ehowah Moses, so they did. Numbers 1:54 **And so the sons of Israel did. All that Y^ehowah commanded Moses, so they did.**

All of the commands given previously by God to Moses, the sons of Israel did.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so did sons of Israel. As all which commanded Y ^e howah Moses, so they did.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the children of Israel did according to all things which the Lord had commanded Moses.
Aramaic ESV of Peshitta	Thus the B'nai Yisrael did. According to all that Mar-Yah commanded Moshah, so they did.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the children of Israel did according to all that the Lord commanded Moses and Aaron, so did they.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So the children of Israel did as the Lord had given orders to Moses.
Easy English	.
Easy-to-Read Version–2008	The LORD had given these commandments to Moses. So the Israelites did everything he commanded.
<i>God's Word</i> TM	The Israelites did everything as the LORD commanded Moses.
Good News Bible (TEV)	So the people of Israel did everything that the LORD had commanded Moses.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.

The Passion Translation .
 Unfolding Bible Simplified So the Israelite people did everything just like Yahweh had commanded Moses.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible And the children of Israel did according to all that Jehovah commanded Moses, so they did.
 International Standard V The Israelis observed everything that the Lord had commanded Moses, doing exactly what they were told.
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text The people of Israel did all these things. They did everything that Yahweh commanded through Moses.
 Urim-Thummim Version The children of Israel instituted all that YHWH commanded Moses, accomplishing it all.
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The sons of Israel did exactly as Yahweh had commanded Moses.
 New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGesés companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation The Israelites did all that God commanded Moses, [and] they did it exactly.
 The Scriptures–2009 And the children of Yisra'ël did according to all that הוהי commanded Mosheh, so they did.
 Tree of Life Version So Bnei-Yisrael did—all that Adonai commanded Moses, so they did.

Weird English, ©198 English, Anachronistic English Translations:

Alpha & Omega Bible AND THE CHILDREN OF ISRAEL DID ACCORDING TO ALL THAT JESUS COMMANDED MOSES AND AARON, SO DID THEY.

Awful Scroll Bible	The sons of Contends-with-he-mighty were to effect, what Sustains To Become is to have laid charge to Moses, even are they to have effected them.
Concordant Literal Version	Thus the sons of Israel did according to all that Yahweh had instructed Moses; so they did.
exeGeses companion Bible	...- and the sons of Yisra El work according to all Yah Veh misvahed Mosheh - thus they work.
Orthodox Jewish Bible	And the Bnei Yisroel did according to all that Hashem commanded Moshe, so did they.
Rotherham's <i>Emphasized B.</i>	Thus did the sons of Israel,—<according to all that Yahweh commanded Moses> so did they.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	And the Israelites [Literally "sons/children of Israel"] did thus; they did everything that Yahweh commanded Moses.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	And when the Israelites had done according to all that the Lord commanded Moses, then the Lord spoke to Moses and Aaron, saying, Let the children of Israel encamp close to one another, by divisions, by standards, by the houses of their families, facing the tabernacle of the testimony. All around it the Israelites shall encamp. Numbers 2:1–2 are included for context.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And the sons of Israel do according to all that YHWH has commanded Moses; so they have done.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.

Revised Mechanical Trans.	...and the sons of Yisra'eyl will do everything just as YHWH directed Mosheh, so they did,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	Thus the children of Israel did. According to all that Yahweh commanded Moses, so they did.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Numbers 1:54a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^{er} â'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: And so the sons of Israel did.

The word for *do* is ‘âsâh (עָשָׂה) [pronounced *gaw-SAWH*] which means *to do, to make, to construct*. Strong's #6213 BDB #793. It is found twice in this verse, first in the Qal imperfect, which describes the individual responsibilities involved in obeying God's Word; and then it is in the Qal perfect which tells us that they had completed God's commands. Recall that they are only a year plus one month out of the land of Egypt and they have seen many miracles and they have seen the execution of several people. They Jews can handle obedience over a short term, but in the long haul, their old sin natures will win out and God will have to strike them down in the desert.

There were a number of commands issued by God to Moses in this chapter. The sons of Israel did what God commanded.

Numbers 1:54b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kôl (כֹּל) [pronounced koh/]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
K ^e kôl asher (כֹּל אֲשֶׁר) appears to mean <i>as all, according to all that, just as all that, just as, exactly as, exactly as all which.</i>			
tsâvâh (צִוָּה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾêth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
See v. 19a.			
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793

Translation: All that Y^ehowah commanded Moses, so they did. (Kukis mostly literal translation)

In fact, all that God commanded Moses, so the people did.

Numbers 1:54 And so the sons of Israel did. All that Y^ehowah commanded Moses, so they did. (Kukis mostly literal translation)

Numbers 1:54 All of the commands given previously by God to Moses, the sons of Israel did. (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Numbers 1 is in the Word of God

1. T
- 2.

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These are things which we learn while studying this particular chapter.

What We Learn from Numbers 1

1. T
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Numbers 1

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Numbers*.

Edersheim Summarizes Numbers 1

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how,

Edersheim Summarizes Numbers 1

having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Numbers exhibits, in a symbolical form, the doctrine of justification, and Part * that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Numbers 1-7) It next treats of the priesthood.

(Numbers 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Numbers 10:1-6) From the priesthood the sacred text passes to the worshippers. (Numbers 11-15) These must be clean - personally (11:1-47), in their family-life, (Numbers 12) and as a congregation. (Numbers 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Numbers 16) with which the first part of the book, concerning access to God, closes.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html accessed July 11, 2020.

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Addendum

These footnotes are referenced in [Numbers 1:3](#).

Footnotes from Numbers 1:3 (from the Christian Community Bible)

^{3a} 1:3, a son of. This phrase constantly occurs in the Bible. It is the word ben, which Hebrew word you find in so many names, like BenJamin, meaning son of my right hand, Gen 35:18. It comes from the verb banal, and means to build by binding together. The father and mother bind their ben, son, and batah, daughter to themselves to build up their house.

^{3b} 1:3 shall visit. God commanded Moses to visit, paqad, the children of Israel for the purpose of numbering them. When he visited each tribe the total numbers were recorded. Therefore most translations translate the word numbered, and that is not the meaning of the word. The word is paqad, which means to visit with a friendly or hostile intent, to oversee a particular work. The first place paqad appears is Gen 21:1 where Jehovah visited Sarah as He promised, and she conceived Isaac. God visited and supervised so that she conceived. He did not come for a social visit. He visited to fulfill His Word. Potiphar made Joseph the visitor over all his house, that is the one who visited everything under Potiphar, and supervised it to a successful conclusion. Joseph prophesied that God would certainly visit them after his death, Gen 50:24-25. God was not coming for a social visit. He visited Israel in Egypt to deliver them out of bondage, Ex 3:16; 4:31; 13:19. God visits the sin of the fathers on the children to the third and fourth generation of them who hate Him, Ex 20:5, etc. It is important to see the exact word so that you make the connection in thought in the real world of God. Zacharias declared that

Footnotes from Numbers 1:3 (from the Christian Community Bible)

God had visited His people in declaring to him in a vision that his son John would be the immediate forerunner of the Christ, Luk 1:68, etc. The word visit, rather than number, conveys the correct meaning. When you arrive at Num 3:40 you find this statement: And Jehovah said to Moses, Visit all the firstborn of the males of the children of Israel, sons of a new moon, and upward, and take the number of their names. If visit meant to number or count, God would not have said later in the same command, take the number of their names. It is here clearly shown that visit and number are not the same word. The first word in the sentence, paqad, is visit, and in the last phrase of the verse, take the number, are two words, nasa' micpar, which mean, take number, or take a count. Moses and Aaron had to visit each tribe to supervise the counting and recording of the correct numbers, and instruct the people why the visit and counting were necessary. You do not draft people into the army without some explanation and motivation. This shows the importance of the consistent translation of the actual meaning of the word, rather than interpreting the word to mean the end result. The end result of interpreting is what the believer does under the leadership of the Holy Spirit, after he has the exact word pictures the Holy Spirit gave in the original words. This is equipping the believer in the use of words which have God's impregnated specific patterns built into their nature like seeds that produce a specific plant.

This is found in Numbers 1 at this web address:

https://kukis.org/Translations/Christian_Community_Bible/04-Numbers-Large.pdf

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The reference for this footnote is [Numbers 1:50](#).

Footnote for Exodus 25:9, referred back to in Numbers 1:50 (the Heritage Bible)

25:9 the tabernacle, mishkan This is the first place in the Bible the word mishkan is used. It means any residence, and is used regularly for the residence of God. The Tabernacle was also constantly called ohel, a tent, and mishkan, a tabernacle. The word temple is heykal, found first in 1 Sam 1:9 referring to a semi-permanent building used to house the ark of the covenant before the days of Solomon. In Exodus 27:21 it is first called ha ohel mowed, the tent of appointed meeting. It is translated tabernacle of the congregation in the KJV, but it is not the tabernacle of the congregation. The congregation of Israel never came inside the tabernacle. The men of Israel came into the courtyard, but only God and His priests ever entered the holy place in the tabernacle, and only God and His head priest ever entered the holy of holies, and the head priest entered there only once a year on the day of atonement. It was God's dwelling place continuously. So it was not the tabernacle of the congregation. Mowed does not mean congregation. Mowed means appointed meeting place, the one between God and His people through their representative, God's priest. From Exo 27:21 the tabernacle is constantly called ha ohel mowed. In Exodus 38:21 it is first called the tabernacle of the testimony, ha mishkan ha eduwth, referring to God's written testimony, or law, that was stored in the ark of the covenant inside the holy of holies of the tabernacle, Exo 16:34; 25:10. In Exo 39:32 it is called mishkan ohel mowed, the tabernacle of the tent of appointed meeting. Mowed is the special place for God which God showed Moses in the mount. Every detail of the tabernacle pictures Jesus the Messiah and His ministry for our salvation.

This is found in Exodus 25, http://kukis.org/Translations/Heritage_Bible/02Exodus.pdf

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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

**Antiquities of the Jews - Book III
CONTAINING THE INTERVAL OF TWO YEARS.**

Todd Kennedy overview of Numbers

<http://www.spokanebiblechurch.com/books/Numbers>
(Under construction)

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this chapter on any available lesson.

Word Cloud from a Reasonably Literal Paraphrase of Numbers 1

Word Cloud from Exegesis of Numbers 1²²

These two graphics should be very similar; this means that the exegesis of Numbers 1 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²² Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.