

NUMBERS 2

Written and compiled by Gary Kukis

Numbers 2:1–34

The Arrangement of the Encampment of Israel

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.

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Numbers 2:1–2](#)

[Numbers 2:3–9](#)

[Numbers 2:10–16](#)

[Numbers 2:17](#)

[Numbers 2:18–24](#)

[Numbers 2:25–31](#)

[Numbers 2:32–33](#)

[Numbers 2:34](#)

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: The people of Israel were tightly organized, having the discipline to move as an army.

The Bible Summary of Numbers 2 (in 140 characters or less): *The Israelites shall camp around the tabernacle: Judah to the east, Reuben to the south, Ephraim to the west and Dan to the north.*¹

There are many **chapter commentaries** on the book of Numbers. This will be the most extensive examination of Numbers 2, 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 2:

Introduction

v. 1–
v.
v.
v.
v.

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

Preface

Quotations

Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction

Titles and/or Brief Descriptions of Numbers 2 (by various commentators)
Brief, but insightful observations of Numbers 2 (various commentators)
Fundamental Questions About Numbers 2
The Prequel of Numbers 2

The Principals of Numbers 2
The Places of Numbers 2
By the Numbers
Timeline for Numbers 2
A Synopsis of Numbers 2
Outlines of Numbers 2 (Various Commentators)
A Synopsis of Numbers 2 from the Summarized Bible
The Big Picture (Numbers 1–15)

Changes—additions and subtractions (for Numbers 2)

v.

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

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](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Numbers 2

Introduction: What is different in Numbers 2, as opposed to Numbers 1, is that the armies are grouped into groups of three. One of those three tribes is the leader. Where exactly these tribes are in relationship to the Tabernacle is given, and then a total of those in the army for each group of three is given. So all of that is new material.

Again, this is something which would have been very impactful at the time that this organization took place. Therefore it was recorded. This indicates to us that Israel indeed had the army at this time that could have gone into Canaan and taken it. What did they lack? They lacked the mental attitude to do it; they lacked the trust in God to do it.

To whom much is given, much is expected. How many generations of Israelites were given all that Gen X was given? They were led out of Egypt. One week they are slaves and the next week they are free. They have seen dozens of great miracles, from the parting of the sea to the giving of the manna six days a week. “God says that we can take the land, therefore, we need to go into the land and take it!” This should have been the attitude of every spy sent into the land and every general of the twelve armies.

Application: As believers, we can be very demanding. There may be all kinds of material wants and social wants that we have, and some of us make deals with God to get these things. Always remember, when God delivers, then you must deliver as well.

Application: As you grow spiritually, you will be blessed. If you have any sense of introspection, you should be able to see where you are and how far God has brought you in this life (if you are a growing believer). When God delivers, then we should be responding to His gifts.

In this way, all Israel should be able to see what God has done for them; and when God tells them to advance their army into the land of Canaan, then that is what they ought to do.

Studying the book of Numbers can be a rather sad affair, given what God has blessed these people with, and given that they could have gone so much further, but they did not.

Chapters 1 and 2 of Numbers would not have been written 500 years later or 1000 years later or even 100 years later. God said of this generation, **I loathed this generation**. In fact, He said this in the Old and New Testaments. What is being done here, from the human view, is a very big deal. Israel is being prepared to go to war and this affected every adult male (and, by application, every child and female as well). Therefore, we would expect Moses to record this information. This suggests to us that Moses wrote this information as it was taking place. About a month from now, the people of Israel will choose not to go into the land. God will tell them “Get ready, we move out tomorrow,” and almost all Israel cried that night, too afraid to move out. From strictly a human standpoint, a month from now, Moses probably would not have written all of this information about the first army of Israel because they will fail big time. But in the moment, of course this would be recorded.

Now, God the Holy Spirit is able to see what is going to take place in the future. So why do we have Numbers 1–2 if God knows that these armies will fail? They will not advance a single foot into Canaan. What is being taught here is the principle of universal military service and training. This is all about nationalism.

The Jews in Germany in the 1930s and 1940s did not read the historical trends. If anyone should know, they should know that they are the chosen people of God. As such, Satan is going to go after them with everything that he has. They were not ready for this horrendous series of events. However, present-day Israel is. Everyone is a part of their national army; everyone is ready to defend their state. They know how much hatred is all around them and they are ready and willing to defend their homeland no matter the cost. Today, they understand the importance of having a strong military, which is one aspect of the laws of divine establishment.

On the other hand, the United States is allowing our military to become some massive social experiment in such a way to virtually neutralize our army (which is potentially the greatest army in the world). Those who understand the laws of divine establishment want tough military training with constant advancement in weaponry. Those who do not have a clue want to make sure people are using the correct pronouns and that any crackpot who wants a sex-change operation should have one for free, if in the military.

Titles and/or Brief Descriptions of Numbers 2 (by various commentators)

Titles and/or Brief Descriptions of Numbers 2 (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 2 (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 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Numbers 2

Numbers 2 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Numbers 2

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Numbers 2

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Duration; size

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 2:

A Synopsis of Numbers 2

A Synopsis of Numbers 2

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 2 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Numbers 2 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Numbers 2.

[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

Numbers 10b

Numbers 11

Numbers 12–15

Chapter Outline

Charts, Graphics and Short Doctrines

Changes—additions and subtractions (for Numbers 2): 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 and Aaron, to say, "A man upon his flag in signs to a house of their fathers: and so bivouac sons of Israel from before [and] around to a Tent of Meeting they will bivouac.

Numbers
2:1-2

Kukis mostly literal:

And so Y^ehowah speaks unto Moses and Aaron, saying, "The sons of Israel will encamp each man by his (own) standard with the ensigns of the houses of their fathers. They will encamp from a distance around the Tent of Meeting.

Kukis paraphrase:

Jehovah spoke to Moses and Aaron, saying, “The sons of Israel will camp in such a way that each man will be by his own standard with the ensigns of the house of his fathers. The entire congregation will encamp around the Tent of Meeting, a reasonable distance away.

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.

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

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.

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 ^e howah unto Moses and Aaron, to say, "A man upon his flag in signs to a house of their fathers: and so bivouac sons of Israel from before [and] around to a Tent of Meeting they will bivouac.
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims ³	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses and Aaron, saying: All the children of Israel shall camp by their troops, ensigns, and standards, and the houses of their kindreds, round about the tabernacle of the covenant.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha and to Aaron, saying, "The B'nai Yisrael shall encamp every man by his own standard, with the banners of their fathers' houses: at a distance from the Tabernacle shall they encamp around it."
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	.
Updated Brenton (Greek) ⁴	And the Lord spoke to Moses and Aaron, saying,

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

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

Let the children of Israel encamp fronting *each other*, every man keeping his own rank, according to *their* standards, according to the houses of their families; the children of Israel shall encamp round about the tabernacle of witness.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	And the Lord said to Moses and Aaron, The children of Israel are to put up their tents in the order of their families, by the flags of their fathers' houses, facing the Tent of meeting on every side.
Easy English	.
Easy-to-Read Version–2008	The LORD said to Moses and Aaron: "The Israelites should make their camps around the Meeting Tent. Each division will have its own special flag, and everyone will camp near their group's flag.
God's Word™	The LORD spoke to Moses and Aaron, "The Israelites will put up their tents with each family under the flag that symbolizes its household. They will put their tents around the tent of meeting, facing it.
Good News Bible (TEV)	The LORD gave Moses and Aaron the following instructions. When the Israelites set up camp, each man will camp under the banner of his division and the flag of his own clan. The camp is to be set up all around the Tent.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	The LORD told Moses and Aaron how the Israelites should arrange their camp: Each tribe must set up camp under its own banner and under the flags of its ancestral families. These camps will be arranged around the sacred tent, but not close to it.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
UnfoldingWord (Simplified) ⁶	Then Yahweh said this to Aaron and Moses, "When the Israelites set up their tents, they are to set them up in areas that surround the sacred tent, but not close to it. The people of each tribe must set up their tents in a different area. Each tribe must put up a flag in that area that identifies their tribe.

Partially literal and partially paraphrased translations:

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

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.

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

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.	
Berean Study Bible	.	
Conservapedia	.	
Revised Ferrar-Fenton Bible	.	
God's Truth (Tyndale)	.	
The Heritage Bible	.	And Jehovah spoke to Moses and to Aaron, saying, Every man of the children of Israel shall pitch by his own flag, with the insignia of their father's house; they shall pitch opposite, and around the tent of appointed meeting.
International Standard V	.	Encampment Orders Later, the Lord told Moses and Aaron, "Every single Israeli [Lit. Each man of the Israelis] is to encamp beneath his standard with the emblem of his ancestral house. The Israelis are to encamp from a distance, [Or in front of] but surrounding the Tent of Meeting."
Lexham English Bible	.	
NIV, ©2011	.	
Unfolding Word Literal Text ⁷	.	
Urim-Thummim Version	.	YHWH spoke to Moses and to Aaron saying, Every man from the children of Israel will encamp by his own standard, with the ensign of their father's house, at a distance surrounding the Tabernacle at the Appointed Place they will encamp.
Wikipedia Bible Project ⁸	.	And Yahweh spoke to Moses and Aaron, saying: The sons of Israel will park each at his flag, by family; around the tent of events they shall park.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	Israel's armies Yahweh spoke to Moses and Aaron. He said: "The Israelites are to camp, every man by his own banner, under the flag of his tribe. They are to camp all around the Holy Tent of the Testimony, but at some distance from it.
New American Bible(2011) ⁹	.	
The Catholic Bible	.	
New Jerusalem Bible	.	
NRSV (Anglicized Cath. Ed.)	.	
Revised English Bible–1989 ¹⁰	.	

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
exeGesés companion Bible	.	
Hebraic Roots Bible	.	
Kaplan Translation	.	
The Scriptures–2009	.	And הויה spoke to Mosheh and to Aharon, saying, "The children of Yisra'ël are to camp, each one by his own banner, beside the sign of his father's house. Let them camp around the Tent of Appointment at a distance."
Tree of Life Version	.	Adonai said to Moses and Aaron saying, "Let each man encamp under his own standard among the banners of their ancestral house at an appropriate distance around the Tent of Meeting.

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

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.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible ¹¹	AND JESUS SPOKE TO MOSES AND AARON, SAYING, LET THE CHILDREN OF ISRAEL ENCAMP FRONTING EACH OTHER, EVERY MAN KEEPING HIS OWN RANK, ACCORDING TO THEIR STANDARDS, ACCORDING TO THE HOUSES OF THEIR FAMILIES; THE CHILDREN OF ISRAEL SHALL ENCAMP ROUND ABOUT THE TABERNACLE OF WITNESS.
Awful Scroll Bible	Sustains To Become was to speak to Moses and Aaron, to the intent: Everyone of the sons of Contends-with-he-mighty was to encamp by their banner, with the ensign of their father's house opposite, on around the tent of the appointed place, even were they to encamp.
Concordant Literal Version	Yahweh spoke to Moses and to Aaron, saying. Each man under his standard, under the ensigns for their fathers' house, so shall the sons of Israel encamp. From a distance around the tent of appointment shall they encamp.
exeGesés companion Bible	<u>CAMPS OF THE SONS OF YISRA EL</u> And Yah Veh words to Mosheh and to Aharon, saying, Encamp every man of the sons of Yisra El by his own banner, with the ensign of the house of their father: encamp them in front and all around the tent of the congregation.
Orthodox Jewish Bible	And Hashem spoke unto Moshe and unto Aharon, saying, The Bnei Yisroel shall encamp, each man under his own degel (standard, banner), with the otot (ensigns) of the bais of their avot; some distance from it, around the Ohel Mo'ed must they encamp. [see Yehoshua 3:4]
Rotherham's <i>Emphasized B.</i>	§ 2. The Order of March—in Five Camps. Chapter 2. Then spake Yahweh unto Moses and unto Aaron, saying: <Every man—near his standard, with the ensigns belonging to their ancestral houses> shall the sons of Israel encamp,—<at a distance round about the tent of meeting> shall they encamp.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	<i>The Arrangement of the Camps</i> Yahweh spoke to Moses and Aaron, saying, “The Israelites [Literally “sons/children of Israel”] will encamp each with his standard, with a banner according to their families; [Literally “the house of their fathers”] they will encamp around the tent of assembly.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

¹¹ The A&O Bible follows the Greek text.

The Complete Tanach¹² .
 The Geneva Bible .
 Kaplan Translation *The Camp: Judah to the East*
 God spoke to Moses and Aaron, saying:
 The Israelites shall camp with each person near the banner having his paternal family's insignia. They shall camp at a specified distance around the Communion Tent. The Kaplan Translation, particularly in Numbers through Deuteronomy, takes note of historic rabbinic opinions.
specified distance
 2000 cubits (3000 feet or approximately 7/16 mile); see Numbers 35:5; Joshua 3:4 (Tanchuma 9; Rashi). Neged in Hebrew (cf. Ibn Ezra). Or, 'near each other' (Septuagint).

NET Bible® .
 New American Bible(2011)¹³ .
 Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version . Pitch
 C. Thomson Updated OT .
 Charles Thomson OT¹⁴ *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 1:54 is included for context.*
 Context Group Version . round about
 English Standard Version .
 Green's Literal Translation . afar off
 Legacy Standard Bible .
 Literal Standard Version *And YHWH speaks to Moses and to Aaron, saying, "The sons of Israel encamp, each by his standard, with ensigns of the house of their fathers; they encamp around, from in sight of the Tent of Meeting."*
 Modern English Version .
 Modern Literal Version 2020 *And Jehovah spoke to Moses and to Aaron, saying, The sons of Israel will encamp every man by his own banner, with the ensigns of their fathers' houses. They will encamp all around opposite the tent of meeting.*
 New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Revised Mechanical Trans.¹⁵ *...and YHWH spoke to Mosheh and to Aharon saying, each by his banner, with the signs according to the house of their fathers, the sons of Yisra'eyl will camp, opposite all around the appointed tent they will camp,...*
 Updated Bible Version 2.17 .
 A Voice in the Wilderness *And Jehovah spoke to Moses and Aaron, saying: Everyone of the sons of Israel shall encamp by his own standard, next to the emblems of his father's house; they shall encamp at a distance from the tent of meeting.*
 Webster's Bible Translation .

¹² Also know 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](#).

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.

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

World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

Numbers 2:1			
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
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [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
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahârôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
lâmed (ל) [pronounced le]	<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 and Aaron, saying,...

What other book testifies to God speaking to man?

We were given all kinds of information in Numbers 1:1 as to when and where this all takes place. However, we are back to the point where God speaks to Moses and Aaron, but without any additional information (not that it would make any difference). It has been my assumption that most of the time, Moses speaks with God in the Tabernacle.

Numbers 2:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾiysh (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
ʿal (עַל) [pronounced gahʌ]	<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 DEH-geʌ]	<i>a flag, standard, banner</i>	masculine singular noun; with the 3 rd person masculine singular suffix	Strong's #1714 BDB #186
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
ʾôwth (אוֹת) [pronounced oath]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine plural noun	Strong's #226 BDB #16
lâmed (ל) [pronounced ʎ ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational 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
ʾâbôwth (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
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
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
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
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: ...“The sons of Israel will encamp each man by his (own) standard with the ensigns of the houses of their fathers.

God has assigned the Israelites specific places to be, which is going to be the bulk of this chapter. It is not clear to me whether this flag or standard is for all Israel or one for every tribe. I am not sure at all what the ensigns are. The word is 'ôwth (אוֹת) [pronounced *oath*] and it means, *sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign*. The word is in the plural. Strong's #226 BDB #16.

God was attempting to get this army ready for military discipline, although it will become clear, later in this book, that this generation is not ready yet to be so trained. As a military organization, most of this military-aged men will fail.

Numbers 2:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
neged (נֶגֶד) [pronounced <i>NEH-ged</i>]	<i>what is conspicuous</i> when it is a substantive and, as a preposition, <i>in front of, in the sight of, opposite to, before</i> (in the sense of being <i>in front of</i>)	preposition	Strong's #5048 BDB #617
Literally, these words mean <i>from before, from in front of, away from and opposite to</i> . Together, these words mean <i>from in front of, in front of, from before; a far off; in the presence of, before; from the front of; in front of, over against, opposite [to]; against; in opposition to</i> . When followed by the lamed preposition, these prepositions often mean <i>against</i> .			
Without an object, min neged means <i>some way (s) off, from [at] a distance, a ways off; off; aloof</i> .			
lamed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'ohel (אוֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<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
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 imperfect	Strong's #2583 BDB #333

Translation: They will encamp from a distance around the Tent of Meeting. (Kukis mostly literal translation)

Facing from a distance from is the prefixed preposition mîn and the preposition/adverb neged (נֶגֶד) [pronounced *NEH-ged*]. Mîn is a preposition which involves separation and neged means *in front of, opposite to, in the sight*

of. Strong's #5048 BDB #617. The Levites were to be close to the tabernacle, thus protecting the other Israelites from God's wrath (Num. 1:53); so this short word tells us that the Israelites were to face the tabernacle and camped a distance away from it. We find a similar usage in Genesis 1:16 Deuteronomy 32:52. A more interesting usage of the same combination can be found in Deuteronomy 28:66 and 2Kings 2:15 (spiritual separation or aloofness is the key in these passages).

The various tribes are to camp out around the Tent of Meeting, and exactly where will be the subject of this chapter.

Numbers 2:1–2 *And so Y^ehowah speaks unto Moses and Aaron, saying, "The sons of Israel will encamp each man by his (own) standard with the ensigns of the houses of their fathers. They will encamp from a distance around the Tent of Meeting.* (Kukis mostly literal translation)

What we are reading here is specifically for this and the next generation of Israelites (that is what the book of Numbers is all about).

There have been allegations that Moses did not write the books of the Law (well, he did not write Genesis); and there is the claim that a variety of people wrote these books. This is based upon the evidence that some chapters feature the name *Y^ehowah* more often than the name *Elohim*, and vice versa for other chapters. Based upon that evidence, there has been a whole big theory developed that two people or two sets of people, writing hundreds of years after Moses, wrote the Law, and then another person or group of people shuffled those chapters together and that is how we ended up with the Torah. This is a ridiculous theory, and yet, it is taught at most seminaries. There is very little proof for this theory, but the key is Leviticus 26. God promises Israel discipline, and then describes what would happen to Israel in the future. Well, if you start with the assumption that there is no God or there is no way a god can predict the future, then you make the assumption that these chapters had to be written after the fact.

Now, when it comes to these various individuals or groups—there is absolutely no record of them. So, a nation which is quite OCD when it comes to recording their history, leaves out the actual writing of the Torah and all those involved in writing it. That is if you follow the that theory. As many pastors have found out—often the hard way—if they begin to teach this nonsense in their church, their congregation will just melt away. They will go elsewhere. If they here teaching like this, many of them will go elsewhere and quickly. If you are a pastor and you don't believe me, very likely you are well-educated in the JEPD theory. Try teaching that as truth a Sunday or two, and watch your congregation disappear.

The other approach is to accept that Moses or Moses through Joshua, wrote Exodus, Leviticus, Numbers and Deuteronomy; and that these were written at the time that these events took place. Throughout the Law, you will find instances of God saying, "Write this down, Moses."

Now why did I start writing about the JEPD theory all of a sudden? Primarily because the words that you are reading would not have been written 400 years later or 800 years later or whatever. The people who are alive right now, who are receiving this teaching from Moses, are a unique generation. They are a loathed generation (as we can read many times in both the Old and New Testaments); but they are also unique. There are things which happened to them that were not a part of any other generation's experience. What we read here is an example of this. We are not reading instructions for Israel to guide Israel in its future right here. We are reading about a generation of adult slaves who are being told exactly what God wants them to do while in the desert. This is not going to be a repeated experience. This is the experience of one generation at one particular point in history.

Another way to view the book of Numbers is, we are seeing two generations of Israelites. There is Gen X, those who are included in the census in Numbers 1; and the generation of promise (the next generation), who are their sons and grandsons. This second generation will be discussed in Numbers 26. That is when they will have grown up (Numbers 26 takes place about 39 years later), and this new generation will enter the land under Joshua's leadership, and they will take the land of promise. They will conquer the land of promise, just as God will tell this first generation to do.

Whereas Leviticus takes place over the period of a month or two; the book of Numbers documents Israel one year after the Exodus to about 2 months out from the land of promise, a period of 39 years. This is the story of two generations, Gen X and the generation of promise. The first generation fails, and the next generation will succeed (which is the book of Joshua).

But the more narrow point that I am making is, if this book were written hundreds of years later, why on earth would all this information be given about the generation which failed? I understand the documentation if this is taking place and being recorded while it is taking place; but what is recorded here has little meaning to people living 600 years in the future from this time.

We have run into something like this previously at the end of the book of Exodus. God first told Moses how to build the Tabernacle; and then great detail is given to the actual building of the Tabernacle. For someone living at that time, these are two very different sets of events; but to someone writing about this 800 years later, they would never separate this into two events.

You live in a house. Now, if you bought that house already built, then you never think about the people who built it or the steps involved to build your house. Now, you may run into a feature of your house that you think is great or stupid, but you never give a lot of thought to the man who wrote the plans for your house and what was going on in his mind and his life at the time of making these plans. This is how a normal person thinks. You see the house, you see its faults and its good points, but your mind does not constantly go back to the actual people building that house and what they did and thought and experienced while building it. 99% of the time, if you stood behind someone who worked on your house building it, you would not know him from Adam. A normal person sees a house as it is the day he moves in. Unless you were somehow involved with the building process, you do not think about the building process.

Well, similarly, if someone wrote the book of Exodus 800 years after the fact, they would not have separated God's plans from the construction of the Tabernacle from the finished product of the Tabernacle (in fact, another problem with this theory is, the people who supposedly wrote the Law of Moses (the J and E guys) they have never seen the Tabernacle before in their lives. They might not have any reason to know that it even existed. And yet, they write about it in the greatest detail you could imagine.

Again, chapters like this one and like those at the end of Exodus make a lot of sense if they were written by Moses at the time that these events took place. They make a lot less sense writing about them hundreds of years later.

Numbers 2:1–2 [Jehovah spoke to Moses and Aaron, saying, “The sons of Israel will camp in such a way that each man will be by his own standard with the ensigns of the house of his fathers. The entire congregation will encamp around the Tent of Meeting, a reasonable distance away.](#) (Kukis paraphrase)

Each tribe had a ensign or a banner, different from the other tribes; and each trio of tribes had a standard which they rallied around. The ensign was carried at the head of each tribe and possibly for each subdivision of a tribe; the standard was a much larger field sign. We are not told in the Bible what these flags looked like (if they were flags; however, they were probably more similar to Egyptian standards than our modern flags. Egyptian standards were made of wood and/or metal and the top was shaped like some sacred entity. Freeman gives us some various pictures in his books and at the end of a stick there might be a carved bird or an animal, the head of a Pharaoh or some other symbol.

Jewish tradition, which is not always correct (and rarely has a basis in Bible doctrine) has it that each banner was the color of whatever stone on the high priest's breastplate represented that particular tribe. I don't particularly but that nor is it important, as it is not covered in the Bible. There is also a tradition the the standard fo Judah had the figure of a lion on it; Reuben the figure of a man; Ephraim, the figure of an ox; and Dan, the figure of an eagle (to correspond with Ezekiel 1:10 and Rev. 4:7). This is more reasonable and satisfying than the first tradition, but, again, has no basis in fact¹⁶.

¹⁶ NIV Study Bible, p. 189.

The direction of God in our lives is pervasive. It encompasses every portion of our lives. For a new Christian, this is frightening, and for those who are unsaved, it might even put you off. However, God's desire for us is the absolute best and he works in every aspect of our lives. Here he organizes the way that the Israelites will camp. Up until this time, they have just been traveling as a huge swath of men, women and livestock in a width of several miles without any sort of real organization. **For our God is not God of confusion...let all things be done properly and in an orderly manner** (I Cor. 14:33a, 40b).

And the ones bivouacking eastward, toward the east, a flag of a camp of Judah to their armies. And a leader to sons of Judah Nahshon ben Aminadab. And his army and their being visited: four and seventy a thousand and six hundreds. And the ones bivouacking upon a tribe of Issachar; a leader to sons of Issachar Nethanel ben Zuar. And his army and their being visited four and fifty a thousand and four hundreds. A tribe of Zebulun; a leader to sons of Zebulun Eliab ben Helon. And his army and their being visited seven and fifty a thousand and four hundreds. All their being visited to a camp of Judah one hundred a thousand and eighty a thousand and six a thousand and four hundreds to their armies. First they will pull up stakes.

Numbers
2:3–9

And the ones bivouacking eastward toward the east, [under] the flag of the camp of Judah regarding their armies. The leader to the sons of Judah [is] Nahshon ben Aminadab. And his army being numbered [is] seventy-four thousand, six hundred. And the ones bivouacking with the tribe of Issachar; the leader for the sons of Issachar [is] Nethanel ben Zuar. And his army being numbered [is] fifty-four thousand, four hundred. The tribe of Zebulun; the leader for the sons of Zebulun [is] Eliab ben Helon. And his army being numbered [is] fifty-seven thousand, four hundred. All their being numbered regarding the camp of Judah [is] one hundred eighty-six thousand, four hundred regarding their armies. They will be the first to pull up stakes [to move out].

The first encampment is under the leadership of Judah and they are toward the east of the Tabernacle. Their leader is Nahshon the son of Aminadab. His army numbers 74,600. The leader of the tribe of Issachar is Nethanel the son of Zuar. His army numbers 54,400. The leader of the tribe of Zebulun is Eliab the son of Helon. His army numbers 57,400. All three armies, as led by Judah, number 186,400. They will be the first to pull up stakes to move out.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And the ones bivouacking eastward, toward the east, a flag of a camp of Judah to their armies. And a leader to sons of Judah Nahshon ben Aminadab. And his army and their being visited: four and seventy a thousand and six hundreds. And the ones bivouacking upon a tribe of Issachar; a leader to sons of Issachar Nethanel ben Zuar. And his army and their being visited four and fifty a thousand and four hundreds. A tribe of Zebulun; a leader to sons of Zebulun Eliab ben Helon. And his army and their being visited seven and fifty a thousand and four hundreds. All their being visited to a camp of Judah one hundred a thousand and eighty a thousand and six a thousand and four hundreds to their armies. First they will pull up stakes.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims

Douay-Rheims 1899 (Amer.)

On the east Juda shall pitch his tents by the bands of his army: and the prince of his sons; shall be Nahasson the son of Aminadab.

And the whole sum of the fighting men of his stock, were seventy-four thousand six hundred.

Next unto him they of the tribe of Issachar encamped, whose prince was Nathanael, the son of Suar.

And the whole number of his fighting men were fifty-four thousand four hundred.

In the tribe of Zabulon the prince was Eliab the son of Helon.

And all the army of fighting men of his stock, were fifty-seven thousand four hundred.

All that were numbered in the camp of Juda, were a hundred and eighty-six thousand four hundred: and they by their troops shall march first.

Aramaic ESV of Peshitta

Those who encamp on the east side toward the sunrise shall be of the standard of the camp of Yudah, according to their divisions: and the prince of the children of Yudah shall be Nahshon the son of Amminadab.

His division, and those who were numbered of them, were seventy-four thousand six hundred.

Those who encamp next to him shall be the tribe of Issachar: and the prince of the children of Issachar shall be Nethanel the son of Zuar.

His division, and those who were numbered of it, were fifty-four thousand four hundred.

The tribe of Zebulun: and the prince of the children of Zebulun shall be Eliab the son of Helon.

His division, and those who were numbered of it, were fifty-seven thousand four hundred.

All who were numbered of the camp of Yudah were one hundred eighty-six thousand four hundred, according to their divisions. They shall set out first.

Original Aramaic Psalms

V. Alexander's Aramaic T.

Plain English Aramaic Bible

Lamsa's Peshitta (Syriac)

Samaritan Pentateuch

Updated Brenton (Greek)

And they that encamp first toward the east shall be the order of the camp of Judah with their army, and the prince of the sons of Judah, Nahshon the son of Aminadab.

His forces that were numbered were seventy-four thousand six hundred.

And they that encamp next shall be of the tribe of Issachar, and the prince of the sons of Issachar shall be Nathanel the son of Zuar.

His forces that were numbered were fifty-four thousand four hundred.

And they that encamp next shall be of the tribe of Zebulun, and the prince of the sons of Zebulun shall be Eliab the son of Helon.

His forces that were numbered were fifty-seven thousand four hundred.

All that were numbered of the camp of Judah were one hundred and eighty-six thousand four hundred: they shall move first with their forces.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Those whose tents are on the east side, looking to the dawn, will be round the flag of the children of Judah, with Nahshon, the son of Amminadab, as their chief.

The number of his army was seventy-four thousand, six hundred.

And nearest to him will be the tribe of Issachar, with Nethanel, the son of Zuar, as their chief.

The number of his army was fifty-four thousand, four hundred.
 After him, the tribe of Zebulun, with Eliab, the son of Helon, as their chief.
 The number of his army was fifty-seven thousand, four hundred.
 The number of all the armies of Judah was a hundred and eighty-six thousand, four hundred. They go forward first.

Easy English
 Easy-to-Read Version–2008

"The flag of the camp of Judah will be on the east side, where the sun rises. The people of Judah will camp near its flag. The leader of the people of Judah is Nahshon son of Amminadab. There are 74,600 men in his division.
 "The tribe of Issachar will camp next to the tribe of Judah. The leader of the tribe of Issachar is Nethanel son of Zuar. There are 54,400 men in his division.
 "The tribe of Zebulun will also camp next to the tribe of Judah. The leader of the tribe of Zebulun is Eliab son of Helon. There are 57,400 men in his division.
 "The total number of men in Judah's camp is 186,400. All these men are divided into their different tribes. Judah will be the first group to move when the people travel from one place to another.

God's Word™

"On the east side, facing the rising sun, the armies led by Judah will camp under their flag. The leader for the people of Judah is Nahshon, son of Amminadab. The total number of men in his army is 74,600.
 "Next to them will be the tribe of Issachar. The leader for the people of Issachar is Nethanel, son of Zuar. The total number of men in his army is 54,400.
 "Then will be the tribe of Zebulun. The leader for the people of Zebulun is Eliab, son of Helon. The total number of men in his army is 57,400.
 "The grand total of all the troops in Judah's camp is 186,400. They will be the first group to move out.

Good News Bible (TEV)

On the east side, those under the banner of the division of Judah shall camp in their groups, under their leaders, as follows:

Tribe	Leader	Number
Judah	Nahshon son of Amminadab	74,600
Issachar	Nethanel son of Zuar	54,400
Zebulun	Eliab son of Helon	57,400
Total:		186,400

The division of Judah shall march first.

The Message
 Names of God Bible
 NIRV
 New Simplified Bible

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

Casual English Bible
 Contemporary English V.

Judah and the tribes that march with it must set up camp on the east side of the sacred tent, under their own banner. The 74,600 troops of the tribe of Judah will be arranged by divisions and led by Nahshon son of Amminadab. On one side of Judah will be the tribe of Issachar, with Nethanel son of Zuar as the leader of its 54,400 troops. On the other side will be the tribe of Zebulun, with Eliab son of Helon as the leader of its 57,400 troops. These 186,400 troops will march into battle first.

The Living Bible
 New Berkeley Version
 New Life Version
 New Living Translation
 The Passion Translation

Unfolding Bible Simplified The people of the tribe of Judah must set up their tents on the east side of the sacred tent, close to their tribal flag. Nahshon son of Amminadab, will be the leader of the 74,600 men of the tribe of Judah.
 The people of the tribe of Issachar will set up their tents beside Judah. Nethanel son of Zuar will be the leader of the 54,400 men of the tribe of Issachar.
 The people of the tribe of Zebulun will set up their tents beside Issachar. Eliab son of Helon, will be the leader of the 57,400 men of the tribe of Zebulun.
 So there will be 186,400 troops on the east side of the sacred tent. Whenever the Israelites move to a new location, those three tribes must go in front of the others.

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 they of the flag of the camp of Judah shall pitch by their hosts on the east side toward the rising of the sun, and Nahshon, the son of Amminadab, shall be prince of the children of Judah.

And his host and those who were visited of them, seventyfour thousand, six hundred.

And those who pitch next to him shall be the tribe of Issachar; and Nethaneel, the son of Zuar, shall be prince of the children of Issachar.

And his host and those who were visited of him, fifty-four thousand, four hundred.

And the tribe of Zebulun: Eliab, the son of Helon, shall be prince of the children of Zebulun.

And his host and those who were visited of him, fifty-seven thousand, four hundred.

All who were visited in the camp of Judah were one hundred and eighty-six thousand, four hundred, by their hosts. These shall pull up first.

International Standard V

Eastern Encampment Order

“The encampment of Judah is to settle east toward the sunrise [Lit. east] under their standard. The leader of Judah is to be Amminadab's son Nahshon. Those in his division number 74,600. [Cf. Num 1:27]

“The tribe of Issachar is to encamp beside Judah. [Lit. him] The leader of Issachar is to be Zuar's son Nethanel. Those in his division number 54,400. [Cf. Num 1:29]

“Next is to be [Lit. Then] the tribe of Zebulun. The leader of Zebulun is to be Helon's son Eliab. Those in his division number 57,400. All those numbered by division in the camp of Judah total 186,400. They are to be the first to travel.”

H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .

Urim-Thummim Version	And those encamping Eastward towards the point of sunrise are of the standard of the tribe of Judah, by their hosts and the commander of the sons of Judah is Nahshon, son of Aminadab. And his army, and those that were registered with them were 74,600. Those that encamp next to him will be the tribe of Issachar, and Nethaneel the son of Zuar will be commander for the children of Issachar. And his army, and those that were registered with them were 54,400. Then the tribe of Zebulun, and Eliab the son of Helon will be commander of the children of Zebulun. And his army, and those that were registered with them were 57,400. All that were registered in the camp of Judah were 186,400, throughout their armies. These are the first to march out.
Wikipedia Bible Project	The Wikipedia Bible Project quits the book of Numbers with v. 8; there is nothing after v. 9 (I looked three or four chapters ahead).

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Those who are to camp on the east side, towards the sunrise: the camp of Judah around his banner, in battle arrangement. Leader of the sons of Judah: Nahshon son of Amminadab. His command: 74,600 men. Encamped next to him: The tribe of Issachar. Leader of the sons of Issachar: Nethanel son of Zuar. His command: 54,400 men. The tribe of Zebulun. Leader of the sons of Zebulun: Eliab son of Helon. His command: 57,400. The assembled strength of the camp of Judah numbers in all 186,400. These are to be first in marching.
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	Camping to the east (the direction of sunrise) shall be the divisions under the banner of Judah. The leader of Judah's descendants was Nachshon son of Aminadab. The tally of his division was 74,600. Camping near him shall be the tribe of Issachar, and the leader of Issachar's descendants was Nethanel son of Tzar. The tally of his division was 54,400. [With them shall be] the tribe of Zebulun, and the leader of Zebulun's descendants was Eliav son of Chelon. The tally of his division was 57,400. The entire tally for the divisions in Judah's camp was thus 186,400. On the march, they shall go first.
The Scriptures–2009	And on the east side, towards sunrise: those of the banner of the camp of Yehudāh camp according to their divisions. And the leader of the children of Yehudāh: Naḥshon, son of Amminadab. And his army with their registered ones: seventy-four thousand six hundred. And those camping next to him is the tribe of Yissasḵar, and the leader of the children of Yissasḵar: Nethan'ēl, son of Tsu'ar. And his army with its registered ones: fifty-four thousand four hundred. Then the tribe of Zebulun, and

the leader of the children of Zebulun: Eliab, son of Helon. And his army with its registered ones: fifty-seven thousand four hundred. All the registered ones of the camp of Judah, according to their divisions: one hundred and eighty-six thousand four hundred. These depart first.

Tree of Life Version

Those camping on the east—toward the sunrise—will be of the standard of Judah, according to their divisions. Nachshon son of Amminadab, is the prince of the sons of Judah. His division, by their number, is 74,600. Camping next to him shall be the tribe of Issachar. The prince of the sons of Issachar is Nethanel son of Zuar. Their division, by their number, is 54,400. Next, the tribe of Zebulun. The prince of the sons of Zebulun is Eliab son of Helon. His division, by count, is 57,400. All those numbered to Judah's camp, by their divisions, are 186,400. They are to advance first.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible
Awful Scroll Bible

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On the east, even the rising of the sun, the banner of the camp of Judah is to be encamping their host, and Nahshon, son of Amminadab, is to be the lifted up one of the sons of Judah.

His host that is being reviewed, are seventy and four thousand, and six hundred. Those encamping by him is the branch of Issachar, and Nethaneel, son of Zuar, is to be the lifted up one of the son of Issachar.

His host that is being reviewed, are fifty and four thousand, and four hundred. Then the branch of Zebulun, and Eli-ab the son of Helon, is to be the lifted up one of the son of Zebulun.

His host that is being reviewed, are fifty and seven thousand, and four hundred. They being reviewed of the camp of Judah, are a hundred thousand and eighty thousand, and six thousand, and four hundred, by their armies, even were they to first pull out.

Concordant Literal Version

Those encamping eastward, toward the sunrise, are under the standard of the camp of Judah, by their militia hosts. The prince for the sons of Judah is Nahshon son of Aminadab;" his militia host and their mustered ones are seventy-four thousand six hundred. Those encamping next to him are the stock of Issachar. The prince for the sons of Issachar is Nathanael son of Zuar; his militia host and its mustered ones are fifty-four thousand four hundred. The stock of Zebulun: The prince for the sons of Zebulun is Eliab son of Helon; his militia host and its mustered ones are fifty-seven thousand four hundred. All the ones being mustered of the camp of Judah are a hundred eighty-six thousand four hundred, by their militia hosts. As the first shall they journey.

exeGesés companion Bible

And on the east side toward the rising, pitch the banner of the camp of Yah Hudah throughout their hosts:

and hierarch of the sons of Yah Hudah is Nahshon the son of Ammi Nadab: and his host and their mustered: seventy-four thousand and six hundred.

And next to him, pitch the rod of Yissachar: and hierarch of the sons of Yissachar is Nethan El the son of Suar:

and his host and their mustered: fifty-four thousand and four hundred.

Then the rod of Zebulun: and hierarch of the sons of Zebulun is Eli Ab the son of Helon:

and his host and their mustered:
 fifty-seven thousand and four hundred.
 All their mustered in the camp of Yah Hudah:
 a hundred thousand and eighty thousand
 and six thousand and four hundred
 throughout their hosts:
 these pull stakes first.

Orthodox Jewish Bible

And on the east side toward the rising of the sun shall they of the degel (standard, banner) of the machaneh of Yehudah encamp by their tzvaos: and Nachshon ben Amminadav shall be Nasi of the Bnei Yehudah.[Bereshis 49:10]
 And his tz'va (host), and those that were numbered of them, were threescore and fourteen thousand and six hundred.
 And those that do encamp next unto him shall be the tribe of Yissakhar; and Netanel ben Tzuar shall be Nasi of the Bnei Yissakhar.
 And his tz'va (host), and those that were numbered thereof, were fifty and four thousand and four hundred.
 Then the tribe of Zevulun; and Eliav ben Helon shall be Nasi of the Bnei Zebulun.
 And his tz'va (host), and those that were numbered thereof, were fifty and seven thousand and four hundred.
 All that were numbered in the machaneh of Yehudah were an hundred thousand and fourscore thousand and six thousand and four hundred, by their tzvaos. These shall set forth first.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

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

The ones who encamp on the eastern side, toward the sunrise, will be of the standard of the camp of Judah according to their divisions; and the leader of the descendants of Judah will be Nahshon son of Amminadab, and his division and the ones counted [Literally "the ones counted of them," or "the ones mustered of them"] are seventy-four thousand six hundred. And the ones who encamp next to him will be the tribe of Issachar. And the leader of the descendants of Issachar will be Nethanel son of Zuar, and his division are fifty-four thousand four hundred. For the tribe of Zebulun: the leader of the descendants of Zebulun will be Eliab son of Helon, and his division and the ones counted [Literally "the ones counted of him," or "the ones mustered of him"] are fifty-seven thousand four hundred. All those counted from the camp of Judah are one hundred and eighty-six thousand four hundred. They will set out first according to their divisions.

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.*

||And they who encamp eastwards_ towards sunrise|| [shall be] the standard of the camp^a of Judah_ by their hosts,—even the prince of the sons of Judah, Nashôn_ son

of Amminadab; and his host, ||even they who are numbered of them||,—seventy-four thousand, and six hundred. ||Then they who encamp by him, the tribe of Issachar||,—even the prince of the sons of Issachar, Nethanêl, son of Zuar; and his host, even ||they who are numbered of them||,—fifty-four thousand, and four hundred. The ||tribe^b of Zebulun|| even the prince of the sons of Zebulun, Eliab, son of Hêlôn; and his host, ||even they who are numbered of him|| fifty-seven thousand, and four hundred. <All they who are numbered to the camp of Judah, a hundred and eighty-six thousand, four hundred, by their hosts> shall first set forward.

^a Note the difference between “camp” and “tribe”; each camp consisting of three tribes.

^b Some cod. (w. Sam.) have: “Then the tribe.” Cp. vers. 14, 22, 29—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version

And those who pitch on the east side toward the rising of the sun shall be those of the banner of the camp of Judah, throughout their armies. And Nahshon the son of Amminadab shall be leader of the sons of Judah."

And his army, and those that were numbered of them, were seventy-four thousand, six hundred.

"And those that pitch next to him shall be the tribe of Issachar. And Nethaneel the son of Zuar shall be captain of the sons of Issachar."

And his army, and those that were numbered of them, were fifty-four thousand, and four hundred.

"And the tribe of Zebulun: the leader of the sons of Zebulun shall be Eliab the son of Helon."

And his army, and those numbered of them, were fifty-seven thousand and four hundred.

"All that were numbered of the camp of Judah were a hundred and eighty-six thousand and four hundred by their armies. They shall set forth first.

C. Thomson Updated OT Charles Thomson OT

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And they who encamp first, towards the east, shall be the division of the camp of Judas with their army; and the chief of the children of Judas shall be Naasson, son of Aminadab; his army; even they who were reviewed, being seventy four thousand six hundred; and they who encamp adjoining, shall be the division of the tribe of Issachar, and the chief of the Issacharites shall be Nathaniel, son of Sogar; his army; even they who were reviewed, being fifty four thousand four hundred; and they who encamp adjoining, shall be the division of the tribe of Zabulon, and the chief of the Zabulonites shall be Eliab, son of Chailon; his army; even they who were reviewed, being fifty seven thousand four hundred; all those of the camp of Judas who have been reviewed, amounting to one hundred and eighty six thousand four hundred, with their army, shall march in the van.

Context Group Version

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English Standard Version

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Green's Literal Translation

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Legacy Standard Bible

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Literal Standard Version

.

Modern English Version

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Modern Literal Version 2020

And those who encamp on the east side toward the sunrise will be those of the banner of the camp of Judah, according to their armies. And the ruler of the sons of Judah will be Nahshon the son of Amminadab. And his army and those who were numbered of them, were seventy-four thousand and six hundred.

And those who encamp next to him will be the tribe of Issachar. And the ruler of the sons of Issachar will be Nethanel the son of Zuar. And his army and those who were numbered of it, were fifty-four thousand and four hundred.

Then the tribe of Zebulun. And the ruler of the sons of Zebulun will be Eliab the son of Helon. And his army and those who were numbered of it, were fifty-seven thousand and four hundred.

All who were numbered of the camp of Judah were a hundred eighty-six thousand and four hundred, according to their armies. They will pull out first.

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

...and the ones camping to the east, toward the sunrise, is the banner of the camp of Yehudah, by their armies, and the captain for the sons of Yehudah is Nahhshon the son of Amiynadav, and his army and their registered ones are seventy-four thousand and six hundred, and the ones camping by him, the branch of Yis'sas'khar, and the captain for the sons of Yis'sas'khar is Nataneyl the son of Tso'ar, and his army and his registered ones are fifty-four thousand and four hundred. The branch of Zevulun, and the captain for the sons of Zevulun is Eli'av the son of Hheylyon, and his army and his registered ones are fifty-seven thousand and four hundred. All the registered ones for the camp of Yehudah are a hundred thousand and eighty thousand and six thousand and four hundred for their armies, they will journey first.

- Updated Bible Version 2.17 .
- Webster's Bible Translation . counted
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

The gist of this passage:
3-9

Numbers 2:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [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
chânah (חַנָּה) [pronounced <i>khaw-NAW</i>]	<i>bivouacking, camping, encamped in; [or, against], setting up camp; laying siege to; inclining, declining, bending down</i>	masculine plural, Qal active participle with the definite article	Strong's #2583 BDB #333
qêdem (קֵדְמָה) [pronounced <i>KAY-dem</i>]	<i>eastward, toward the sun rising, to the front, to that which is before, aforetime; in front, mount of the East; ancient time; antiquity</i>	noun/adverb with the hê local	Strong's #6924 BDB #869 & #870

Bible Hub presents this as the 3rd person feminine singular suffix, which makes very little sense. The same with the next word.

miz ^e râch (מִזְרָח) [pronounced <i>miz^e-RAHKH</i>]	<i>eastward, towards the east, to the place of sun rising</i>	masculine singular noun with the hê locale	Strong's #4217 BDB #280
degel (דָּגֵל) [pronounced <i>DEH-ge</i>]	<i>a flag, standard, banner</i>	masculine singular construct	Strong's #1714 BDB #186

Numbers 2:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
machăneh (הַנֶּחֱם) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
Y ^e hûwdâh (הַדְּוִי) [pronounced y ^e hoo-DAW]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
ts ^e bâ'ôwth (תְּצַבֹּת) [pronounced tz ^e -b ^{vaw} -OHTH]	<i>armies, divisions, hosts, host (of angels); wars, or warfare</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6635 BDB #838

Translation: And the ones bivouacking eastward toward the east, [under] the flag of the camp of Judah regarding their armies.

To the east of the Tabernacle is the army of Judah. They will be associated with two other tribes.

Numbers 2:3b			
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
nâsîy' (אֲשִׁי) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
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 (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Y ^e hûwdâh (הַדְּוִי) [pronounced y ^e hoo-DAW]	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 nahkh-SHOWN]	<i>enchanter; transliterated Nahshon, Nachshon</i>	masculine singular proper noun	Strong's #5177 BDB #638
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

Numbers 2:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘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; transliterated Amminadab</i>	masculine singular proper noun	Strong's #5992 BDB #770

Translation: The leader to the sons of Judah [is] Nahshon ben Aminadab.

Their leader is Nahshon ben Aminadab, who was also named in the previous chapter.

Numbers 2:3 *And the ones bivouacking eastward toward the east, [under] the flag of the camp of Judah regarding their armies. The leader to the sons of Judah [is] Nahshon ben Aminadab.* (Kukis mostly literal translation)

This chapter will be very much like the portion of the previous chapter which was very repetitious. Yahweh will position these men around the camp. You would expect the leading division to be Reuben, as he was the first-born, but it is Judah. "Judah, your brothers will praise you; you hand will be on the neck of your enemies; your father's sons will bow down to you. Judah is a lion's whelp; from the prey, my son, you have gone up. He bows down, he lies down as a lion; and as a lion, who [dares] wake him up? The scepter will not depart from Judah, nor the ruler's staff from between his feet until Shiloh comes, and to him will be the obedience of the peoples." (Jacob speaking to his sons in Genesis 49:8–10). Reuben was the eldest and he should have been in the lead of the first division. However, when the brothers plotted against Joseph and were about to kill them, Reuben, as the first-born, should have put a stop to it. He meekly offered that they should not kill Joseph rather than take a stand as a leader (Genesis 37:18–30). The next two oldest, Levi and Simeon, viciously killed every man in a city to avenge the rape of their sister, whereas there was but two guilty parties, the rapist, and his overindulgent father, Shechem (Genesis 34). This left Judah, who, although not perfect (Genesis 38:1–24), he could at least admit to being wrong and he did not continue with his injustice against Tamar (Genesis 38:25–26). What these brothers did, did not determine the future of their tribe; however, it set up a pattern or precedence for their progeny. I know you are wondering about the Levites and how we see this pattern in them...fast forward to the time of our Lord and examine the priests in the gospels—Jesus was persecuted and physically attacked by them on several occasions (Matt. 16:21 Mark 11:27 14:55–56 John 18:19–24). As we have seen, Judah will be the line of Christ.

Numbers 2:4

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
tsâbâ' (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, division, host; war, or warfare</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6635 BDB #838
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
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823

Numbers 2:4			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾarbaʿ (עֲבָרָא) [pronounced ahr ^e -BAHG]	four	masculine 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
shibʿîym (שִׁבְעִים) [pronounced shi ^b v-GEEM]	seventy	numeral	Strong's #7657 BDB #988
ʾeleph (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
shêsh (שֵׁשׁ) [pronounced shaysh]	six	masculine form of numeral	Strong's #8337 BDB #995
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	hundreds	feminine plural; numeral	Strong's #3967 BDB #547

Translation: And his army being numbered [is] seventy-four thousand, six hundred.

The army of Judah is 74,600. This number was given in the previous chapter.

Numbers 2:5			
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
chânah (חָנָה) [pronounced khaw-NAW]	the ones bivouacking, those who are camping, the ones encamped in [or, against], those setting up camp; those laying siege to; the ones inclining, declining, bending down	masculine plural, Qal active participle; with the definite article	Strong's #2583 BDB #333
ʿal (עַל) [pronounced gah]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
matteh (מַטֵּה) [pronounced maht-TEH]	staff, branch, scepter, rod; branch; tribe	masculine singular construct	Strong's #4294 BDB #641
Yisʿsâkâr (יִסְשָׁכָר) [pronounced yis ^e -saw-AWR]	he will bring a reward; there is recompense; transliterated Issachar	masculine singular proper noun	Strong's #3485 BDB #441

Numbers 2:5			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâsîy' (נָשִׂי') [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
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 (בְּנֵיִם) [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 sâkâr (יִשָּׂכָר) [pronounced yis ^e -saw-AWR]	<i>he will bring a reward; there is recompense; transliterated Issachar</i>	masculine singular proper noun	Strong's #3485 BDB #441
N ^e than ^e êl (נֶתַנְאֵל) [pronounced n ^e th-ahn ^e -ALE]	<i>give of El [God]; transliterated Nethanel, Nethaneel</i>	masculine singular proper noun	Strong's #5417 BDB #682
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
tsûw'âr (צֹוּאָר) [pronounced tsoo-AWR]	<i>small, little; transliterated Tsuar, Zuar</i>	masculine singular proper noun	Strong's #6686 BDB #859

Translation: And the ones bivouacking with the tribe of Issachar; the leader for the sons of Issachar [is] Nethanel ben Zuar.

One of the tribes with Judah is Issachar, and their leader is Nethanel ben Zuar (also named in the previous chapter).

Notice that our order is different than we had in Num. 1.

Numbers 2:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
663w ^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
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	<i>army, division, host; war, or warfare</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6635 BDB #838
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
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823

Numbers 2:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾarbaʿ (עֲבָרָא) [pronounced ahr ^e -BAHG]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
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
chämishîym (חֲמִשִּׁימ) [pronounced khuh-mih- SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
ʾeleph (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
ʾarbaʿ (עֲבָרָא) [pronounced ahr ^e -BAHG]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
mêʾôwth (מֵאוֹת) [pronounced may- OHTH]	<i>hundreds</i>	feminine plural; numeral	Strong's #3967 BDB #547

Translation: And his army being numbered [is] fifty-four thousand, four hundred.

His army numbers 54,400 (as in the previous chapter).

God has certain men that He would like to function together as a unit.

Numbers 2:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Z ^e bûwlûn (זְבוּלֹן) [pronounced z ^e b-oo- LOON]	<i>exalted, honored; transliterated Zebulun</i>	masculine singular proper noun	Strong's #2074 BDB #259
nâsîyʾ (נָשִׂי) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
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
Z ^e bûwlûn (זְבוּלֹן) [pronounced z ^e b-oo- LOON]	<i>exalted, honored; transliterated Zebulun</i>	masculine singular proper noun	Strong's #2074 BDB #259

Numbers 2:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿĒlîyʾâḇv (אֱלִיָּאֲבִי) [pronounced <i>el-ee-AW^eV</i>]	<i>God is father</i> ; transliterated <i>Eliab</i>	masculine proper noun	Strong's #446 BDB #45
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Chêlôn (חֵלֹן) [pronounced <i>khay-LONE</i>]	<i>strong, strength</i> ; transliterated Helon, Chelon	masculine singular proper noun	Strong's #2497 BDB #298

Translation: The tribe of Zebulun; the leader for the sons of Zebulun [is] Eliab ben Helon.

The third tribe is Zebulun, with its leader, Eliab ben Helon (previously named).

Notice that the sentence structure is not as repetitive. Judah, Issachar and Zebulun are all sons of Leah.

Numbers 2:8			
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
tsâbâ' (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, division, host; war, or warfare</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6635 BDB #838
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
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the 3 rd person masculine singular suffix	Strong's #6485 BDB #823
shib ^{ec} âh (שִׁבְעָה) [pronounced <i>shⁱv^e-ḠAW</i>]	<i>seven</i>	numeral feminine noun	Strong's #7651 BDB #987 & #988
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
châmishîym (חֲמִשִּׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
'eleph (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

Numbers 2:8			
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; construct form	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: And his army being numbered [is] fifty-seven thousand, four hundred.

His army numbers 57,400 (as previously given).

So far, all of this is in accord with the Septuagint.

Numbers 2:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the definite article	Strong's #6485 BDB #823
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
machăneh (מַחֲנֵה) [pronounced <i>mah-khuh-NEH</i>]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
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
mê'âh (מֵאָה) [pronounced <i>may-AW</i>]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral; construct form	Strong's #3967 BDB #547
'eleph (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

Numbers 2:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e mônîym (שׁמֹנִיִּם) [pronounced sh ^e -moh-NEEM]	<i>eighty</i>	indeclinable plural numeral; adjective	Strong's #8084 BDB #1033
'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 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
shêsh (שֵׁשׁ) [pronounced shaysh]	<i>six</i>	masculine form of numeral	Strong's #8337 BDB #995
'âlâpîhîym (אֲלָפִיִּם) 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 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 ahr ^e -baw-GAW]	<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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
ts ^e bâ'ôwth (צְבָאוֹת) [pronounced tz ^e - ^b vaw-OHTH]	<i>armies, divisions, hosts, host (of angels); wars, or warfare</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6635 BDB #838

Translation: All their being numbered regarding the camp of Judah [is] one hundred eighty-six thousand, four hundred regarding their armies.

All three armies number 186,400.

Numbers 2:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rîshôwn (רִישׁוֹן) [pronounced ree-SHOWN]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first</i>	masculine singular adjective; also used as an adverb	Strong's #7223 BDB #911
nâçac (נָצַח) [pronounced naw-SAHÇ]	<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>	3 rd person masculine singular, Qal imperfect	Strong's #5265 BDB #652

Translation: They will be the first to pull up stakes [to move out]. (Kukis mostly literal translation)

This will be the first force to move out.

The wording here makes it even less likely that *thousand* really means *chiefs* or *clans*. Judah will take the lead in most of the movement and most of the wars. Our Lord will come from the tribe of Judah.

Numbers 2:3–9 And the ones bivouacking eastward toward the east, [under] the flag of the camp of Judah regarding their armies. The leader to the sons of Judah [is] Nahshon ben Aminadab. And his army being numbered [is] seventy-four thousand, six hundred. And the ones bivouacking with the tribe of Issachar; the leader for the sons of Issachar [is] Nethanel ben Zuar. And his army being numbered [is] fifty-four thousand, four hundred. The tribe of Zebulun; the leader for the sons of Zebulun [is] Eliab ben Helon. And his army being numbered [is] fifty-seven thousand, four hundred. All their being numbered regarding the camp of Judah [is] one hundred eighty-six thousand, four hundred regarding their armies. They will be the first to pull up stakes [to move out]. (Kukis mostly literal translation)

Numbers 2:3–9 The first encampment is under the leadership of Judah and they are toward the east of the Tabernacle. Their leader is Nahshon the son of Aminadab. His army numbers 74,600. The leader of the tribe of Issachar is Nethanel the son of Zuar. His army numbers 54,400. The leader of the tribe of Zebulun is Eliab the son of Helon. His army numbers 57,400. All three armies, as led by Judah, number 186,400. They will be the first to pull up stakes to move out. (Kukis paraphrase)

A flag of a camp of Reuben southward their armies. And a leader to sons of Reuben Elizur ben Shedeur. And his army and their being visited six and forty a thousand and five hundreds. And the ones bivouacking upon a tribe of Simeon, a leader to sons of Simeon Shelumiel ben Zurishaddai. And his army and their being visited nine and fifty a thousand and three hundreds. And a tribe of Gad, a leader to sons of Gad, Eliasaph ben Reuel. And his army their being visited five and forty a thousand and six hundreds and fifty. And all their being visited to a camp of Reuben, one hundred a thousand and one and fifty a thousand and four hundreds and fifty to their armies. And a second, they will pull up stakes.

Numbers
2:10–16

The armies of the flag of the camp of Reuben [are] southward [from the Tabernacle]. The leader to the sons of Reuben [is] Elizur ben Shedeur. His army and their being numbered [is] forty-six thousand, five hundred. And the ones bivouacking as the tribe of Simeon: the leader for the sons of Simeon [is] Shelumiel ben Zurishaddai. And his army and their being numbered [is] fifty-nine thousand, three hundred. And [to] the tribe of Gad [is] the leader to the sons of Gad, Eliasaph ben Reuel. His army being numbered [is] forty-five thousand, six hundred fifty. And all those being number in the camp of Reuben [is] one hundred, fifty-one thousand, four hundred fifty for their armies. They will pull up stakes [and move out] second [after Judah].

There are three tribes under the flag of Reuben which are south of the Tabernacle. The leader of the sons of Reuben is Elizur the son of Shedeur. His army is numbered to be 46,500. Next to them is the tribe of Simeon, whose leader is Shelumiel the son of Zurishaddai. His army is numbered to be 59,300. Gad is the third army with them, being led by Eliasaph the son of Reuel. There are 45,650 in his army. The entire army in the south camp numbers 151,450. They will move out after Judah moves out.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	A flag of a camp of Reuben southward their armies. And a leader to sons of Reuben Elizur ben Shedeur. And his army and their being visited six and forty a thousand and five hundreds. And the ones bivouacking upon a tribe of Simeon, a leader to sons of Simeon Shelumiel ben Zurishaddai. And his army and their being visited nine and fifty a thousand and three hundreds. And a tribe of Gad, a leader to sons of Gad, Eliasaph ben Reuel. And his army their being visited five and forty a thousand and six hundreds and fifty. And all their being visited to a camp of Reuben, one hundred a thousand and one and fifty a thousand and four hundreds and fifty to their armies. And a second, they will pull up stakes.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	In the camp of the sons of Ruben, on the south side, the prince shall be Elisur the son of Sedeut: And the whole army of his fighting men, that were numbered, were forty-six thousand five hundred. Beside him camped they of the tribe of Simeon: whose prince was Salamiel the son of Surisaddai. And the whole army of his fighting men, that were numbered, were fifty-nine thousand three hundred. In the tribe of Gad the prince was Eliasaph the son of Duell. And the whole army of his fighting men that were numbered, were forty-five thousand six hundred and fifty. All that were reckoned up in the camp of Ruben, were a hundred and fifty-one thousand four hundred and fifty, by their troops: they shall march in the second place.
Aramaic ESV of Peshitta	"On the south side shall be the standard of the camp of Reuben according to their divisions. The prince of the children of Reuben shall be Elizur the son of Shedeur. His division, and those who were numbered of it, were forty-six thousand five hundred. "Those who encamp next to him shall be the tribe of Simeon. The prince of the children of Simeon shall be Shelumiel the son of Zurishaddai. His division, and those who were numbered of them, were fifty-nine thousand three hundred. "The tribe of Gad: and the prince of the children of Gad shall be Eliasaph the son of Reuel. His division, and those who were numbered of them, were forty-five thousand six hundred fifty. "All who were numbered of the camp of Reuben were one hundred fifty-one thousand four hundred fifty, according to their armies. They shall set out second.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	<i>This is</i> the order of the camp of Reuben: their forces shall be toward the south, and the prince of the children of Reuben shall be Elizur the son of Shedeur. His forces that were numbered were forty-six thousand five hundred.

And they that encamp next to him shall be of the tribe of Simeon, and the prince of the sons of Simeon shall be Shelumiel the son of Zuri-shaddai. His forces that were numbered were fifty-nine thousand three hundred. And they that encamp next to them shall be the tribe of Gad; and the prince of the sons of Gad, Eliasaph the son of Deuel. His forces that were numbered were forty-five thousand six hundred and fifty. All who were numbered of the camp of Reuben were a hundred and fifty-one thousand four hundred and fifty: they with their forces shall proceed in the second place.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English On the south side is the flag of the children of Reuben, in the order of their armies, with Elizur, the son of Shedeur, as their chief. The number of his army was forty-six thousand, five hundred. And nearest to him, the tribe of Simeon, with Shelumiel, the son of Zurishaddai, as their chief. The number of his army was fifty-nine thousand, three hundred. Then the tribe of Gad, with Eliasaph, son of Reuel, as their chief. The number of his army was forty-five thousand, six hundred and fifty. The number of all the armies of Reuben together came to a hundred and fifty-one thousand, four hundred and fifty. They go forward second.

Easy English .
Easy-to-Read Version–2008 "The flag of Reuben's camp will be south of the Holy Tent. Each group will camp near its flag. The leader of the tribe of Reuben is Elizur son of Shedeur. There are 46,500 men in this division. "The tribe of Simeon will camp next to the tribe of Reuben. The leader of the tribe of Simeon is Shelumiel son of Zurishaddai. There are 59,300 men in this division. "The tribe of Gad will also camp next to the tribe of Reuben. The leader of the tribe of Gad is Eliasaph son of Deuel. There are 45,650 men in this division. "The total number of men in all the divisions of Reuben's camp is 151,450. His camp will be the second group to move when the people travel from place to place.

God's Word™ "On the south side the armies led by Reuben will camp under their flag. The leader for the people of Reuben is Elizur, son of Shedeur. The total number of men in his army is 46,500. "Next to them will be the tribe of Simeon. The leader for the people of Simeon is Shelumiel, son of Zurishaddai. The total number of men in his army is 59,300. "Then will be the tribe of Gad. The leader for the people of Gad is Eliasaph, son of Deuel. The total number of men in his army is 45,650. "The grand total of all the troops in Reuben's camp is 151,450. They will be the second group to move out.

Good News Bible (TEV) On the south, those under the banner of the division of Reuben shall camp in their groups, under their leaders, as follows:

Tribe	Leader	Number
Reuben	Elizur son of Shedeur	46,500
Simeon	Shelumiel son of Zurishaddai	59,300
Gad	Eliasaph son of Deuel	45,650
Total:		151,450

The division of Reuben shall march second.

The Message .
Names of God Bible .
NIRV .

New Simplified Bible .

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

Casual English Bible .

Contemporary English V.

Reuben and the tribes that march with it must set up camp on the south side of the sacred tent, under their own banner. The 46,500 troops of the tribe of Reuben will be arranged by divisions and led by Elizur son of Shedeur. On one side of Reuben will be the tribe of Simeon, with Shelumiel son of Zurishaddai as the leader of its 59,300 troops. On the other side will be the tribe of Gad, with Eliasaph son of Deuel as the leader of its 45,650 troops. These 151,450 troops will march into battle second.

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

The Passion Translation .

Unfolding Bible Simplified

The tribe of Reuben must set up their tents on the south side of the sacred tent, close to their tribal flag. Elizur son of Shedeur, will be the leader of the 46,500 men of the tribe of Reuben.

The people of the tribe of Simeon will set up their tents beside Reuben. Shelumiel son of Zurishaddai, will be the leader of the 59,300 men of the tribe of Simeon.

The people of the tribe of Gad will set up their tents beside Simeon. Eliasaph son of Deuel, will be the leader of the 45,650 men of the tribe of Gad.

So there will be 151,450 troops on the south side of the sacred tent. Those three tribes will follow the first group when the Israelites travel.

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

The flag of the camp of Reuben shall be on the south side by their hosts, and the prince of the children of Reuben shall be Elizur, the son of Shedeur;

And his host and those who were visited of him, forty-six thousand, five hundred.

And those who pitch by him shall be the tribe of Simeon; the prince of the children of Simeon shall be Shelumiel, the son of Zurishaddai.

And his host and those who were visited of them, fifty-nine thousand, three hundred.

Then the tribe of Gad; the prince of the sons of Gad shall be Eliasaph, the son of Reuel.

And his host and those who were visited of them, forty-five thousand, six hundred and fifty.

All who were visited in the camp of Reuben, one hundred and fifty-one thousand, four hundred and fifty, by their hosts. And they shall pull up second.

International Standard V

Southern Encampment Order

“Toward the south is to be the division of the camp of Reuben under their standard. The leader of Reuben is to be Shedeur’s son Elizur. Those in his division number 46,500.

“The tribe of Simeon is to camp beside Reuben. [Lit. him] The leader of Simeon is to be Zurishaddai’s son Shelumiel. Those in his division number 59,300.

“Next is to be [Lit. Then] the tribe of Gad. The leader of Gad is to be Deuel’s son Eliasaph. Those in his division number 45,650. All those numbered by division in the camp of Reuben total 151,450. They are to be the second to travel.”.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

Urim-Thummim Version

On the South side will be the standard of the camp of Reuben according to their armies, and the commander for the children of Reuben will be Elizur the son of Shedeur. And his army, and those that were registered with them were 46,500. And those that encamp by him will be the tribe of Simeon, and the commander of the children of Simeon will be Shelumiel the son of Zurishaddai. And his army, and those that were registered with them were 59,300. Then the tribe of Gad, and the commander of the sons of Gad will be Eliasaph the son of Reuel. And his army, and those that were registered with them were 45,650. All that were registered in the camp of Reuben were 151,450, throughout their armies and they will march in the second rank.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

On the south side, the banner of the camp of Reuben, in battle formation. Leader of the sons of Reuben: Elizur son of Shedeur. His command: 46,500 men.

Beside him shall camp: the tribe of Simeon. Leader of the sons of Simeon: Shelumiel son of Zurishaddai. His command: 59,300 men.

The tribe of Gad. Leader of the sons of Gad: Eliasaph son of Reuel. His command: 45,650 men.

The assembled strength of the camp of Reuben numbers in all 151,450. They are to be second in order of marching.

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

On the south side: the banner of the camp of Re’u?ën according to their divisions, and the leader of the children of Re’u?ën: Elitsur, son of She?ëy’ur. And his army with its registered ones: forty-six thousand five hundred.

And those who camp next to him: the tribe of Shim'on, and the leader of the children of Shim'on: Shelumi'ěl, son of Tsurishaddai. And his army with their registered ones: fifty-nine thousand three hundred.

Then the tribe of Gađ, and the leader of the children of Gađ: Elyasaph, son of Re'u'ěl.^a And his army with their registered ones: forty-five thousand six hundred and fifty.

^aSee Explanatory Notes: De'u'ěl.

All the registered ones of the camp of Re'u'žen, according to their divisions: one hundred and fifty-one thousand four hundred and fifty. And they are the second to depart.

The standard of the camp of Reuben shall be on the south side, by their divisions. The prince of the sons of Reuben is Elizur son of Shedeur. His division, by their number, is 46,500.

Those camping next to them are the tribe of Simeon. The prince of the sons of Simeon is Shelumiel son of Zurishaddai. His division, by their number, is 59,300. Next, the tribe of Gad. The prince of the tribe of Gad is Eliasaph son of Reuel. His division, by their numbers, is 45,650.

All those numbered to the camp of Reuben are 151,450. They are to set out second.

Tree of Life Version

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

THIS IS THE ORDER OF THE CAMP OF RUBEN; THEIR FORCES SHALL BE TOWARD THE SOUTH, AND THE PRINCE OF THE CHILDREN OF RUBEN SHALL BE ELISUR THE SON OF SEDIUR. HIS FORCES THAT WERE NUMBERED, WERE FORTY-SIX THOUSAND AND FIVE HUNDRED.

AND THEY THAT ENCAMP NEXT TO HIM SHALL BE OF THE TRIBE OF SIMEON, AND THE PRINCE OF THE SONS OF SIMEON SHALL BE SALAMIEL THE SON OF SURISADAI. HIS FORCES THAT WERE NUMBERED, WERE FIFTY-NINE THOUSAND AND THREE HUNDRED.

AND THEY THAT ENCAMP NEXT TO THEM SHALL BE THE TRIBE OF GAD; AND THE PRINCE OF THE SONS OF GAD, ELISAPH THE SON OF RAGUEL. HIS FORCES THAT WERE NUMBERED, WERE FORTY-FIVE THOUSAND AND SIX HUNDRED AND FIFTY.

ALL WHO WERE NUMBERED OF THE CAMP OF RUBEN, WERE A HUNDRED AND FIFTY-ONE THOUSAND AND FOUR HUNDRED AND FIFTY: THEY WITH THEIR FORCES SHALL PROCEED IN THE SECOND PLACE.

Awful Scroll Bible

On the south is to be the banner, of the camp of Reuben, by their host, the lifted up one of the sons of Reuben is Eli-zur, son of Shedeur. His host and those being reviewed, are forty and six thousand, and five hundred.

Those that encamp by him is to be the branch of Simeon, the lifted up one of the sons of Simeon, is Shelumiel, the son of Zurishaddai. His host, and those being reviewed, are fifty and nine thousand, and three hundred.

Then the branch of Gad, the lifted up one of the sons of Gad is Eli-asaph, the son of Reuel. His host and those being reviewed, are forty and five thousand, and six hundred, and fifty.

They being reviewed of the camp of Reuben, are a hundred thousand and fifty and one thousand, and four hundred, and fifty, by their armies, even were they to pull out second.

Concordant Literal Version

The standard of the camp of Reuben is southward, by their militia hosts. The prince for the sons of Reuben is Elizur son of Shedeur;" his militia host and its mustered ones are forty-six thousand five hundred.

Those encamping next to him are the stock of Simeon. The prince for the sons of Simeon is Shelumiel son of Zurishaddai; his militia host and their mustered ones are fifty-nine thousand three hundred.

As for the stock of Gad: The prince for the sons of Gad is Eliasaph son of Reuel; his militia host and their mustered ones are forty-five thousand six hundred fifty.

All the ones being mustered of the camp of Reuben are a hundred fifty-one thousand four hundred fifty, by their militia hosts. As second ones shall they journey.

exeGesés companion Bible

The banner of the camp of Reu Ben is southward according to their hosts: and the hierarch of the sons of Reu Ben is Eli Sur the son of Shedey Ur: and his host and their mustered: forty-six thousand and five hundred. And pitched by him is the rod of Shimon: and the hierarch of the sons of Shimon is Shelumi El the son of Suri Shadday: and his host and their mustered: fifty-nine thousand and three hundred. And the rod of Gad: and the hierarch of the sons of Gad is Eli Yasaph the son of Reu El: and his host and their mustered: forty-five thousand and six hundred and fifty. All their mustered in the camp of Reu Ben: a hundred thousand and fifty-one thousand and four hundred and fifty throughout their hosts: and they pull stakes in the second.

Orthodox Jewish Bible

On the south side shall be the degel (standard, banner) of the machaneh of Reuven according to their tzvaos: and the Nasi of the Bnei Reuven shall be Elitzur ben Shedeur.

And his tz'va (host), and those that were numbered thereof, were forty and six thousand and five hundred.

And those which encamp by him shall be the tribe of Shim'on; and the Nasi of the Bnei Shim'on shall be Shelumiel ben Tzurishaddai.

And his tz'va (host), and those that were numbered of them, were fifty and nine thousand and three hundred.

Then the tribe of Gad; and the Nasi of the Bnei Gad shall be Elyasaph ben Reuel. And his tz'va (host), and those that were numbered of them, were forty and five thousand and six hundred and fifty.

All that were numbered in the machaneh of Reuven were an hundred thousand and fifty and one thousand and four hundred and fifty, by their tzvaos. And they shall set forth in the second rank.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

"The standard of the camp of Reuben will be to the south according to their divisions. The leader of the descendants will be Elizur son of Shedeur. And his division and the ones counted [Literally "the ones counted of him," or "the ones mustered of him"]

are forty-six thousand five hundred. Those encamped next to him will be the tribe of Simeon. The leader of the descendants of Simeon will be Shelumiel son of Zurishaddai. And his division and the ones counted [Literally "the ones counted of them," or "the ones mustered of them"] are fifty-nine thousand three hundred. For the tribe of Gad: the leader of the descendants of Gad will be Eliasaph son of Reuel. And his division and the ones counted [Literally "the ones counted of them," or "the ones mustered of them"] are forty-five thousand six hundred and fifty. All those counted [Or "those mustered"] from the camp of Reuben are one hundred and fifty-one thousand four hundred and fifty. They will set out second according to their divisions.

Syndein/Thieme
The Voice

Bible Translations with Many Footnotes:

The Complete Tanach
The Geneva Bible
Kaplan Translation

Reuben to the South

The divisions under the banner of Reuben's camp shall be to the south.

The leader of Reuben's descendants was Elitzur son of Shedey-ur.

The tally of his division was 46,500.

Camping near him shall be the tribe of Simeon, and the leader of Simeon's descendants was Shelumiel son of Tzuri-shaddai.

The tally of his division was 59,300.

[With them shall be] the tribe of Gad, and the leader of Gad's descendants was Elyassaf son of Reuel.

The count of his division was 45,650.

The entire tally for the divisions in Reuben's camp was thus 151,450.

On the march, they shall go second.

Reuel

This is D'euel, see Numbers 1:14.

NET Bible®
New American Bible (2011)
New Catholic Bible
Rotherham's *Emphasized B.*

||The standard of the camp of Reuben southwards, by their hosts||,—even the prince of the sons of Reuben, Elizur, son of Shedeur; and his host, ||even they who are numbered of him||,—forty-six thousand, and five hundred. ||Then they who encamp by him||, the tribe of Simeon,—even the prince of the sons of Simeon, Shelumiel, son of Zurishaddai; and his host, ||even they who are numbered of them||,—fifty-nine thousand, and three hundred. ||Then the tribe of Gad||, even the prince of the sons of Gad, Eliasaph, son of Reuel;[°] and his host, ||even they who are numbered of them||,—forty-five thousand, and six hundred and fifty. <All they who are numbered to the camp of Reuben,—a hundred and fifty-one thousand, and four hundred and fifty, by their hosts> and they <in the second rank> shall set forward.

[°]Some cod. (w. one printed edn., Onk. MS., Jon. MS. and Vul.) have: "Deuel"—G.n. [N.B.: interchange of resh and dalet! See Intro., Table I.]

Literal, almost word-for-word, renderings:

A Faithful Version

On the south side shall be the standard of the camp of Reuben, according to their armies; the leader of the sons of Reuben shall be Elizur the son of Shedeur." And his army, and those numbered of it, were forty-six thousand, five hundred. "And those who pitch beside him shall be the tribe of Simeon. And the captain of the sons of Simeon shall be Shelumiel the son of Zurishaddai."

And his army, and those numbered of them, were fifty-nine thousand, three hundred.

"Then the tribe of Gad: and the leader of the sons of Gad shall be Eliasaph the son of Reuel."

And his army, and those numbered of them, were forty-five thousand, six hundred and fifty.

"All that were numbered in the camp of Reuben were a hundred fifty-one thousand, four hundred and fifty, throughout their armies. And they shall go forward in the second rank.

C. Thomson Updated OT
Charles Thomson OT

And their army on the south, shall be the divisions of the camp of Reuben, and the chief of the Reubenites shall be Elisar, son of Sedur; his army, even they who have been reviewed, being forty six thousand five hundred; and they who encamp adjoining him, shall be the division of the tribe of Symeon, and the chief of the Symeonites shall be Salamiel, son of Surisadai; his army, even they who were reviewed, being fifty nine thousand three hundred; and they who encamp adjoining shall be the tribe of Gad; and the chief of the Gadites, shall be Elisaph, son of Raguel; his army, even they who were reviewed, being forty five thousand six hundred and fifty. All those of the camp of Reuben who have been reviewed, amounting to one hundred and fifty one thousand four hundred and fifty, with their army, shall march as the second division.

Context Group Version
English Standard Version
Green's Literal Translation
Legacy Standard Bible
Literal Standard Version
Modern English Version
Modern Literal Version 2020

On the south side will be the banner of the camp of Reuben according to their armies. And the ruler of the sons of Reuben will be Elizur the son of Shedeur. And his army and those who were numbered of it, were forty-six thousand and five hundred. And those who encamp next to him will be the tribe of Simeon. And the ruler of the sons of Simeon will be Shelumiel the son of Zurishaddai. And his army and those who were numbered of them, were fifty-nine thousand and three hundred. Then the tribe of Gad. And the ruler of the sons of Gad will be Eliasaph the son of Reuel. And his army and those who were numbered of them, were forty-five thousand and six hundred and fifty. All who were numbered of the camp of Reuben were a hundred fifty-one thousand and four hundred and fifty, according to their armies. And they will pull out second.

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

The banner of the camp of Re'uven is unto the south for their armies, and the captain for the sons of Re'uven is Elitsur the son of Shedeyur, and his army and his registered ones are forty-six thousand and five hundred, and the ones camping by him is the branch of Shimon, and the captain for the sons of Shimon is Shelumi'eyl the son of Tsurishaddai, and his army and their registered ones are fifty-nine thousand and three hundred, and the branch of Gad, and the captain for the sons of Gad is Elyasaph the son of Re'u'eyl, and his army, and their registered ones are forty-five thousand and six hundred and fifty. All the registered ones belonging to the camp of Re'uven are a hundred thousand and fifty-one thousand and four hundred and fifty for their armies, they will journey second,...

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:

10-16

Numbers 2:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
degel (דָּגֵל) [pronounced DEH-ge]l]	<i>a flag, standard, banner</i>	masculine singular construct	Strong's #1714 BDB #186
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
R ^e ûwbên (רְעוּבֵן) [pronounced roo-BANE]	<i>behold a son; transliterated Reuben;</i>	masculine singular proper noun	Strong's #7205 BDB #910
têymân (תֵּימָן) [pronounced tay-MAWN]; also spelled without the yoht (י)	<i>south, southward, whatever is on the right (so the southern quarter); south (of territory); southern quarter (of the sky); toward the south, southward (of direction) south wind</i>	feminine singular noun; with the directional hê (it means southward with the directional hê)	Strong's #8486 BDB #412
Bible Hub presents this as the 3 rd person feminine singular suffix, which makes very little sense.			
ts ^e bâ'ôwth (צְבָאוֹת) [pronounced tz ^e - ^b vaw-OHTH]	<i>armies, divisions, hosts, host (of angels); wars, or warfare</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6635 BDB #838

Translation: The armies of the flag of the camp of Reuben [are] southward [from the Tabernacle].

The tribe of Reuben leads the southern team.

God has grouped the Israelites into three brigades to make a division.

Numbers 2:10b

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
nâsîy' (נָשִׂי') [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
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 2:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
R ^o ûwbên (רְבוּעַן) [pronounced roo-BANE]	behold a son; transliterated Reuben	masculine singular proper noun	Strong's #7205 BDB #910
'Ēlîytsûwr (אֱלִיָּצִיּוּר) [pronounced el-ee-TSOOR]	my God is a Rock; Rock is God; transliterated, Elizur, Elitsur	masculine singular proper noun	Strong's #468 BDB #45
bên (בֵּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Shedêy'ûwr (שְׂדֵיאוּר) [pronounced shed-ay-OOR]	spreader of light, darter of light; transliterated Shidah, Shedejur, Shedeur	masculine singular proper noun	Strong's #7707 BDB #994

Translation: The leader to the sons of Reuben [is] Elizur ben Shedeur.

Elizur is the military leader of the tribe of Reuben.

Numbers 2:11			
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
tsâbâ' (צָבָא) [pronounced tsaw ^b -VAW]	army, division, host; war, or warfare	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6635 BDB #838
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
pâqad (פָּקַד) [pronounced paw-KAHD]	being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census	masculine plural Qal passive participle; with the 3 rd person masculine singular suffix	Strong's #6485 BDB #823
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]	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

Numbers 2:11

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
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: His army and their being numbered [is] forty-six thousand, five hundred.

The census figures are the same in chapters 1 and 2.

Numbers 2:12

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
chânah (חָנָה) [pronounced khaw-NAW]	<i>the ones bivouacking, those who are camping, the ones encamped in [or, against], those setting up camp; those laying siege to; the ones inclining, declining, bending down</i>	masculine plural, Qal active participle; with the definite article	Strong's #2583 BDB #333
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
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
nâsîy' (נָשִׂיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
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

Numbers 2:12			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 (צֹרֵשׁ־יְהוָה) [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: And the ones bivouacking as the tribe of Simeon: the leader for the sons of Simeon [is] Shelumiel ben Zurishaddai.

Simeon is a supporting tribe. Shelumiel is the military leader.

Reuben was the lead brigade on the south side.

Numbers 2:13			
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 wâw conjunction	No Strong's # BDB #251
tsâbâ' (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, division, host; war, or warfare</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6635 BDB #838
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 wâw conjunction	No Strong's # BDB #251
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
Sometimes this is a masculine singular suffix and sometimes a masculine plural suffix, where everything else is the same.			
tisha'âh (תִּשְׁעָה) [pronounced <i>tihsh^e-GAW</i>]	<i>nine, ninth</i>	feminine singular noun; ordinal or cardinal numeral	Strong's #8672 BDB #1077
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 wâw conjunction	No Strong's # BDB #251

Numbers 2:13			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chāmishîym (חֲמִשִּׁיִּם) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
ʿelep (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
shâlôsh (שָׁלוֹשׁ) [pronounced <i>shaw- LOHSH</i>]	<i>a three, a trio, a triad, a threesome</i>	numeral; feminine singular noun	Strong's #7969 BDB #1025
mê'ôwth (מֵאוֹת) [pronounced <i>may- OHTH</i>]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: And his army and their being numbered [is] fifty-nine thousand, three hundred.

The population numbers remain the same.

Numbers 2:14			
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
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Gâd (גָּד) [pronounced <i>gawd</i>]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151
nâsîy' (נָשִׂיא) [pronounced <i>naw-SEE</i>]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
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 (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
ʿElyâsçâph (אֱלִיָּאֶשָׁפָה) [pronounced <i>el-yaw-SAWF</i>]	<i>God has added; God (is) gatherer; transliterated, Eljasaph, Eliasaph</i>	masculine singular proper noun	Strong's #460 BDB #45

Numbers 2:14

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
Numbers 1:14 has this name...			
De'ûw'êl (דְּעִוְאֵל) [pronounced <i>deh-ġoo-ALE</i>]	<i>known of God; they know God; transliterated, Deuel</i>	masculine singular proper noun	Strong's #1845 BDB #396
<i>Deuel</i> is found in many of the Masoretic texts and so found in the Samaritan, Pentateuch and the Vulgate, as the Hebrew <i>r</i> (ר) and the Hebrew <i>d</i> (ד) are easily confused. The majority of the Masoretic manuscripts read <i>Reuel</i> .			
Numbers 2:14 has this name instead:			
R ^e c'ûw'êl (רְעִוְאֵל) [pronounced <i>reh-ġoo-ALE</i>]	<i>friend of God; transliterated Reuel, Raguel</i>	masculine singular, proper noun	Strong's #7467 BDB #946
The difference between the two is the Hebrew <i>d</i> and <i>r</i> , which look very similar in the Hebrew.			

Translation: And [to] the tribe of Gad [is] the leader to the sons of Gad, Eliasaph ben Reuel.

Reuben, Simeon and Gad are grouped together. Reuben and Simeon were sons of Leah and Gad was a son of her handmaid, Zilpah.

Gad is also a support tribe. The only oddity of this verse is the name of the father of the leader. He is Deuel in Numbers 1 and Reuel in Numbers 2. The Hebrew *r* (ר) and the Hebrew *d* (ד) are easily confused. The majority of the Masoretic manuscripts read *Reuel*. This is a typo which probably goes way back.

Numbers 2:15

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 wâw conjunction	No Strong's # BDB #251
tsâbâ' (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, division, host; war, or warfare</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6635 BDB #838
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 wâw conjunction	No Strong's # BDB #251
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823

Sometimes this is a masculine singular suffix and sometimes a masculine plural suffix, where everything else is the same.

Numbers 2:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châmêsh (חמֶשֶׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
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
'arêbâ'îym (אַרְבַּעִים) [pronounced <i>ar^e-BAW-GEEM</i>]	<i>forty</i>	undeclinable plural noun	Strong's #705 BDB #917
'eleph (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
shishshâh (שֵׁשֶׁשׁ) [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
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
chāmishîym (חַמִּישִׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332

Translation: His army being numbered [is] forty-five thousand, six hundred fifty.

Gad's population of adult male soldiers is 45,650.

Numbers 2:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the definite article	Strong's #6485 BDB #823
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

Numbers 2:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
R ^e ûwbên (רְעוּבֵן) [pronounced roo-BANE]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral; construct form	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, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'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
w ^e (or v ^e) (וּ, וְ) [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 (חֲמִשִּׁיִּם) [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
'arêbâ'âh (אַרְבָּעָה) [pronounced ah ^r -baw-ÇAW]	<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
w ^e (or v ^e) (וּ, וְ) [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 (חֲמִשִּׁיִּם) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
ts ^e bâ'ôwth (צְבָאוֹת) [pronounced tz ^e - ^b vaw-OHTH]	<i>armies, divisions, hosts, host (of angels); wars, or warfare</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6635 BDB #838

Translation: And all those being number in the camp of Reuben [is] one hundred, fifty-one thousand, four hundred fifty for their armies.

When these three armies are added together, we get 151,450 (a number not found in the previous chapter because these armies were not so grouped there).

Numbers 2:16b			
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
sh ^e nîyyim (שְׁנַיִם) [pronounced sh ^e n-ee-YIHM]	<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>	dual adjective; a numeral, an ordinal	Strong's #8145 BDB #1041
nâçac̄ (נָצַח) [pronounced naw-SAHÇ]	<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>	3 rd person masculine singular, Qal imperfect	Strong's #5265 BDB #652

Translation: They will pull up stakes [and move out] second [after Judah]. (Kukis mostly literal translation)

The second combined army to move out would be Reuben's.

Numbers 2:10–16 The armies of the flag of the camp of Reuben [are] southward [from the Tabernacle]. The leader to the sons of Reuben [is] Elizur ben Shedeur. His army and their being numbered [is] forty-six thousand, five hundred. And the ones bivouacking as the tribe of Simeon: the leader for the sons of Simeon [is] Shelumiel ben Zurishaddai. And his army and their being numbered [is] fifty-nine thousand, three hundred. And [to] the tribe of Gad [is] the leader to the sons of Gad, Eliasaph ben Reuel. His army being numbered [is] forty-five thousand, six hundred fifty. And all those being number in the camp of Reuben [is] one hundred, fifty-one thousand, four hundred fifty for their armies. They will pull up stakes [and move out] second [after Judah]. (Kukis mostly literal translation)

Notice, as has been the pattern, all of those numbered in Reuben, Simeon and Gad are combined and the total checks, as it should. When the Israelites move out, they will move as three divisions, with Judah's triad in front, Reuben's triad second, Ephraim's third and Dan's will be in the rear.

Numbers 2:10–16 There are three tribes under the flag of Reuben which are south of the Tabernacle. The leader of the sons of Reuben is Elizur the son of Shedeur. His army is numbered to be 46,500. Next to them is the tribe of Simeon, whose leader is Shelumiel the son of Zurishaddai. His army is numbered to be 59,300. Gad is the third army with them, being led by Eliasaph the son of Reuel. There are 45,650 in his army. The entire army in the south camp numbers 151,450. They will move out after Judah moves out. (Kukis paraphrase)

And pulls up stakes a Tent of Meeting, a camp of the Levites in a midst of the camp as which they will bivouac so they will pull up stakes. A man upon his hand to their flags.

Numbers
2:17

The Tent of Meeting moves out. The encampment of the Levites [is] in the midst of the [larger] camp, so they will move out just as they bivouacked. Each man [is] on his part with respect to their flags.

Next, the Tent of Meeting will move out. The camp of the Levites is in the midst of the larger encampment, so they will move out in the reverse order that they bivouacked. Each man will move in his place with respect to their flags.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And pulls up stakes a Tent of Meeting, a camp of the Levites in a midst of the camp as which they will bivouac so they will pull up stakes. A man upon his hand to their flags.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the tabernacle of the testimony shall be carried by the officers of the Levites and their troops. As it shall be set up, so shall it be taken down. Every one shall march according to their places, and ranks.
Aramaic ESV of Peshitta	"Then the Tabernacle shall set out, with the camp of the Levites in the midst of the camps. As they encamp, so shall they set out, every man in his place, by their standards.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And <i>then</i> the tabernacle of witness shall be set forward, and the camp of the Levites <i>shall be</i> between the camps; as they shall encamp, so also shall they commence their march, each one next in order to his fellow according to their companies.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then the Tent of meeting is to go forward, with the tents of the Levites, in the middle of the armies; in the same order as their tents are placed, they are to go forward, every man under his flag.
Easy English	.
Easy-to-Read Version–2008	"When the people travel, Levi's camp will move next. The Meeting Tent will be with them between the other camps. The people will make their camps in the same order that they move.
God's Word™	"When the tent of meeting is moved, the Levites will stay in the middle of the groups. The tribes will move out in the same order as they are in the camp, everyone in place under his own flag.

Good News Bible (TEV) Then, between the first two divisions and the last two the Levites are to march carrying the Tent. Each division shall march in the same order as they camp, each in position under its banner.

The Message .

Names of God Bible .

NIRV .

New Simplified Bible .

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

Casual English Bible .

Contemporary English V. Marching behind Reuben will be the Levites, arranged in groups, just as they are camped. They will carry the sacred tent and their own banners.

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

The Passion Translation .

Unfolding Bible Simplified

Behind that group will walk the descendants of Levi, who will carry the sacred tent. The Israelites will march in the same order that they always set up their tents. Each tribe will carry its own flag.

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 tent of appointed meeting shall pull up with the camp of the Levites in the midst of the camp; as they encamp, so they shall pull up, every man in his place by their flags.

International Standard V

Tribe at the Center

"Then the Tent of Meeting is to travel with the camp of the descendants of Levi in the middle of the camps. They are to travel just as they have camped, each as designated [Lit. each upon his hand] under his standard."

H. C. Leupold .

Lexham English Bible .

NIV, ©2011 .

Unfolding Bible Literal Text

Next, the tent of meeting must go out from the camp with the Levites in the middle of all the camps. They must go out from the camp in the same order as they come into the camp. Every man must be in his place, by his banner.

Urim-Thummim Version

Then the Tabernacle at the Appointed Place, with the camp of the Levites will march out from the center of the camps. They will march out in the same order as they encamp, each at his station by their standards.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Next the Tent of Meeting will move, since the camp of the Levites is located in the middle of the other camps. The order of marching is to be the same order as in camping, every man under his own banner.
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	<i>The Tabernacle on the March</i> On the march, the Communion Tent [and] the camp of the Levites shall then proceed. [They] shall be in the middle of the [other] camps. [The people] shall travel in the same manner as they camp. Each person shall be in his place, according to each one's banner.
The Scriptures—2009	And the Tent of Appointment, the camp of the Levites, shall move out in the middle of the camps. As they camp, so they move out, everyone in his place, by their banners.
Tree of Life Version	Then the Tent of Meeting will move out with the camp of the Levites, which is in the middle of the camps—just as they were in camp, each person in his own place under his own appropriate standard.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEN THE TABERNACLE OF WITNESS SHALL BE SET FORWARD, AND THE CAMP OF THE LEVITES SHALL BE BETWEEN THE CAMPS; AS THEY SHALL ENCAMP, SO ALSO SHALL THEY COMMENCE THEIR MARCH, EACH ONE NEXT IN ORDER TO HIS FELLOW ACCORDING TO THEIR COMPANIES.
Awful Scroll Bible	The tent of the appointed place is to have pulled out, with the camp of the Levites, and is to be in the middle of their camp, as they encamp. As they were to pull out, each man is to be at hand by their banner.
Concordant Literal Version	Then the tent of appointment will journey with the camp of the Levites in the midst of the other camps. Just as they are encamping so shall they journey, each man on his own side under their standards.
exeGesés companion Bible	Then the tent of the congregation pulls stakes with the camp of the Leviym midst the camp: as they encamp, thus they pull stakes, man - every man at hand by their banners.
Orthodox Jewish Bible	Then the Ohel Mo'ed shall set forward with the machaneh of the Levi'im in the midst of the machaneh; as they encamp, so shall they set forward, every man in his place by their degel.
Rotherham's <i>Emphasized B.</i>	Then shall set forward the tent of meeting—the camp of the Levites, in the midst of the camps,—<as they encamp> so shall they set forward, every man at the side thereof, by their standards.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
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The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	"The tent of assembly the camp of the Levites will set out in the midst of the camps; they will set out just as they encamped, each according to their standards. [Literally "each man on his hand according to their standards"]
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:

C. Thomson Updated OT	.
Charles Thomson OT	Then shall move the tabernacle of the testimony, and the camp of the Levites, as the centre division of the camps. As they encamp so they shall take up their march, every man in his rank, according to their companies.
Context Group Version	. set forward
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Then the tent of meeting will pull out, with the camp of the Levites in the midst of the camps. As they encamp, so will they pull out, every man in his place, by their banners.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and the appointed tent, the camp of the ones of Lewi, journeyed in the midst of the camps, just as they will camp, so they will journey, each according to his hand ^[844] belonging to their banners. 844. Meaning his place, position or station.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	. set out
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Numbers 2:17a			
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
nâçã ^c (נָצַח) [pronounced <i>naw-SAHG</i>]	<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>	3 rd person masculine singular, Qal perfect	Strong's #5265 BDB #652
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מִוְעֵד) [pronounced <i>moh-GADE</i>]	<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: The Tent of Meeting moves out.

The first two armies have moved out. Then the Tent of Meeting moves out.

Numbers 2:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
machăneh (מַחֲנֵה) [pronounced <i>mah-khuh-NEH</i>]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
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
b ^e (בְּ) [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 (תַּוְעַק) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063

With the bêt^h preposition, tâvek^e can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled תַּוְעַק. 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*.

Numbers 2:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine plural noun with the definite article	Strong's #4264 BDB #334

Translation: The encampment of the Levites [is] in the midst of the [larger] camp,...

The encampment of the Levites was in the midst of the larger camp of all the tribes. This provided great protection for the Levites and for the Tabernacle.

Numbers 2:17c

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
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
Together, ka'ăsher (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> .			
chānah (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
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
nâçac' (נָצַח) [pronounced naw-SAHÇ]	<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>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652

Translation: ...so they will move out just as they bivouacked.

The people of Levi move out in the opposite order of them moving in and camping.

Numbers 2:17d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾiysh (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
ʿal (עַל) [pronounced gahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
All the BDB definitions: 1) hand; 1a) hand (of man); 1b) strength, power (figuratively); 1c) side (of land), part, portion (metaphorically) (figuratively); 1d) (various special, technical senses); 1d1) sign, monument; 1d2) part, fractional part, share; 1d3) time, repetition; 1d4) axle-trees, axle; 1d5) stays, support (for laver); 1d6) tenons (in tabernacle); 1d7) a phallus, a hand (meaning unsure); 1d8) wrists.			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
degel (דָּגֵל) [pronounced DEH-gehl]	<i>a flag, standard, banner</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1714 BDB #186

Translation: Each man [is] on his part with respect to their flags. (Kukis mostly literal translation)

As they move out, each man moves out in an organized fashion.

Numbers 2:17 The Tent of Meeting moves out. The encampment of the Levites [is] in the midst of the [larger] camp, so they will move out just as they bivouacked. Each man [is] on his part with respect to their flags. (Kukis mostly literal translation)

The book of Numbers begins to give the tribe of Levi, a son of Leah, a place in God's plan. They were to surround the tabernacle and protect the surrounding troops from being in too close of contact with a holy and just God. We have become so informal in our thinking about God that some men, seeing our Lord Jesus Christ would go right up to Him and shake His hand and introduce themselves. Maybe they would say a nice thing about our Lord. We have lost sight of the fact that we are corrupt in His sight; our sins caused the worst pain and suffering ever known to man to our Lord; our old sin nature and our personal sins keep us afar from a holy and just God. God is not some namby pamby, sit out on the lawn with all of us holding hands and smelling flowers. He is the perfect God of the universe who demands no less than perfection and our sins sentence us to no better than everlasting torment in separatin from Him. God cannot come into contact with sinful man. The Levites formed a barrier from God's Presence and the Israelite.

Numbers 2:17 Next, the Tent of Meeting will move out. The camp of the Levites is in the midst of the larger encampment, so they will move out in the reverse order that they bivouacked. Each man will move in his place with respect to their flags. (Kukis paraphrase)

A flag of a camp of Ephraim westward their armies. And a leader to sons of Ephraim Elishama ben Ammihud. And his army and their being visited forty a thousand and five hundreds. And the ones bivouacking upon a tribe of Manasseh, a leader to sons of Manasseh Gamaliel ben Pedahzur. And his army and their being visited two and thirty a thousand and two hundred. And a tribe of Benjamin, a leader to sons of Benjamin, Abidan ben Gideoni. And his army their being visited five and thirty a thousand and four hundreds. And all their being visited to a camp of Ephraim, one hundred a thousand and eight a thousand and one hundred to their armies. And a third, they will pull up stakes.

Numbers
2:18–24

The armies of the flag of the camp of Ephraim [are] westward [from the Tabernacle]. The leader to the sons of Ephraim [is] Elishama ben Ammihud. His army and their being numbered [is] forty thousand, five hundred. And the ones bivouacking as the tribe of Manasseh: the leader for the sons of Manasseh [is] Gamaliel ben Pedahzur. And his army and their being numbered [is] thirty-two thousand, two hundred. And [to] the tribe of Benjamin [is] the leader to the sons of Benjamin, Abidan ben Gideoni. His army being numbered [is] thirty-five thousand, four hundred. All those being number in the camp of Ephraim [is] one hundred, eight thousand, one hundred for their armies. They will pull up stakes [and move out] third [after Reuben].

There are three tribes under the flag of Ephraim which are west of the Tabernacle. The leader of the sons of Ephraim is Elishama the son of Ammihud. His army is numbered to be 40,500. Next to them is the tribe of Manasseh, whose leader is Gamaliel the son of Pedahzur. His army is numbered to be 32,200. Benjamin is the third army with them, being led by Abidan the son of Gideoni. There are 35,400 in his army. The entire army in the west camp numbers 108,100. They will move out after Reuben moves out.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

A flag of a camp of Ephraim westward their armies. And a leader to sons of Ephraim Elishama ben Ammihud. And his army and their being visited forty a thousand and five hundreds. And the ones bivouacking upon a tribe of Manasseh, a leader to sons of Manasseh Gamaliel ben Pedahzur. And his army and their being visited two and thirty a thousand and two hundred. And a tribe of Benjamin, a leader to sons of Benjamin, Abidan ben Gideoni. And his army their being visited five and thirty a thousand and four hundreds. And all their being visited to a camp of Ephraim, one hundred a thousand and eight a thousand and one hundred to their armies. And a second, they will pull up stakes.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

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Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

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Douay-Rheims 1899 (Amer.)

On the west side shall be the camp of the sons of Ephraim, whose prince was Elisama the son of Ammiud.

The whole army of his fighting men, that were numbered, were forty thousand five hundred.

And with them the tribe of the sons of Manasses, whose prince was Gamaliel the son of Phadassur.

And the whole army of his fighting men, that were numbered, were thirty-two thousand two hundred.

In the tribe of the sons of Benjamin the prince was Abidan the son of Gedeon.

Aramaic ESV of Peshitta	<p>And the whole army of fighting men, that were reckoned up, were thirty-five thousand four hundred.</p> <p>All that were numbered in the camp of Ephraim, were a hundred and eight-thousand one hundred by their troops: they shall march in the third place.</p> <p>"On the west side shall be the standard of the camp of Ephraim according to their divisions: and the prince of the children of Ephraim shall be Elishama the son of Ammihud.</p> <p>His division, and those who were numbered of them, were forty thousand five hundred.</p> <p>"Next to him shall be the tribe of Manasseh: and the prince of the children of Manasseh shall be Gamaliel the son of Pedahzur.</p> <p>His division, and those who were numbered of them, were thirty-two thousand two hundred.</p> <p>"The tribe of Benjamin: and the prince of the children of Benjamin shall be Abidan the son of Gideoni.</p> <p>His army, and those who were numbered of them, were thirty-five thousand four hundred.</p> <p>"All who were numbered of the camp of Ephraim were one hundred eight thousand one hundred, according to their divisions. They shall set out third.</p>
<p>Original Aramaic Psalms .</p> <p>V. Alexander's Aramaic T. .</p> <p>Plain English Aramaic Bible .</p> <p>Lamsa's Peshitta (Syriac) .</p> <p>Samaritan Pentateuch .</p> <p>Updated Brenton (Greek)</p>	<p>The station of the camp of Ephraim shall be westward with their forces, and the head of the children of Ephraim shall be Elishama the son of Ammihud.</p> <p>His forces that were numbered are forty thousand five hundred.</p> <p>And they that encamp next shall be of the tribe of Manasseh, and the prince of the sons of Manasseh, Gamalliel the son of Pedahzur.</p> <p>His forces that were numbered were thirty-two thousand two hundred.</p> <p>And they that encamp next shall be of the tribe of Benjamin, and the prince of the sons of Benjamin, Abidan the son of Gideon.</p> <p>His forces that were numbered were thirty-five thousand four hundred.</p> <p>All that were numbered of the camp of Ephraim were one hundred and eight thousand one hundred: they with their forces shall set out third.</p>
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	<p>On the west side will be the flag of the children of Ephraim, with Elishama, the son of Ammihud, as their chief.</p> <p>The number of his army was forty thousand, five hundred.</p> <p>And by him the tribe of Manasseh with Gamaliel, the son of Pedahzur, as their chief.</p> <p>The number of his army was thirty-two thousand, two hundred.</p> <p>Then the tribe of Benjamin, with Abidan, the son of Gideoni, as their chief.</p> <p>The number of his army was thirty-five thousand, four hundred.</p> <p>The number of all the armies of Ephraim was a hundred and eight thousand, one hundred. They go forward third.</p>
<p>Easy English</p> <p>Easy-to-Read Version—2008</p>	<p>"The flag of the camp of Ephraim will be on the west side. The division of Ephraim will camp there. The leader of the tribe of Ephraim is Elishama son of Ammihud. There are 40,500 men in this division.</p>

"The tribe of Manasseh will camp next to Ephraim's family. The leader of the tribe of Manasseh is Gamaliel son of Pedahzur. There are 32,200 men in this division.
 "The tribe of Benjamin will also camp next to Ephraim's family. The leader of the tribe of Benjamin is Abidan son of Gideoni. There are 35,400 men in this division.
 "The total number of men in Ephraim's camp is 108,100. They will be the third family to move when the people travel from one place to another.

God's Word™

"On the west side the armies led by Ephraim will camp under their flag. The leader for the people of Ephraim is Elishama, son of Ammihud. The total number of men in his army is 40,500.

"Next to them will be the tribe of Manasseh. The leader for the people of Manasseh is Gamaliel, son of Pedahzur. The total number of men in his army is 32,200.

"Then will be the tribe of Benjamin. The leader for the people of Benjamin is Abidan, son of Gideoni. The total number of men in his army is 35,400.

"The grand total of all the troops in Ephraim's camp is 108,100. They will be the third group to move out..

Good News Bible (TEV)

On the west, those under the banner of the division of Ephraim shall camp in their groups, under their leaders, as follows:

Tribe	Leader	Number
Ephraim	Elishama son of Ammihud	40,500
Manasseh	Gamaliel son of Pedahzur	32,200
Benjamin	Abidan son of Gideoni	35,400
Total:		108,100

The division of Ephraim shall march third.

The Message

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Names of God Bible

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NIRV

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New Simplified Bible

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

Casual English Bible

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Contemporary English V.

Ephraim and the tribes that march with it must set up camp on the west side of the sacred tent, under their own banner. The 40,500 troops of the tribe of Ephraim will be arranged by divisions and led by Elishama son of Ammihud. On one side of Ephraim will be the tribe of Manasseh, with Gamaliel son of Pedahzur as the leader of its 32,200 troops. On the other side will be the tribe of Benjamin, with Abidan son of Gideoni as the leader of its 35,400 troops. These 108,100 troops will march into battle third.

The Living Bible

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New Berkeley Version

.

New Life Version

.

New Living Translation

.

The Passion Translation

.

Unfolding Bible Simplified

The tribe of Ephraim must set up their tents on the west side of the sacred tent, close to their tribal flag. Elishama son of Ammihud, will be the leader of the 40,500 men of the tribe of Ephraim.

The people of the tribe of Manasseh will set up their tents beside Ephraim. Gamaliel son of Pedahzur, will be the leader of the 32,200 men of the tribe of Manasseh.

The people of the tribe of Benjamin will set up their tents beside Manasseh. Abidan son of Gideoni, will be the leader of the 35,400 men of the tribe of Benjamin.

So there will be 108,100 troops on the west side of the sacred tent. Those three tribes will follow the second group, behind the descendants of Levi.

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 tent of appointed meeting shall pull up with the camp of the Levites in the midst of the camp; as they encamp, so they shall pull up, every man in his place by their flags.

The flag of the camp of Ephraim by their hosts shall be on the west side; and the prince of the sons of Ephraim, Elishama, the son of Ammihud.

And his host and those who were visited of them, forty thousand, five hundred.

And by him, the tribe of Manasseh; and the prince of the children of Manasseh, Gamaliel, the son of Pedahzur.

And his host and those who were visited of them, thirtytwo thousand, two hundred.

The tribe of Benjamin: and the prince of the sons of Benjamin, Abidan, the son of Gideon;

And his host and those who were visited of them, thirtyfive thousand, four hundred.

All who were visited of the camp of Ephraim, one hundred and eight thousand, one hundred, by their hosts. And they shall pull up third.

International Standard V

Western Encampment Order

"Toward the west [Lit. the sea] is to be the division of the camp of Ephraim under their standard. The leader of Ephraim is to be Ammihud's son Elishama. Those in his division number 40,500.

"The tribe of Manasseh is to encamp beside them. [Lit. him] The leader of Manasseh is to be Pedahzur's son Gamaliel. Those in his division number 32,200.

"Next is to be [Lit. Then] the tribe of Benjamin. The leader of Benjamin is to be Gideoni's son Abidan. Those in his division number 35,400. All those numbered by division in the camp Ephraim total 108,100. They are to be the third to travel."

H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .

On the West side will be the standard of the tribe of Ephraim according to their armies, and the commander of the sons of Ephraim will be Elishama the son of Ammihud. And his army, and those that were registered with them were 40,500.

And by him will be the tribe of Manasseh, and the commander of the sons of Manasseh will be Gamaliel the son of Pedahzur. And his army, and those that were registered with them were 32,200.

The tribe of Benjamin and the commander of the sons of Benjamin will be Abidan the son of Gideon. And his army and those that were registered with them were 35,400.

All that were registered from the camp of Ephraim were 108,100, throughout their armies. And they will march forward in the third rank.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) . On the west side, the banner of the camp of Ephraim, in battle formation. Leader of the sons of Ephraim: Elishama son of Ammihud. His command: 40,500 men.

Next to him: the tribe of Manasseh. Leader of the tribe of Manasseh: Gama - liel son of Pedahzur. His command: 32,200 men.

The tribe of Benjamin. Leader of the sons of Benjamin: Abidan son of Gideon. His command: 35,400 men.

The assembled strength of the camp of Ephraim numbers in all 108,100. They are to be third in order of marching.

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 .

Ephraim to the West

The divisions under the banner of Ephraim's camp shall be to the west.

The leader of Ephraim's descendants was Elishama son of Amihud.

The tally for his division was 40,500.

Near him shall be the tribe of Manasseh, and the leader of Manasseh's descendants was Gamliel son of Padah-tzur.

The tally for his division was 32,200.

[With them shall be] the tribe of Benjamin, and the leader of Benjamin's descendants was Avidan son of Gid'oni.

The tally for his division was 35,400.

The entire count for the divisions of Ephraim's camp was thus 108,100.

On the march, they shall go third.

The Scriptures—2009

On the west side: the banner of the camp of Ephrayim according to their divisions, and the leader of the children of Ephrayim: Elishama, son of Ammihud. And his army with their registered ones: forty thousand five hundred.

And next to him the tribe of Menashsheh, and the leader of the children of Menashsheh: Gamli'el, son of Pedahsur. And his army with their registered ones: thirty-two thousand two hundred.

Then the tribe of Binyamin, and the leader of the children of Binyamin: Abidan, son of Gid'oni. And his army with their registered ones: thirty-five thousand four hundred.

All the registered ones of the camp of Ephrayim, according to their divisions: one hundred and eight thousand one hundred. And they are the third to depart.

Tree of Life Version

On the west will be the standard of the camp of Ephraim, by their divisions. The prince of the sons of Ephraim is Elishama son of Ammihud. His division, by their numbers, is 40,500.

Next to him is the tribe of Manasseh. The prince of the sons of Manasseh is Gamaliel, son of Pedahzur. His division, by their numbers, is 32,200.

Next, the tribe of Benjamin. The prince of the sons of Benjamin is Abidan son of Gideoni. His division, by their numbers, is 35,400.

All those numbered to the camp of Ephraim are 108,100, by their divisions. They are to advance third.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

THE STATION OF THE CAMP OF EPHRAIM SHALL BE WESTWARD WITH THEIR FORCES, AND THE HEAD OF THE CHILDREN OF EPHRAIM SHALL BE ELISAMA THE SON OF EMIUD.
HIS FORCES THAT WERE NUMBERED, ARE FORTY THOUSAND AND FIVE HUNDRED.
AND THEY THAT ENCAMP NEXT SHALL BE OF THE TRIBE OF MANASSEH, AND THE PRINCE OF THE SONS OF MANASSEH, GAMALIEL THE SON OF PHADASSUR.
HIS FORCES THAT WERE NUMBERED, WERE THIRTY-TWO THOUSAND AND TWO HUNDRED.
AND THEY THAT ENCAMP NEXT SHALL BE OF THE TRIBE OF BENJAMIN, AND THE PRINCE OF THE SONS OF BENJAMIN, ABIDAN THE SON OF GADEONI.
HIS FORCES THAT WERE NUMBERED, WERE THIRTY-FIVE THOUSAND AND FOUR HUNDRED.
ALL THAT WERE NUMBERED OF THE CAMP OF EPHRAIM, WERE ONE HUNDRED AND EIGHT THOUSAND AND ONE HUNDRED: THEY WITH THEIR FORCES SHALL SET OUT THIRD.

Awful Scroll Bible

Seaward is to be the banner of the camp of Ephraim, by their host, the lifted up one of the sons of Ephraim is Eli-shama, the son of Ammihud.
His host, and those being reviewed, are forty thousand, and five hundred.
By him is to be the branch of Manasseh, the lifted up one of the sons of Manasseh is Gamali-el, the son of Pedazur.
His host and those being reviewed, are thirty and two thousand, and two hundred.
Then the branch of Ben-jamin, the lifted up one of the sons of Ben-jamin is Abidan, the son of Gideon.
His host and those being reviewed, are thirty and five thousand, and four hundred.
They being reviewed of the camp of Ephraim, are a hundred thousand and eight thousand, and one hundred, by their armies, even were they to pull out third.

Concordant Literal Version

The standard of the camp of Ephraim, by their militia hosts, is westward. The prince for the sons of Ephraim is Elishama son of Ammihud;"
his militia host and their mustered ones are forty thousand five hundred.
Those encamping next to him are the stock of Manasseh. The prince for the sons of Manasseh is Gamaliel son of Pedazur; his militia host and their mustered ones are thirty-two thousand two hundred.
As for the stock of Benjamin: The prince for the sons of Benjamin is Abidan son of Gideon; his militia host and their mustered ones are thirty-five thousand four hundred.
All the ones being mustered of the camp of Ephraim are a hundred eight thousand one hundred, by their militia hosts. As third ones shall they journey.

exeGesés companion Bible

The banner of the camp of Ephrayim is seaward according to their hosts:
and the hierarch of the sons of Ephrayim is Eli Shama the son of Ammi Hud:
and his host and their mustered: forty thousand and five hundred.
And by him be the rod of Menash Sheh:
and the hierarch of the sons of Menash Sheh is Gamli El the son of Pedah Sur:

and his host and their mustered:
 thirty-two thousand and two hundred.
 Then the rod of Ben Yamin:
 and the hierarch of the sons of Ben Yamin,
 is Abi Dan the son of Gidoni:
 and his host and their mustered:
 thirty-five thousand and four hundred.
 All their mustered of the camp of Ephrayim:
 a hundred thousand and eight thousand
 and a hundred,
 throughout their hosts:
 and they pull stakes in the third.

Orthodox Jewish Bible

On the west side shall be the degel of the machaneh of Ephrayim according to their tzvaos; and the Nasi of the Bnei Ephrayim shall be Elishama ben Ammihud. And his tz'va (host), and those that were numbered of them, were forty thousand and five hundred. And by him shall be the tribe of Menasheh; and the Nasi of the Bnei Menasheh shall be Gamli'el ben Pedahzur. And his tz'va (host), and those that were numbered of them, were thirty and two thousand and two hundred. Then the tribe of Binyamin; and the Nasi of the Bnei Binyamin shall be Avidan ben Gideon. And his tz'va (host), and those that were numbered of them, were thirty and five thousand and four hundred. All that were numbered of the machaneh of Ephrayim were an hundred thousand and eight thousand and an hundred, by their tzvaos. And they shall go forward in the third rank.

Rotherham's *Emphasized B.*

||The standard of the camp of Ephraim, by their hosts westwards||,—even the prince of the sons of Ephraim, Elishama son of Ammihud; and his host ||even they who are numbered of them||,—forty thousand and five hundred. ||Then by him the tribe of Manasseh||, even the prince of the sons of Manasseh, Gamaliel son of Pedahzur; and his host ||even they who are numbered of them||,—thirty-two thousand and two hundred. Then the tribe of Benjamin||, even the prince of the sons of Benjamin, Abidan son of Gideoni; and his host ||even they who are numbered of them||,—thirty-five thousand and four hundred. <All they who are numbered to the camp of Ephraim a hundred and eight thousand and one hundred by their hosts> and they <in the third rank> shall set forward.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

“The standard of the camp of Ephraim according to their divisions will be to the west. The leader of the descendants of Ephraim will be Elishama son of Ammihud. And his division and the ones counted [Literally “the ones counted of them,” or “the ones mustered of them”] are forty thousand five hundred.

The tribe of Manasseh will be next to him. The leader of the descendants of the tribe of Manasseh will be Camaliel son of Pedahzur. And his division and the ones counted [Literally “the ones counted of them,” or “the ones mustered of them”] are thirty-two thousand two hundred.

For the tribe of Benjamin: the leader of the descendants of Benjamin will be Abidan son of Gideoni. And his division and the ones counted [Literally “the ones counted of them,” or “the ones mustered of them”] are thirty-five thousand four hundred.

All those counted [Or “those mustered”] from the camp of Ephraim are one hundred and eighty thousand one hundred. They will set out third according to their divisions.

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 On the west side shall be the banner of the camp of Ephraim, according to their armies. And the leader of the sons of Ephraim shall be Elishama the son of Ammihud."
And his army, and those numbered with them, were forty thousand, five hundred.
"And beside him shall be the tribe of Manasseh. And the leader of the sons of Manasseh shall be Gamaliel the son of Pedahzur."
And his army, and those numbered of them, were thirty-two thousand, two hundred.
"And the tribe of Benjamin: the leader of the sons of Benjamin shall be Abidan the son of Gideoni."
And his army, and those numbered of them, were thirty-five thousand, four hundred.
"All that were numbered of the camp of Ephraim were a hundred eight thousand, one hundred, by their armies. And they shall go forward in the third rank.

C. Thomson Updated OT .
Charles Thomson OT And on the west shall be the division of the camp of Ephraim, with their army; and the chief of the Ephraimites shall be Elisama, son of Emiud; his army, even they who were reviewed, being forty thousand five hundred; and they who encamp adjoining, shall be the division of the tribe of Manasses, and the chief of the Manassites shall be Gamaliel, son of Phadassur; his army, even they who were reviewed, being thirty two thousand two hundred; and they who encamp adjoining, shall be the division of the tribe of Benjamin; and the chief of the Benjaminites shall be Abidon, son of Gadeoni; his army, even they who were reviewed, being thirty five thousand four hundred. All those of the camp of Ephraim who have been reviewed, amounting to one hundred and eight thousand one hundred, with their army, shall march as the third division.

Context Group Version .
English Standard Version .
Green’s Literal Translation .
Legacy Standard Bible .
Literal Standard Version .
Modern English Version .
Modern Literal Version 2020 On the west side will be the banner of the camp of Ephraim according to their armies. And the ruler of the sons of Ephraim will be Elishama the son of Ammihud. And his army and those who were numbered of them, were forty thousand and five hundred.

And next to him will be the tribe of Manasseh. And the ruler of the sons of Manasseh will be Gamaliel the son of Pedahzur. And his army and those who were numbered of them, were thirty-two thousand and two hundred.

Then the tribe of Benjamin. And the ruler of the sons of Benjamin will be Abidan the son of Gideon. And his army and those who were numbered of them, were thirty-five thousand and four hundred.

All who were numbered of the camp of Ephraim were a hundred eight thousand and a hundred, according to their armies. And they will pull out third.

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

The banner of the camp of Ephrayim is unto the west for their armies, and the captain for the sons of Ephrayim is Elishama the son of Amihud, and his army, and their registered ones are forty thousand and five hundred, and by him, the branch of Menasheh, and the captain of the sons of Menasheh is Gamli'eyl the son of Pedatsur, and his army, and their registered ones are thirty-two thousand and two hundred, and the branch of Binyamin, and the captain for the sons of Binyamin is Avidan the son of Gidoni, and his army, and their registered ones if thirty-five thousand and four hundred. All the registered ones belonging to the camp of Ephrayim are a hundred thousand and eight thousand and a hundred for their armies, they will journey third.

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:
 18-24

Numbers 2:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
degel (דָּגַל) [pronounced DEH-ge]]	<i>a flag, standard, banner</i>	masculine singular construct	Strong's #1714 BDB #186
machāneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
'Eph ^e rayim (אֶפְרַיִם) [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
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
ts ^e bā'ōwth (צְבָאוֹת) [pronounced tz ^e - ^b vaw-OHTH]	<i>armies, divisions, hosts, host (of angels); wars, or warfare</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6635 BDB #838

Numbers 2:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâm (יַם) [pronounced yawm]	<i>seaward, toward the lake, to the river, seaward, toward the west, westward</i>	masculine singular; with the directional hê	Strong's #3220 BDB #410

Bible Hub presents this as the 3rd person feminine singular suffix, which makes very little sense.

Translation: The armies of the flag of the camp of Ephraim [are] westward [from the Tabernacle].

The third set of armies to move out would be those under Ephraim, who are west of the Tabernacle.

Numbers 2:18b

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
nâsîy' (נָשִׂי') [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
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 (בָּנִיִּם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Eph ^e rayim (אֶפְרַיִם) [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
'Ēlîyshâmâ' (עֲלִישָׁמָא') [pronounced el-ee-shaw-MAWḤ]	<i>God has heard, God of hearing; transliterated, Elishama</i>	masculine singular proper noun	Strong's #476 BDB #46
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'Ammîyhûwd (אֲמִיחֻד) [pronounced gam-mee-HOOD]	<i>my kinsman is majesty [glory]; people of glory [praise, renown]; transliterated Ammihud</i>	masculine singular proper noun	Strong's #5989 BDB #770

Translation: The leader to the sons of Ephraim [is] Elishama ben Ammihud.

The leader named here is the same as found in Numbers 1.

Numbers 2:18 The armies of the flag of the camp of Ephraim [are] westward [from the Tabernacle]. The leader to the sons of Ephraim [is] Elishama ben Ammihud. (Kukis mostly literal translation)

When compass directions are given, they are always given in terms of Israel. *East* is often described as the *sun rising* and *west* is often described as the *sea* as the Mediterranean Sea is West of Israel. The word found here is yâm (יַם) [pronounced yawm] and it does not mean *west* strictly speaking, but *sea*. We find this word used in

Genesis 1:10, 22, 26, 9:2 as well as a half dozen references to compass direction (Genesis 12:8 13:14 28:14 Exodus 10:19 26:22, 27, etc.). Exodus 10:19 has *yâm* used twice and translated both *sea* and *west*. In fact, until 1Chronicles 12:15, there is no specific word for *west* in the Hebrew. Strong's #3220 BDB #410.

However, here, the people have not been in the land and its lay out is unknown to them. This tells us that a great Sea is on their west side for this to make sense to them. West of them is the Gul of Suez, which they have crossed over. They do not realize that east of them is the Gulf of Jordan. Now, God is speaking and God is consistent; therefore, He will refer to that which is on the west by using the word *sea*. However, this would not have made any sense to the Israelites unless they also had a sea on their western side at this time. One of the unfortunate things when a translation is made to help clarify what is being said is that some things are lost. His helps us place the Jews on the map. Tradition has them on the Sinai Peninsula and this verse is consistent with that.

Ephraim led the division on the West side. Jacob gave precedence to Ephraim over Manasseh (Genesis 48:13–20). *But Israel stretch out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, crossing his hands, although Manasseh was the first-born...When Joseph saw that his father laid his right hand on Ephraim's head, it displeased him; and he grasped his father's hand to remove it from Ephraim's head to Manasseh's head. And Joseph said to his father, "Not so, my father, for this one is the first-born. Place your right hand on his head." But his father refused and said, "I know, my son, I know; he also shall become a people and he also will be great. However, his younger brother will be greater than he, and his descendants will become a multitude of nations."* Thus he put Ephraim before Manasseh (Genesis 48:14, 17–19, 20b).

Numbers 2:19			
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
tsâbâ' (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, division, host; war, or warfare</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6635 BDB #838
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
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
'ar ^e bâ'îym (אַרְבָּעִים) [pronounced <i>ar^e-BAW-GEEM</i>]	<i>forty</i>	undecidable plural noun	Strong's #705 BDB #917
'eleph (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

Numbers 2:19

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: His army and their being numbered [is] forty thousand, five hundred.

The census taken previously is repeated here.

If these numbers are incorrect, it is amazing that we do not have hundreds of contradictory manuscripts.

Numbers 2:20

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 (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
M ^e nashsheh (מְנַשֵּׁחַ) [pronounced <i>mehn-ahsh-SHEH</i>]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586
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
nâsîy' (נָשִׂיא) [pronounced <i>naw-SEE</i>]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
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 (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
M ^e nashsheh (מְנַשֵּׁחַ) [pronounced <i>mehn-ahsh-SHEH</i>]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586
Gamlîy'êl (גַּמְלִי'אֵל) [pronounced <i>gam-lee-ALE</i>]	<i>reward of God; transliterated, Gamliel, Gamaliel</i>	masculine singular proper noun	Strong's #1583 BDB #168

Numbers 2:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Pedâhtûwr (פדחתור) [pronounced ped-aw-TSOOR]	the rock has ransomed; transliterated <i>Pedahtsur, Pedahzur</i>	masculine singular proper noun	Strong's #6301 BDB #804

Translation: And the ones bivouacking as the tribe of Manasseh: the leader for the sons of Manasseh [is] Gamaliel ben Pedahzur.

Manasseh has a leader, Gamaliel ben Pedahzur.

Manasseh and Ephraim were the two sons of Joseph.

Numbers 2:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
tsâbâ' (צבא) [pronounced tsaw ^b -VAW]	army, division, host; war, or warfare	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6635 BDB #838
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
pâqad (פקד) [pronounced paw-KAHD]	being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census	masculine plural Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
sh ^e nayîm (שני) [pronounced sh ^e n-AH-yim]	two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat	dual numeral substantive	Strong's #8147 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
sh ^e lôshîym (שלשים) [pronounced sh ^e low-SHEEM]	thirty	masculine plural numeral	Strong's #7970 BDB #1026
'eleph (אלף) [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) (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

Numbers 2:21			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâ'thayim (מֵאֵתַיִם) [pronounced <i>maw-thah-YIM</i>]	<i>two hundred</i>	feminine dual numeral (not certain about the spelling)	Strong's #3967 BDB #547

Translation: And his army and their being numbered [is] thirty-two thousand, two hundred.

This is the number given in Numbers 1.

Numbers 2:22			
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
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Bin ^e yâmin (בִּנְיָמִן) [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
nâsîy' (נָשִׂיא) [pronounced <i>naw-SEE</i>]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
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 (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
Bin ^e yâmin (בִּנְיָמִן) [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'ônîy (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: And [to] the tribe of Benjamin [is] the leader to the sons of Benjamin, Abidan ben Gideoni.

Benjamin has a leader as well.

Jacob was in love with Rachel. He served seven years as a slave, thinking that he was serving this time for her. [So Jacob served seven years for Rachel and they seemed to him but a few days because of his love for her](#) (Genesis 29:20); one of the most romantic verses of the Bible. His father-in-law to be deceived him and gave him Rachel's sister instead and they had sex before Jacob realized that she was not Rachel. Jacob served Laban, his evil father-in-law, for another seven years and took Rachel as his second bride. Rachel produced two sons, Joseph and Benjamin and Joseph later had two sons, Ephraim and Manasseh. It is Benjamin, Ephraim and Manasseh who form the third division of the Israelite army.

Numbers 2:23			
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 wâw conjunction	No Strong's # BDB #251
tsâbâ' (צבא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, division, host; war, or warfare</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6635 BDB #838
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 wâw conjunction	No Strong's # BDB #251
pâqad (פקד) [pronounced <i>paw-KAHD</i>]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
châmêsh (חמש) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
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 wâw conjunction	No Strong's # BDB #251
sh ^e lôshîym (שלשים) [pronounced <i>sh^elow-SHEEM</i>]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
'eleph (אלף) [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) (ו, 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
'arêbâ'âh (ארבעה) [pronounced <i>ahr^e-baw-ÇAW</i>]	<i>four</i>	feminine singular noun; numeral; construct form	Strong's #702 BDB #916
mê'ôwth (מאות) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: His army being numbered [is] thirty-five thousand, four hundred.

The numbers match again.

Numbers 2:24			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the definite article	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
machăneh (מַחֲנֵה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp, those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
ʿEph ^e rayim (אֶפְרַיִם) [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
mêʾâh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral; construct form	Strong's #3967 BDB #547
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
sh ^e mônâh (שְׁמוֹנָה) [pronounced sh ^e moh-NAW]	<i>eight</i>	feminine singular numeral	Strong's #8083 BDB #1032
ʿălâpîhîym (אֶלְפֵיַיִם) 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
mêʾâh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
ts ^e bâʾôwth (צְבָאוֹת) [pronounced tz ^e -vaw-OHTH]	<i>armies, divisions, hosts, host (of angels); wars, or warfare</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6635 BDB #838

Translation: All those being number in the camp of Ephraim [is] one hundred, eight thousand, one hundred for their armies.

This new number is the sum of the three tribes who come from the west.

The division is then totaled, not as a check to Moses or Aaron, but as a check for us reading God's Word.

Numbers 2:24b			
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 wâw conjunction	No Strong's # BDB #251
sh ^e lishîym (שְׁלִישִׁים) [pronounced <i>sh^eli-SHEEM</i>]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral	Strong's #7992 BDB #1026
nâçā' (נָצַח) [pronounced <i>naw-SAHG</i>]	<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>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652

Translation: They will pull up stakes [and move out] third [after Reuben]. (Kukis mostly literal translation)

This will be the third team to move out.

Numbers 2:18–24 The armies of the flag of the camp of Ephraim [are] westward [from the Tabernacle]. The leader to the sons of Ephraim [is] Elishama ben Ammihud. His army and their being numbered [is] forty thousand, five hundred. And the ones bivouacking as the tribe of Manasseh: the leader for the sons of Manasseh [is] Gamaliel ben Pedahzur. And his army and their being numbered [is] thirty-two thousand, two hundred. And [to] the tribe of Benjamin [is] the leader to the sons of Benjamin, Abidan ben Gideoni. His army being numbered [is] thirty-five thousand, four hundred. All those being number in the camp of Ephraim [is] one hundred, eight thousand, one hundred for their armies. They will pull up stakes [and move out] third [after Reuben]. (Kukis mostly literal translation)

Numbers 2:18–24 There are three tribes under the flag of Ephraim which are west of the Tabernacle. The leader of the sons of Ephraim is Elishama the son of Ammihud. His army is numbered to be 40,500. Next to them is the tribe of Manasseh, whose leader is Gamaliel the son of Pedahzur. His army is numbered to be 32,200. Benjamin is the third army with them, being led by Abidan the son of Gideoni. There are 35,400 in his army. The entire army in the west camp numbers 108,100. They will move out after Reuben moves out. (Kukis paraphrase)

A flag of a camp of Dan northward to their armies and a leader to sons of Dan Ahiezer ben Ammishaddai. And his army and their being visited two and sixty a thousand and seven hundreds. And the ones bivouacking beyond them a tribe of Asher and a leader to sons of Asher Pagiel ben Ochrán. And his army and their being visited one and forty a thousand and five hundreds. And a tribe of Naphtali and a leader to sons of Naphtali Ahira ben Enan. And his army and their being visited three and fifty a thousand and four hundreds. All the ones being visited to a camp of Dan one hundred a thousand and seven and fifty a thousand and six hundreds. To the end they will pull up stakes [and move out] to their flag.

Numbers
2:25–31

The flag of the camp of Dan [is] northward [from the Tabernacle] regarding their armies. The leader for the sons of Dan [is] Ahiezer ben Ammishaddai. His army and their census [was] sixty-two thousands, seven hundred. And the ones bivouacking beyond them [was] the tribe of Asher. The leader for the sons of Asher [is] Pagiel ben Ochrán. His army and their census [was] forty-one thousand, five hundred. Also [there is] the tribe of Naphtali. The leader for the sons of Naphtali [is] Ahira ben Enan. His army and their census [was] fifty-three thousand, four hundred. All the ones being numbered regarding the camp of Dan [was] one hundred fifty-seven thousand, six hundred. They will move out last [following] their flag.

The fourth encampment, north of the Tabernacle, was led by Dan. The leader of the army of Dan is Ahiezer the son of Ammishaddai. His army was numbered at 62,700. The tribe bivouacking beyond them was the tribe of Asher. The leader of Asher's army is Pagiel the son of Ochrán. His army numbered 41,500. Also in this grouping is Naphtali, whose leader is Ahira the son of Enan. His army numbered 53,400. All of those under Dan's authority numbered 157,600. The tribes following Dan will move out last.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

A flag of a camp of Dan northward to their armies and a leader to sons of Dan Ahiezer ben Ammishaddai. And his army and their being visited two and sixty a thousand and seven hundreds. And the ones bivouacking beyond them a tribe of Asher and a leader to sons of Asher Pagiel ben Ochrán. And his army and their being visited one and forty a thousand and five hundreds. And a tribe of Naphtali and a leader to sons of Naphtali Ahira ben Enan. And his army and their being visited three and fifty a thousand and four hundreds. All the ones being visited to a camp of Dan one hundred a thousand and seven and fifty a thousand and six hundreds. To the end they will pull up stakes [and move out] to their flag.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

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Aramaic Targum

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The Psalms Targum

.

Updated Douay-Rheims

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Douay-Rheims 1899 (Amer.)

On the north side camped the sons of Dan: whose prince was Ahiezar the son of Ammisaddai.

The whole army of his fighting men, that were numbered, were sixty-two thousand seven hundred.

Beside him they of the tribe of Aser pitched their tents: whose prince was Phegiel the son of Ochrán.

The whole army of his fighting men, that were numbered, were forty-one thousand five hundred.

Of the tribe of the sons of Nephtali the prince was Ahira the son of Enan.

The whole army of his fighting men, were fifty-three thousand four hundred.

Aramaic ESV of Peshitta

All that were numbered in the camp of Dan, were a hundred and fifty-seven thousand six hundred: and they shall march last.
 "On the north side shall be the standard of the camp of Dan according to their divisions: and the prince of the children of Dan shall be Ahiezer the son of Ammishaddai.
 His division, and those who were numbered of them, were sixty-two thousand seven hundred.
 "Those who encamp next to him shall be the tribe of Asher: and the prince of the children of Asher shall be Pagiel the son of Ocran.
 His division, and those who were numbered of them, were forty-one thousand and five hundred.
 "The tribe of Naphtali: and the prince of the children of Naphtali shall be Ahira the son of Enan.
 His division, and those who were numbered of them, were fifty-three thousand four hundred.
 "All who were numbered of the camp of Dan were one hundred fifty-seven thousand six hundred. They shall set out last by their standards."

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

The order of the camp of Dan shall be northward with their forces; and the prince of the sons of Dan, Ahiezer the son of Ammishaddai.
 His forces that were numbered were sixty-two thousand seven hundred.
 And they that encamp next to him shall be the tribe of Asher; and the prince of the sons of Asher, Pagiel the son of Ocran.
 His forces that were numbered were forty-one thousand five hundred.
 And they that encamp next shall be of the tribe of Naphtali; and the prince of the children of Naphtali, Ahira son of Enan.
 His forces that were numbered were fifty-three thousand four hundred.
 All that were numbered of the camp of Dan, were a hundred and fifty-seven thousand six hundred: they shall set out last according to their order.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

On the north side will be the flag of the children of Dan, with Ahiezer, the son of Ammishaddai, as their chief.
 The number of his army was sixty-two thousand, seven hundred.
 Nearest to him will be the tribe of Asher, with Pagiel, the son of Ocran, as their chief.
 The number of his army was forty-one thousand, five hundred;
 Then the tribe of Naphtali, with Ahira, the son of Enan, as their chief.
 The number of his army was fifty-three thousand, four hundred.
 The number of all the armies in the tents of Dan was a hundred and fifty-seven thousand, six hundred. They will go forward last, by their flags.

Easy English
 Easy-to-Read Version–2008

"The flag of Dan's camp will be on the north side. The tribes of Dan will camp there. The leader of the tribe of Dan is Ahiezer son of Ammishaddai. There are 62,700 men in this division.
 "The people from the tribe of Asher will camp next to the tribe of Dan. The leader of the tribe of Asher is Pagiel son of Ocran. There are 41,500 men in this division.

"The tribe of Naphtali will also camp next to the tribe of Dan. The leader of the tribe of Naphtali is Ahira son of Enan. There are 53,400 men in this division.

"There are 157,600 men in Dan's camp. They will be the last to move when the people travel from place to place. Each group will have its own flag."

God's Word™

"On the north side the armies led by Dan will camp under their flag. The leader for the people of Dan is Ahiezer, son of Ammishaddai. The total number of men in his army is 62,700.

"Next to them will be the tribe of Asher. The leader for the people of Asher is Pagiel, son of Ocran. The total number of men in his army is 41,500.

"Then will be the tribe of Naphtali. The leader for the people of Naphtali is Ahira, son of Enan. The total number of men in his army is 53,400.

"The grand total of all the men in Dan's camp is 157,600. They will be the last group to move out. They will travel under their own flag."

Good News Bible (TEV)

On the north, those under the banner of the division of Dan shall camp in their groups, under their leaders, as follows:

Tribe	Leader	Number
Dan	Ahiezer son of Ammishaddai	62,700
Asher	Pagiel son of Ocran	41,500
Naphtali	Ahira son of En	53,400
Total:		157,600

The division of Dan shall march last.

The Message

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Names of God Bible

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NIRV

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New Simplified Bible

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

Casual English Bible

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Contemporary English V.

Dan and the tribes that march with it must set up camp on the north side of the sacred tent, under their own banner. The 62,700 troops of the tribe of Dan will be arranged by divisions and led by Ahiezer son of Ammishaddai. On one side of Dan will be the tribe of Asher, with Pagiel son of Ocran as the leader of its 41,500 troops. On the other side will be the tribe of Naphtali with Ahira son of Enan as the leader of its 53,400 troops. These 157,600 troops will march into battle last.

The Living Bible

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New Berkeley Version

.

New Life Version

.

New Living Translation

.

The Passion Translation

.

Unfolding Bible Simplified

The tribe of Dan must set up their tents on the north side of the sacred tent, close to their tribal flag. Ahiezer son of Ammishaddai, will be the leader of the 62,700 men of the tribe of Dan.

The people of the tribe of Asher will set up their tents beside Dan. Pagiel son of Ocran, will be the leader of the 41,500 men of the tribe of Asher.

The people of the tribe of Naphtali will set up their tents beside Asher. Ahira son of Enan, will be the leader of the 53,400 men of the tribe of Naphtali.

So there will be 157,600 troops on the north side of the sacred tent. Those three tribes will be last. They must carry their own flags when the Israelites travel."

Partially literal and partially paraphrased translations:

American English Bible

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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 .

The flag of the camp of Dan, on the north by their armies; and the prince of the children of Dan, Ahiezer, the son of Ammishaddai.

And his host and those who were visited of them, sixty-two thousand, seven hundred.

And those who encamp by him, the tribe of Asher; and the prince of the children of Asher, Pagiel, the son of Ocran.

And his host and those who were visited of them, forty-one thousand, five hundred.

Then the tribe of Naphtali; and the prince of the children of Naphtali, Ahira, the son of Enan.

And his host and those who were visited of them, fifty-three thousand, four hundred.

All they who were visited in the camp of Dan, one hundred and fifty-seven thousand, six hundred. They shall pull up last with their flags.

International Standard V

“Toward the north is to be the division of the camp of Dan under their standard. The leader of Dan is to be Ammishaddai's son Ahiezer. Those in his division number 62,700.

“The tribe of Asher is to encamp beside them. [Lit. him] The leader of Asher is to be Ocran's son Pagiel. Those in his division number 41,500.

“Next is to be [Lit. Then] the tribe of Naphtali. The leader of Naphtali is to be Enan's son Ahira. Those in his division number 53,400. All those numbered by division in the camp of Dan total 157,600. They are to be the last to travel under their standards.”

H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .

The standard for the camp of Dan will be on the North side by their armies: and the commander of the sons of Dan will be Ahiezer the son of Ammishaddai. And his army, and those that were registered with them were 62,700.

And those that encamp by him will be the tribe of Asher, and the commander for the sons of Asher will be Pagiel the son of Ocran. And his army, and those that were registered with them were 41,500.

Then the tribe of Naphtali, and the commander for the sons of Naphtali will be Ahira the son of Enan. And his army, and those that were registered with them were 53,400.

All they that were registered in the camp of Dan were 157,600. They will march in the rear with their standards.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On the north side, the banner of the camp of Dan, in battle formation. Leader of the sons of Dan: Ahiezer son of Ammi - shaddai. 26 His command: 62,700 men. Beside him shall camp 28 the tribe of Asher. Leader of the sons of Asher: Pagiël son of Ochrán. His command: 41,500 men. The tribe of Naphtali. Leader of the sons of Naphtali: Ahira son of Enán. His command: 53,400 men. The assembled strength of the camp of Dan numbers in all 157,600. They are to be last in order of marching.”
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	<i>Dan to the North</i> The divisions under the banner of Dan's camp shall be to the north. The leader of Dan's descendants was Achiezer son of Ami-shaddai. The tally of his division was 62,700. Camping near him shall be the tribe of Asher, and the leader of Asher's descendants was Pag'iel son of Akron. The tally for his division was 41,500. [With them shall be] the tribe of Naphtali, and the leader of Naphtali's descendants was Achira son of Eynan. The tally for his division was 53,400. The entire tally for Dan's camp was thus 157,600. On the march, they shall be the last of the banners.
The Scriptures–2009	On the north side: the banner of the camp of Dan, according to their divisions, and the leader of the children of Dan: Aḥi'ezer, son of Ammishaddai. And his army with their registered ones: sixty-two thousand seven hundred. And those who camp next to him: the tribe of Ashër, and the leader of the children of Ashër: Paḡ'i'ēl, son of Oʔran. And his army with their registered ones: forty-one thousand five hundred. Then the tribe of Naphtali, and the leader of the children of Naphtali: Aʔira, son of Ęnan. And his army with their registered ones: fifty-three thousand four hundred. All the registered ones of the camp of Dan: one hundred and fifty-seven thousand six hundred. They depart last, with their banners.
Tree of Life Version	The standard of the camp of Dan shall be on the north, according to their divisions. The prince of the sons of Dan is Ahiezer, son of Ammishaddai. His division, by their numbers, is 62,700. Next to him will encamp the tribe of Asher. The prince of the sons of Asher is Pagiël, son of Ochrán. His division, by their numbers, is 41,500. Next, tribe of Naphtali. The prince of the sons of Naphtali is Ahira son of Enán. His division, by their numbers, is 53,400. All those numbered to the camp of Dan are 157,600. They are to advance last by their standards.

Weird English, ©Idē English, Anachronistic English Translations:

Alpha & Omega Bible

THE ORDER OF THE CAMP OF DAN SHALL BE NORTHWARD WITH THEIR FORCES; AND THE PRINCE OF THE SONS OF DAN, ACHIEZER THE SON OF AMISADAI.

HIS FORCES THAT WERE NUMBERED, WERE SIXTY-TWO THOUSAND AND SEVEN HUNDRED.

AND THEY THAT ENCAMP NEXT TO HIM SHALL BE THE TRIBE OF ASER; AND THE PRINCE OF THE SONS OF ASER, PHAGIEL THE SON OF ECHRAN.

HIS FORCES THAT WERE NUMBERED, WERE FORTY-ONE THOUSAND AND FIVE HUNDRED.

AND THEY THAT ENCAMP NEXT SHALL BE OF THE TRIBE OF NEPHTHALI; AND THE PRINCE OF THE CHILDREN OF NEPHTHALI, ACHIRE SON ÆNAN. HIS FORCES THAT WERE NUMBERED WERE FIFTY-THREE THOUSAND AND FOUR HUNDRED.

ALL THAT WERE NUMBERED OF THE CAMP OF DAN, WERE A HUNDRED AND FIFTY-SEVEN THOUSAND AND SIX HUNDRED: THEY SHALL SET OUT LAST ACCORDING TO THEIR ORDER.

Awful Scroll Bible

The banner of the encampment of Dan, is to be on the north by their host, the lifted up one of the sons of Dan is Ahi-ezer, the son of Ammishaddai. His host and those being reviewed, are sixty and two thousand, and seven hundred.

They encamping by him is to be the branch of Asher, the lifted up one of the sons of Asher is Pagi-el, the son of Ocran. His host and those being reviewed, are forty and one thousand, and five hundred.

Then the tribe of Naphtali, the lifted up one of the sons of Naphtali is Ahira, the son of Enan. His host and those being reviewed, are fifty and three thousand, and four hundred.

They being reviewed of the camp of Dan, are a hundred thousand and fifty and seven thousand, and six hundred, even were they to pull out last by their banner.

Concordant Literal Version

The standard of the camp of Dan is northward, by their militia hosts. The prince of the sons of Dan is Ahiezer son of Ammishaddai;" his militia host and their mustered ones are sixty-two thousand seven hundred.

And those encamping next to him are the stock of Asher. The prince for the sons of Asher is Pagi-el son of Ocran; his militia host and their mustered ones are forty-one thousand five hundred.

As for the stock of Naphtali: The prince for the sons of Naphtali is Ahida son of Enan; his militia host and their mustered ones are fifty-three thousand four hundred.

All the ones being mustered of the camp of Dan are a hundred fifty seven thousand six hundred. As the last shall they journey under their standards.

exeGesés companion Bible

The banner of the camp of Dan,

is northward by their hosts:

and the hierarch of the sons of Dan

is Achi Ezer the son of Ammi Shaday:

and his host and their mustered:

sixty-two thousand and seven hundred.

And encamping by him is the rod of Asher:

and the hierarch of the sons of Asher

is Pagi El the son of Ocran:

and his host and their mustered:

forty-one thousand and five hundred.

Then the rod of Naphtali:

and the hierarch of the sons of Naphtali,

is Achi Ra the son of Enan:

and his host and their mustered:

fifty-three thousand and four hundred.

All their mustered in the camp of Dan:

	a hundred thousand and fifty-seven thousand and six hundred: they pull stakes behind with their banners.
Orthodox Jewish Bible	The degel (standard, banner) of the machaneh of Dan shall be on the north side by their tzvaos; and the Nasi of the Bnei Dan shall be Achiezer ben Ammishaddai. And his tz'va (host), and those that were numbered of them, were threescore and two thousand and seven hundred. And those that encamp by him shall be the tribe of Asher; and the Nasi of the Bnei Asher shall be Pagiel ben Ochran. And his tz'va (host), and those that were numbered of them, were forty and one thousand and five hundred. Then the tribe of Naphtali; and the Nasi of the Bnei Naphtali shall be Achira ben Enan. And his tz'va (host), and those that were numbered of them, were fifty and three thousand and four hundred. All they that were numbered in the machaneh of Dan were an hundred thousand and fifty and seven thousand and six hundred. They shall break camp last with their degel (standard, banner).
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	And his division and the ones counted [Literally "the ones counted of them," or "the ones mustered of them"] are sixty-two thousand seven hundred. Those encamped next to him will be the tribe of Asher. The leader of the descendants of Asher will be Pagiel son of Ocran. And his division and the ones counted [Literally "the ones counted of them," or "the ones mustered of them"] are forty-one thousand five hundred. For the tribe of Naphtali: the leader of the descendants of Naphtali will be Ahira son of Enan. And his division and the ones counted [Literally "the ones counted of them," or "the ones mustered of them"] are fifty-three thousand four hundred. All the ones counted [Literally "the ones counted of them," or "the ones mustered of them"] from the camp of Dan are one hundred and fifty-seven thousand six hundred. They will set out last [Literally "from behind"] according to their divisions."
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>	The standard of the camp of Dan, northwards, by their hosts , even the prince of the sons of Dan, Ahiezer, son of Ammishaddai; ^d and his host, even they who are numbered of them ,—sixty-two thousand and seven hundred. Then they who encamp by him, the tribe of Asher ,—even the prince of the sons of Asher, Pagiel, son of Ochran; and his host, even they who are numbered of them ,—forty-one thousand and five hundred. Then the tribe of Naphtali ,—even the prince of the

sons of Naphtali, Ahira, son of Enân; and his host, [even they who are numbered of them],—fifty-three thousand, and four hundred. <All they who are numbered to the camp of Dan, a hundred and fifty-seven thousand, and six hundred> <in the hindmost rank> shall they set forward, by their standards.

^dSome cod.: “Ammi Shaddai” (two words)—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version

The banner of the camp of Dan shall be on the north side of their armies. And the leader of the sons of Dan shall be Ahiezer the son of Ammishaddai." And his army, and those numbered of them, were sixty-two thousand, seven hundred.

"And those that camp beside him shall be the tribe of Asher. And the leader of the sons of Asher shall be Pagiel the son of Ocran." And his army, and those numbered of them, were forty-one thousand, five hundred.

"Then the tribe of Naphtali: and the leader of the sons of Naphtali shall be Ahira the son of Enan." And his army, and those numbered of them, were fifty-three thousand, four hundred.

"All those who were numbered in the camp of Dan were a hundred fifty-seven thousand, six hundred. They shall go last with their banners."

C. Thomson Updated OT Charles Thomson OT

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And on the north shall be the division of the camp of Dan; with their army; and the chief of the Danites shall be Achiezer, son of Amisadai; his army, even they who were reviewed, being sixty two thousand seven hundred; and they who encamp adjoining him, shall be the tribe of Aser; and the chief of the Aserites, shall be Phagiel, son of Echron; his army, even they who have been reviewed, being forty one thousand five hundred: and they who encamp adjoining, shall be the division of the tribe of Nephthaleim, and the chief of the Nephthaleimites shall be Achire, son of Ainan; his army, even they who were reviewed, being fifty three thousand four hundred.

All those of the camp of Dan, who have been reviewed, amounting to one hundred and fifty seven thousand six hundred, shall march as the rear division.

Context Group Version English Standard Version Green's Literal Translation Legacy Standard Bible Literal Standard Version Modern English Version Modern Literal Version 2020

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On the north side will be the banner of the camp of Dan according to their armies. And the ruler of the sons of Dan will be Ahiezer the son of Ammishaddai. And his army and those who were numbered of them, were sixty-two thousand and seven hundred. And those who encamp next to him will be the tribe of Asher. And the ruler of the sons of Asher will be Pagiel the son of Ocran. And his army and those who were numbered of them, were forty-one thousand and five hundred. Then the tribe of Naphtali. And the ruler of the sons of Naphtali will be Ahira the son of Enan. And his army and those who were numbered of them, were fifty-three thousand and four hundred.

All that were numbered of the camp of Dan were a hundred fifty-seven thousand and six hundred. They will pull out last by their banners.

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

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Revised Mechanical Trans. The banner of the camp of Dan is unto the north for their armies, and the captain for the sons of Dan is Ahhi'ezer the son of Amishaddai, and his army and their registered ones are sixty-two thousand and seven hundred, and the ones camping by him are the branch of Asher, and the captain for the sons of Asher is Pagi'eyl the son of Akhran, and his army and their registered ones are forty-one thousand and five hundred, and the branch of Naphtali, and the captain for the sons of Naphtali is Ahhira the son of Eynan, and his army and their registered ones are fifty-three thousand and four hundred. All the registered ones for the camp of Dan are a hundred thousand and fifty-seven thousand and six hundred, they will journey last according to their banners.

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:
 25-31

Numbers 2:25			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
degel (דגל) [pronounced DEH-geh]	<i>a flag, standard, banner</i>	masculine singular construct	Strong's #1714 BDB #186
machăneh (מחנה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
Dân (דן) [pronounced dawn]	<i>judge and is transliterated Dan</i>	masculine proper noun	Strong's #1835 BDB #192
tsâphôwnâh (צפונה) [pronounced tsaw-foh-NAW]	<i>north, northward, towards the north</i>	feminine singular noun with the directional hê	Strong's #6828 BDB #860
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
ts ^e bâ'ôwth (צבאות) [pronounced tz ^e -b ^{vaw} -OHTH]	<i>armies, divisions, hosts, host (of angels); wars, or warfare</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6635 BDB #838
w ^e (or v ^e) (ו, 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
nâsîy' (נשיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
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 2:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי־אִם) [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
ʾĀchîyʿezer (אֲחִיעֶזֶר) [pronounced <i>uhkh-ġee-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 (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʿAmmîyshadday (עַמִּישַׁדַּי) [pronounced <i>am-mee-shad-DAHee</i>]	<i>people of (the) Almighty; my kinsman is Shaddai; transliterated Ammishaddai</i>	masculine singular proper noun	Strong's #5996 BDB #770

Translation: The flag of the camp of Dan [is] northward [from the Tabernacle] regarding their armies. The leader for the sons of Dan [is] Ahiezer ben Ammishaddai.

The fourth and final division was led by Dan.

Dan leads the final trio of troops. They are encamped north of the Tabernacle.

Numbers 2:26

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
tsâbâʾ (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, division, host; war, or warfare</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6635 BDB #838
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
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
sh ^e nayîm (שְׁנַיִם) [pronounced <i>sh^en-AH-yim</i>]	<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 <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 2:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shishshîym (שִׁשְׁשִׁיִּם) [pronounced <i>shish-SHEEM</i>]	<i>sixty</i>	indeclinable plural noun	Strong's #8346 BDB #995
'eleph (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
shib ^{ec} âh (שִׁבְעָה) [pronounced <i>shib^{ec}v^e- GAW</i>]	<i>seven</i>	numeral feminine noun	Strong's #7651 BDB #987 & #988
mê'ôwth (מֵאוֹת) [pronounced <i>may- OHTH</i>]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: His army and their census [was] sixty-two thousands, seven hundred.

The army of the tribe of Dan had 62,700 soldiers in it.

Dan had one of the larger populations; he was a son of Bilhah, Rachel's maid.

Numbers 2:27			
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>the ones bivouacking, those who are camping, the ones encamped in [or, against], those setting up camp; those laying siege to; the ones inclining, declining, bending down</i>	masculine plural, Qal active participle; with the definite article	Strong's #2583 BDB #333
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
matteh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
'Âshêr (אֲשֶׁר) [pronounced <i>aw- SHARE</i>]	<i>happiness; transliterated Asher</i>	masculine singular proper noun	Strong's #836 BDB #81
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

Numbers 2:27			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâsîy' (נָשִׂי') [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵיִם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Âshêr (אֲשֵׁר) [pronounced aw-SHARE]	<i>happiness; transliterated Asher</i>	masculine singular proper noun	Strong's #836 BDB #81
Pag'îy'êl (פַּגְיֵאֵל) [pronounced pag-ee-ALE]	<i>accident of God, event of God; transliterated, Pagiel</i>	masculine singular proper noun	Strong's #6295 BDB #803
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Okrân (אֲכָרָן) [pronounced gok-RAWN]	<i>troubled, muddler; transliterated, Ocran, Okran</i>	masculine singular proper noun	Strong's #5918 BDB #747

Translation: And the ones bivouacking beyond them [was] the tribe of Asher. The leader for the sons of Asher [is] Pagiel ben Ochran.

Asher was the tribe camped near Dan. Their leader was Pagiel.

Asher was one of the two sons of Zilpah, Leah's maid.

Numbers 2:28			
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
tsâbâ' (צָבָא') [pronounced tsaw ^b -VAW]	<i>army, division, host; war, or warfare</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6635 BDB #838
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
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823

Numbers 2:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿechâd (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
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'îym (אַרְבַּעִים) [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: His army and their census [was] forty-one thousand, five hundred.

Asher's army number 41,500.

The size of Asher's regiment was about average.

Numbers 2:29			
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
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
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
nâsîy' (נָשִׂיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672

Numbers 2:29

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 (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
Naph ^e tâlîy (נַפְתָּלִי) [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
ʿAchîyra (עֲחִירָא) [pronounced <i>akh-ee-RAH</i>]	<i>my brother is evil; brother of wrong; transliterated Achira, Ahira</i>	masculine singular proper noun	Strong's #299 BDB #27
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʿEynân (עֵינָן) [pronounced <i>gay-NAWN</i>]	<i>having eyes; spring of; transliterated Enan, Eynan</i>	masculine singular proper noun person/location	Strong's #5881 BDB #745

Translation: Also [there is] the tribe of Naphtali. The leader for the sons of Naphtali [is] Ahira ben Enan.

The leader for the tribe of Naphtali was Ahira.

Naphtali was the only other son of Bilhah, Rachel's maid.

Numbers 2:30

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
tsâbâʾ (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, division, host; war, or warfare</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6635 BDB #838
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
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
shâlôsh (שְׁלֹשׁ) [pronounced <i>shaw-LOHSH</i>]	<i>a three, a trio, a triad, a threesome</i>	numeral; feminine singular noun	Strong's #7969 BDB #1025

Numbers 2:30			
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
chămishîym (חֲמִשִּׁיִּם) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
'eleph (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
'ar ^e bâ'âh (אַרְבָּעָה) [pronounced <i>ahr^e-baw-GAW</i>]	<i>four</i>	feminine singular noun; numeral; construct form	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: His army and their census [was] fifty-three thousand, four hundred.

This army had 53,400 soldiers in it.

Numbers 2:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle; with the definite article	Strong's #6485 BDB #823
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
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i>]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
Dân (דָּן) [pronounced <i>dawn</i>]	<i>judge and is transliterated Dan</i>	masculine proper noun	Strong's #1835 BDB #192
mê'âh (מֵאָה) [pronounced <i>may-AW</i>]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral; construct form	Strong's #3967 BDB #547

Numbers 2:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'eleph (אלף) [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 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 (שבעה) [pronounced shi ^{ph} v ^e -GAW]	seven	numeral feminine noun	Strong's #7651 BDB #987 & #988
w ^e (or v ^e) (ו, 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 (חמשים) [pronounced khuh-mih-SHEEM]	fifty, fifties	plural numeral	Strong's #2572 BDB #332
'eleph (אלף) [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 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 (ששה) [pronounced shish-SHAW]	six	feminine form of numeral; feminine singular construct	Strong's #8337 BDB #995
mê'ôwth (מאות) [pronounced may-OHTH]	hundreds	feminine plural construct; numeral	Strong's #3967 BDB #547

Translation: All the ones being numbered regarding the camp of Dan [was] one hundred fifty-seven thousand, six hundred.

All three of these tribes had 157,600 soldiers.

Numbers 2:31b			
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
'achărôwn (אחרי) [pronounced ah-kha-ROHN]	<i>coming after, behind, later, following, last; end</i>	feminine singular adjective (or substantive) with the definite article	Strong's #314 BDB #30
nâçac' (נצח) [pronounced naw-SAHÇ]	<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>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652

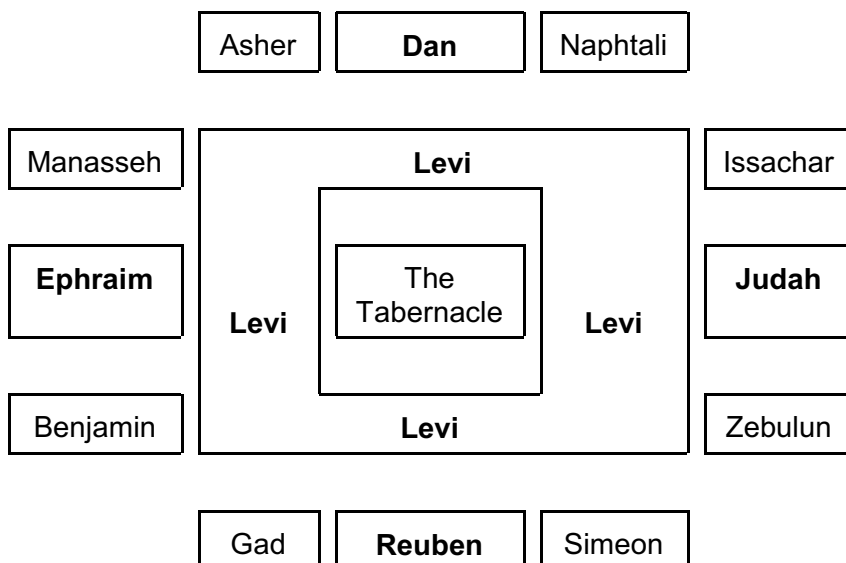
Numbers 2:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
degel (דגל) [pronounced DEH-gehl]	<i>a flag, standard, banner</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1714 BDB #186

Translation: They will move out last [following] their flag. (Kukis mostly literal translation)

Location of the Tribes with regards to the Tabernacle (a graphic)

Again, God provides us with a checking figure, rubbing our noses in the fact that there were over 600,000 men in the army of Israel, and over two million Jews that God guided through the desert, an extraordinary miracle.

Numbers 2:25–31 The flag of the camp of Dan [is] northward [from the Tabernacle] regarding their armies. The leader for the sons of Dan [is] Ahiezer ben Ammishaddai. His army and their census [was] sixty-two thousands, seven hundred. And the ones bivouacking beyond them [was] the tribe of Asher. The leader for the sons of Asher [is] Pagiel ben Ocran. His army and their census [was] forty-one thousand, five hundred. Also [there is] the tribe of Naphtali. The leader for the sons of Naphtali [is] Ahira ben Enan. His army and their census [was] fifty-three thousand, four hundred. All the ones being numbered regarding the camp of Dan [was] one hundred fifty-seven thousand, six hundred. They will move out last [following] their flag. (Kukis mostly literal translation)



This shows the positioning of the troops around the tabernacle

Numbers 2:25–31 The fourth encampment, north of the Tabernacle, was led by Dan. The leader of the army of Dan is Ahiezer the son of Ammishaddai. His army was numbered at 62,700. The tribe bivouacking beyond them was the tribe of Asher. The leader of Asher's army is Pagiel the son of Ocran. His army numbered 41,500. Also in this grouping is Naphtali, whose leader is Ahira the son of Enan. His army numbered 53,400. All of those under Dan's authority numbered 157,600. The tribes following Dan will move out last. (Kukis paraphrase)

These, being visited, sons of Israel to a house of their fathers. All those being visited of the camps to their armies, six hundreds a thousand and three thousands and five hundreds. And the Levites are not numbered in a midst of sons of Israel, as which commanded Y^ehowah Moses.

Numbers
2:32–33

These, the sons of Israel having been numbered, according to the house of their fathers. All of those being numbered regarding the camps of their armies [is] six hundred three thousands, five hundred. Also, the Levites, in the midst of the sons of Israel, are not numbered, which [is what] Y^ehowah commanded Moses.

The twelve tribes just named were all numbered according to their tribe. The total number of adult male soldiers is 603,500. The Levites, who live in the midst of the other tribes, are not numbered, which is what Jehovah told Moses to do.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	These, being visited, sons of Israel to a house of their fathers. All those being visited of the camps to their armies, six hundreds a thousand and three thousands and five hundreds. And the Levites are not numbered in a midst of sons of Israel, as which commanded Y ^e howah Moses.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	This is the number of the children of Israel, of their army divided according to the houses of their kindreds and their troops, six hundred and three thousand five hundred and fifty. And the Levites were not numbered among the children of Israel: for so the Lord had commanded Moses.
Aramaic ESV of Peshitta	These are those who were numbered of the B'nai Yisrael by their fathers' houses. All who were numbered of the camps according to their armies were six hundred three thousand five hundred fifty. But the Levites were not numbered with the B'nai Yisrael; as Mar-Yah commanded Moshah.
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 of the children of Israel according to the houses of their families: all the numbering of the camps with their forces was six hundred and three thousand, five hundred and fifty. But the Levites were not numbered with them, as the Lord commanded Moses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	These are all who were numbered of the children of Israel, in the order of their fathers' families: all the armies in their tents together came to six hundred and three thousand, five hundred and fifty. But the Levites were not numbered among the children of Israel, as the Lord said to Moses.
Easy English	.
Easy-to-Read Version–2008	So these were the Israelites. They were counted by families. The total number of Israelite men in the camps, counted by divisions, is 603,550. Moses obeyed the LORD and did not count the Levites with the other Israelites.
God's Word™	This is the total number of Israelites, counted by households. The grand total of all the troops in the camps was 603,550. As the LORD had commanded Moses, the Levites were not registered along with the other Israelites.
Good News Bible (TEV)	The total number of the people of Israel enrolled in the divisions, group by group, was 603,550. As the LORD had commanded Moses, the Levites were not registered with the rest of the Israelites.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	So all the Israelites in the camp were counted according to their ancestral families. The troops were arranged by divisions and totaled 603,550. The only Israelites not included were the Levites, just as the LORD had commanded Moses.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So there were 603,550 Israelite men who were able to fight who were listed according to their families' ancestors. But just as Yahweh had commanded, the names of the descendants of Levi were not included.

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 These are those who were visited of the children of Israel by the house of their fathers: all those who were visited of the camps by their hosts were six hundred and three thousand, five hundred and fifty.

And the Levites were not visited among the children of Israel, as Jehovah commanded Moses.

International Standard V **Summary of the Encampment**

Here is a summary of the census of the Israelis according to the tribes of their ancestral houses: All the divisions in the camps numbered 603,550, but the descendants of Levi were not numbered along with the other Israelis, just as the Lord had commanded Moses.

H. C. Leupold .

Lexham English Bible .

NIV, ©2011 .

Unfolding Bible Literal Text .

Urim-Thummim Version .

These are the ones that were registered from the sons of Israel by the house of their fathers, all those that were registered from the camps throughout their hosts were 603,550. But the Levites were not registered among the sons of Israel as YHWH commanded Moses.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Such was the total count of the sons of Israel when the census was made according to tribes. The full count of the entire camp, grouped under the various commands, was 603,550. The Levites, as Yahweh had commanded Moses, were not included in this census of the sons of Israel.

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 Camp as a Whole

These then are the tallies of the Israelites according to their paternal families. The tally for all the camps in all divisions was 603,500.

The Levites were not registered among the [rest of the] Israelites, as God had commanded Moses..

The Scriptures–2009 .

These were registered ones of the children of Yisra'ël by their fathers' houses. All who were registered according to their divisions of the camps: six hundred and three thousand five hundred and fifty.

But the Lēwites were not registered among the children of Yisra'ël, as יהוה commanded Mosheh.

Tree of Life Version .

These are the numbers of Bnei-Yisrael, in accordance with their ancestral households. All those counted according to their divisions are 603,550.

However, the Levites were not counted among Bnei-Yisrael, just as Adonai commanded Moses.

Weird English, ©ldɛ English, Anachronistic English Translations:

Alpha & Omega Bible	THIS IS THE NUMBERING OF THE CHILDREN OF ISRAEL ACCORDING TO THE HOUSES OF THEIR FAMILIES: ALL THE NUMBERING OF THE CAMPS WITH THEIR FORCES, WAS SIX HUNDRED AND THREE THOUSAND, FIVE HUNDRED AND FIFTY. BUT THE LEVITES WERE NOT NUMBERED WITH THEM, AS JESUS COMMANDED MOSES.
Awful Scroll Bible	Even are these to be reviewed, of the sons of Contends-with-he-mighty by the houses of their father's, even being reviewed by their camps of their armies, are six hundred thousand and three thousand, and five hundred, and fifty. Are to have the Levites to be reviewed, among the sons of Contends-with-he-mighty as Sustains To Become is to have laid charge to Moses?
Concordant Literal Version	These are the ones being mustered of the sons of Israel by their father's house. All the ones being mustered of the camps by their militia hosts are six hundred three thousand five hundred fifty. Yet the Levites did not present themselves to be mustered in the midst of the sons of Israel, just as Yahweh had instructed Moses.
exeGesés companion Bible	All their mustered in the camp of Dan: a hundred thousand and fifty-seven thousand and six hundred: they pull stakes behind with their banners. These are their mustered of the sons of Yisra El by the house of their fathers: all their mustered of the camps throughout their hosts: six hundred thousand and three thousand and five hundred and fifty.
Orthodox Jewish Bible	These are those which were numbered of the Bnei Yisroel by the bais of their avot; all those that were numbered of the machanot by their hosts were six hundred thousand and three thousand and five hundred and fifty. But the Levi'im were not counted with the Bnei Yisroel; as Hashem commanded Moshe.
Rotherham's <i>Emphasized B.</i>	These are they who were numbered of the sons of Israel, by their ancestral houses,— all they who were numbered of the camps, by their hosts were six hundred and three thousand, and five hundred, and fifty. But the Levites were not numbered in the midst of the sons of Israel,— As Yahweh commanded Moses.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	These <i>were</i> the ones counted of the Israelites [Literally "sons/children of Israel"] according to their families; [Literally "the house of their fathers"] all those counted from the camps according to their divisions were six hundred and three thousand five hundred. The Levites were not counted in the midst of the Israelites, [Literally "sons/children of Israel"] just as 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 *Emphasized B.* .

Literal, almost word-for-word, renderings:

- A Faithful Version .
- C. Thomson Updated OT .
- Charles Thomson OT . This is the review of the children of Israel according to the houses of their families; the whole muster of the camps, comprehending their armies, being six hundred and three thousand five hundred and fifty. But the Levites were not reviewed among them, as the Lord commanded Moses.
- Context Group Version .
- English Standard Version .
- Green's Literal Translation .
- Legacy Standard Bible .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 . These are those who were numbered of the sons of Israel by their fathers' houses. All who were numbered of the camps according to their armies were six hundred three thousand and five hundred and fifty. But the Levites were not numbered among the sons of Israel, as Jehovah commanded Moses.
- 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 of the sons of Yisra'eyl, according to the house of their fathers, all the registered ones, the camps for the their armies, six hundred thousand and three thousand and five hundred and fifty, and the ones of Lewi, they will not register themselves in the midst of the sons of Yisra'eyl, just as YHWH directed Mosheh,...
- 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:
32-33

Numbers 2:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'èlleh (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

Numbers 2:32a			
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, being numbered, responding to 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 ^o 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
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational 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: These, the sons of Israel having been numbered, according to the house of their fathers.

We have the same verb used in this and the next two phrases, but different forms of that verb. Some used the exact same word to translate this one verb (the ESV, Green's literal translation, the LSV) and others (the BSB) use three different words altogether. I will show this after v. 33a.

What has taken place in the previous chapter, and, more or less, in this chapter, is every tribe was numbered to determine how many men over the age of twenty were available for the military draft.

Numbers 2:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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, being numbered, responding to a census</i>	masculine plural Qal passive participle; construct form	Strong's #6485 BDB #823

Numbers 2:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine plural noun with the definite article	Strong's #4264 BDB #334
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
ts ^e bâ'ôwth (צְבָאוֹת) [pronounced tz ^e -b ^{vaw} -OHTH]	<i>armies, divisions, hosts, host (of angels); wars, or warfare</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6635 BDB #838
shishshâh (שֵׁשׁ) [pronounced shish-SHAW]	six	feminine form of numeral; feminine singular construct	Strong's #8337 BDB #995
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	hundreds	feminine plural construct; 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
'ălâpîhîym (אֲלָפִיִּים) 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

Translation: All of those being numbered regarding the camps of their armies [is] six hundred three thousands, five hundred.

The total of those numbered is 603,500.

Again, this figure matches the one from Num. 1 and is a sum of the four divisions of Israel's army.

Numbers 2:32 These, the sons of Israel having been numbered, according to the house of their fathers. All of those being numbered regarding the camps of their armies [is] six hundred three thousands, five hundred. (Kukis mostly literal translation)

Numbers 2:33a			
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
L ^e vîyyim (לְוִיִּים) [pronounced l ^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
lō' (לֹא or לוֹא) [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 masculine 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 (תְּבֵקָה) [pronounced <i>taw-VEK^e</i>]	<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 תְּבֵקָה. 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 (בְּנֵי־יִמִּין) [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 (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: Also, the Levites, in the midst of the sons of Israel, are not numbered,...

The Levites were not a part of the census, so even though they are in the midst of the sons of Israel, they were not numbered.

Numbers 2:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

Numbers 2:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (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, kaʾăsher (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> .			
tsâvâh (צָוָה) [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 yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
Bible Hub has Strong's #3069 instead. Owens simply has the Tetragrammaton (which is Strong's #3068).			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]—see the notes below	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3069 BDB #217
Generally speaking, we find the Tetragrammaton [YHWH (יהוה)] with no vowel points. I do not recall seeing it in any other way using Owens' work (which I have used on virtually everything except for Leviticus and Numbers, when I began to use Bible Hub (but my Owens' volume is always open).			
In Numbers 2:33, Owens simply has the Tetragrammaton. My hard copy of Brown Driver Briggs has the spelling Yâh ^e weh (יהוה) [pronounced yah-WEH]. I believe that this is nothing more than the accepted form of Y ^e howah, which is essentially everyone's best guess (not mine).			
My Strong's and Strong's Exhaustive Concordance (enhanced) and BDB from e-sword all have the spelling: Y ^e h ^o vîh (יהוה) [pronounced yeh-ho-VEE]. Again, this is not the spelling in my hard copy BDB. However, this is probably the closest Hebrew approximation of <i>Jehovah</i> .			
To make matters even more confusing, Bible Hub has Y ^e hwâh (יהוה) which they write out as Yahweh, which is the proper English transliteration of my BDB hard copy of Strong's #3069, but is not the correct English transliteration for the spelling they gave (that transliteration is Y ^e hwâh).			
And if that were not confusing and unenlightening, my King James' Concordance of Strong's #3069 gives 304 occurrences, none of which I was aware of, in using Owens. More discussion follows below.			
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

Translation: ...which [is what] Y^ehowah commanded Moses. (Kukis mostly literal translation)

The fact that the Levites were not numbered was according to God's direct command.

Numbers 2:33 [Also, the Levites, in the midst of the sons of Israel, are not numbered, which \[is what\] Y^ehowah commanded Moses.](#) (Kukis mostly literal translation)

This tells us that we did not see the entirety of Yahweh's orders to Moses.

You may skip the Hebrew tables above, but maybe you read them when it comes to this one word, *YHWH*. Just so there is no misunderstanding, I do not have access to any actual Hebrew manuscripts. I could probably find pictures of some of them online. I depend on Owens (books, four volumes, with all of the Masoretic Hebrew text written out, along with references to the BDB and the grammar is noted and a translation is given). Lately, meaning beginning sometime in 2024, I began using Bible Hub's [Interlinear Bible](#), which has everything that Owens has, except it references Strong's numbers rather than BDB page numbers. Both have the Masoretic text, which means that there are the original consonants (the original Hebrew manuscripts did not have any vowels) along with the added vowel points (added by the Masoretes). They chose to add vowel points, because if you cover up all the jots and tittles above and below, you reveal what the original Hebrew manuscripts looked like (except that there were no spaces between words, no chapters, no verses, and now and again, there is some kind of numbering system (using letters) which most pastors never tell you about (they might not even know that they are there¹⁷).

Now, if what you are reading in the tables and above seems like *blah, blah, blah* followed by a healthy serving of more *blah, blah, blah*, it is all about this. In this verse, we have the Tetragrammaton. Does it have vowel points or not (almost never do we have vowel points with YHWH; in fact this is the first time I am aware that maybe there are vowel points in this instance). That is the question. My answer is, I have no freaking idea; but I lean against having the vowel points. When looking at various sources, what vowel points should be here or anywhere else is in question. My Owens hard copy has no vowel points. Bible Hub has vowel points, but not the ones found in Strong. It appears that there may be as many as three possibilities for what the vowel points are. This is a lot of discussion to come to the conclusion, *I don't have no freaking idea*. Maybe you went down this rabbit hole with me and maybe you bailed. I would not blame you for doing either one. For me, every time I looked at a new source or squinted to see those vowel points, I got more and more interested.

Numbers 2:32–33 [These, the sons of Israel having been numbered, according to the house of their fathers. All of those being numbered regarding the camps of their armies \[is\] six hundred three thousands, five hundred. Also, the Levites, in the midst of the sons of Israel, are not numbered, which \[is what\] Y^ehowah commanded Moses.](#) (Kukis mostly literal translation)

The first group has a consistent translation; the second group has a different word each time.

Translating the Word *Numbered*

Green's Literal Translation:

Numbers 2:32–33 [These are those **numbered** of the sons of Israel by their fathers' houses; all **numbered** of the camps according to their armies were six hundred and three thousand, five hundred and fifty. But the Levites were not **numbered** among the sons of Israel, as Jehovah commanded Moses.](#)

The English Standard Version:

Numbers 2:32 [These are the people of Israel as **listed** by their fathers' houses. All those **listed** in the camps by their companies were 603,550. But the Levites were not **listed** among the people of Israel, as the LORD commanded Moses.](#)

¹⁷ Owens does not show them, for the most part; and Bible Hub does. No idea if they were with the original text, but my guess is, they were.

Translating the Word *Numbered*

Berean Study Bible:

Numbers 2:32–33 These are the Israelites, **registered** according to their families. The total of those **numbered** in the camps, by their divisions, was 603,550. But the Levites were not **counted** among the other Israelites, as the LORD had commanded Moses.

The Good News Bible:

Numbers 2:32 The total **number** of the people of Israel **enrolled** in the divisions, group by group, was 603,550. As the LORD had commanded Moses, the Levites were not **registered** with the rest of the Israelites.

It is the same verb, but different forms of that verb.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Numbers 2:32–33 The twelve tribes just named were all numbered according to their tribe. The total number of adult male soldiers is 603,500. The Levites, who live in the midst of the other tribes, are not numbered, which is what Jehovah told Moses to do. (Kukis paraphrase)

And so do, sons of Israel, as all that has commanded Y^ehowah Moses. So they have bivouacked to their flags and so they have moved out a man to his families upon a house of his fathers.

Numbers
2:34

The sons of Israel, therefore, did all that Y^ehowah commanded Moses. They have encamped according to their flags and also they have moved out, each man with reference to his clans on account of the house of his ancestors.

The sons of Israel, therefore, did all that Jehovah had commanded Moses. They made camp near their guide-ons and they also move out in conjunction with his clan, which is based upon his ancestral heritage.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so do, sons of Israel, as all that has commanded Y ^e howah Moses. So they have bivouacked to their flags and so they have moved out a man to his families upon a house of his fathers.
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 that the Lord had commanded. They camped by their troops, and marched by the families and houses of their fathers.

Aramaic ESV of Peshitta	Thus the B'nai Yisrael did. According to all that Mar-Yah commanded Mosha, so they encamped by their standards, and so they set out, everyone by their families, according to their fathers' houses.
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 all things that the Lord commanded Moses; thus they encamped in their order, and thus they began their march in succession each according to their divisions, according to the houses of their families.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So the children of Israel did as the Lord said to Moses, so they put up their tents by their flags, and they went forward in the same order, by their families, and by their fathers' houses.
Easy English	.
Easy-to-Read Version–2008	So the Israelites did everything the LORD told Moses. Each group camped under its own flag. And everyone stayed with their own family and family group.
<i>God's Word</i> ™	So the Israelites did everything as the LORD had commanded Moses. They set up camp under their flags, and each person traveled with his own family and household.
Good News Bible (TEV)	So the people of Israel did everything the LORD had commanded Moses. They camped, each under his own banner, and they marched, each with his own clan.
<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.	Israel did everything the LORD had told Moses. They arranged their camp according to clans and families, with each tribe under its own banner. And that was the order by which they marched into battle.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	The Israelites did everything that Yahweh had told Moses. They set up their tents close to their tribal flags, and when they traveled to a new location, they walked with their own clans and 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 Israel did according to all that Jehovah commanded Moses; so they pitched by their flags, and so they pulled up, every one by their families, by the house of their fathers.
International Standard V	So the Israelis did everything just as the Lord had commanded Moses; that is, they encamped under their standard as each person traveled with his own tribe and ancestral house.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	The people of Israel did everything that Yahweh commanded Moses. They camped by their banners. They went out from the camp by their clans, in the order of their ancestor's families.
Urim-Thummim Version	And the children of Israel accomplished all that YHWH commanded Moses, so they encamped by their standards and pulled up camp, every one after their families, according to the house of their fathers.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The sons of Israel did exactly as Yahweh had commanded Moses. This was how they camped, grouped by banners. This was how they broke camp, each in his own clan, every man with his own family.
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 Israelites did all that God had commanded Moses. They camped under their banners in the prescribed manner, and each person traveled in a similar manner with his family, according to his paternal line.
The Scriptures—2009	And the children of Yisra'ël did according to all that יהוה commanded Mosheh. So they camped by their banners and so they departed, each one by his clan, according to their fathers' houses.
Tree of Life Version	So Bnei-Yisrael acted in accordance with all that Adonai had commanded Moses. Thus they camped by their standards and set out, each man according to their families and their ancestral houses.

Weird English, ©1981 English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE CHILDREN OF ISRAEL DID ALL THINGS THAT JESUS COMMANDED MOSES; THUS THEY ENCAMPED IN THEIR ORDER, AND THUS THEY BEGAN
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THEIR MARCH IN SUCCESSION EACH ACCORDING TO THEIR DIVISIONS, ACCORDING TO THE HOUSES OF THEIR FAMILIES.

Awful Scroll Bible	The sons of Contends-with-he-mighty were effecting, that Sustains To Become is to have given charge to Moses; even are they to have encamped by their banners, and are to have pulled out, each by their clan and house of their father.
Concordant Literal Version	Thus the sons of Israel did according to all which Yahweh had instructed Moses. So they encamped under their standards, and so they journeyed, each by his families along with his fathers' house.
exeGesés companion Bible	And the sons of Yisra El work according to all Yah Veh misvahed Mosheh: thus they encamp by their banners and thus they pull stakes, man - every man by their families, according to the house of their fathers.
Orthodox Jewish Bible	And the Bnei Yisroel did according to all that Hashem commanded Moshe; so they encamped by the degelim (standards, banners) of them, and so they set forward, every one after their mishpekhoh, according to the bais of their avot.
Rotherham's <i>Emphasized B.</i>	Thus did' the sons of Israel,—<according to all that Yahweh commanded' Moses> so did they encamp by their standards, and so did they set forward, every one by his families, near his ancestral house.

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 everything that Yahweh commanded Moses. They encamped according to their standards, and they [Hebrew "each one," or "each man"] set out each one according to their clans [Hebrew "his clans"] among their families. [Literally "the house of his fathers"].
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 the children of Israel did all that the Lord commanded Moses. So they encamped according to their divisions, and so they set out on their march, every one in his rank, according to their communities, and according to the houses of their families.
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 encamped by their standards, and so they have journeyed, each by his families, by the house of his fathers..
Modern English Version	.
Modern Literal Version 2020	And the sons of Israel did according to all that Jehovah commanded Moses, so they encamped by their banners and so they pull out, everyone by their families, according to their fathers' houses.
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 camped according to their banners, and so they journeyed, each according to his clan by the house of his fathers,...
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 2:34a			
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 ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-row-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
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

Numbers 2:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	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
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 <i>tsaw-VAW</i>]	<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 <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
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

Translation: The sons of Israel, therefore, did all that Y^ehowah commanded Moses.

At this point, everything seems to be okay. The people do exactly as God commanded Moses. They have remained in formation when necessary, they have organized themselves, and they appear to be ready.

Numbers 2:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kên (כֵּן) [pronounced <i>kane</i>]	<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
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
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
degel (דָּגַל) [pronounced <i>DEH-ge</i>]	<i>a flag, standard, banner</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1714 BDB #186

Translation: They have encamped according to their flags...

I do not know how many flags are involved here. I would guess at least twelve flags for each tribe. However, there could be clans with their own flags as well.

Numbers 2:34c			
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
kên (כֵּן) [pronounced <i>kane</i>]	<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
nâçac (נָצַח) [pronounced <i>naw-SAHÇ</i>]	<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>	3 rd person masculine plural, Qal perfect	Strong's #5265 BDB #652
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
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
mish ^e pâchâh (מִשְׁפָּחָהּ) [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 singular suffix	sStrong's #4940 BDB #1046
‘al (עַל) [pronounced <i>gahʃ</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
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

Translation: ...and also they have moved out, each man with reference to his clans on account of the house of his ancestors. (Kukis mostly literal translation)

When called to do so, the people would advance in accordance with their own clan which is based upon their ancestral heritage.

Numbers 2:34 The sons of Israel, therefore, did all that Y^ehowah commanded Moses. They have encamped according to their flags and also they have moved out, each man with reference to his clans on account of the house of his ancestors. (Kukis mostly literal translation)

The Israelites went from total disarray wandering through the desert to a very orderly camp, which is quite impressive for a group of this size. For all intents and purposes, they have been a mob (witness the golden calf incident or the murmuring prior to the water coming from the rock). Our armed forces have found out that the first step in molding a fighting unit out of a bunch of undisciplined, egocentric young men, is to first instill discipline and orderliness.

You may be wondering throughout this chapter why was this recorded. It is fine that God wanted the sons of Israel to assemble in a certain way and group together in a certain way, but why the repetitive details? Why number the four divisions? Why even name the number of men if this has already been done in the previous chapter? Whereas this is certainly not anyone's favorite passage, it shows us that God has a specific plan for our lives to which we must adhere for blessing. There are no alternatives and the Christian life is not a seat of the pants experience. God has a direct will within which we will find our greatest earthly blessing. Often what is emphasized in the Christian life is what we cannot do and how much fun we are missing. What is missed is that in following God's Word, we enter into the greatest earthly life that we can have. God gives us His very best here on earth and then gives us even greater blessings in eternity. However, I have strayed from the questions which I raised. What is most important is that we have some checks and balances to the numbers found in Num. 1. God knew that during our time period, many authors and many Christian men would take issue with the numbers presented in the first chapter of Numbers. However, we are given even more checks and balances in this chapter. They are groups by three's and those populations are summed; then the final summation comes at the end. Furthermore, we will have a census of the next generation and it will be reasonable, considering the numbers that we have here. God is telling us that he has done the impossible. He has fed and protected and guided over two million people in the desert between Egypt and Israel, a miracle which is as great as those which accompanied the exodus from Egypt. God knew there would be skepticism so he just rubbed it in verse after verse. Each verse has more men than human viewpoint scholars would like to see, but these people were sustained in the desert because God is able. We have an analogous situation in the first chapter of Genesis. So there is no confusion as to the time period alluded to, over and over in Genesis we have a literal 24-hour day presented repetitively in language that can only be understood to mean six literal days. Those who hold to the day--age theory skim that chapter lightly, as those who hold to the various theories concerning a small population here skim the verses lightly.

Numbers 2:34 [The sons of Israel, therefore, did all that Jehovah had commanded Moses. They made camp near their guide-ons and they also move out in conjunction with his clan, which is based upon his ancestral heritage.](#) (Kukis paraphrase)

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

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 2 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Numbers 2

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 2

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, 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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

Addendum

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.
FROM THE Numbers OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.**

CHAPTER 9. THE MANNER OF OUR OFFERING SACRIFICES.

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while the priests receive the hides. This is the way of offering a burnt-offering.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed July 11, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Numbers 2

A Reasonably Literal Translation	A Reasonably Literal Paraphrase

A Complete Translation of Numbers 2	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Numbers 2

Series	Lesson (s)	Passage
R. B. Thieme, Jr. does not appear to have covered any portion of this chapter in his available studies.		
R. B. Thieme, Jr.		
Syndein	http://syndein.com/numbers.html	
Keil and Delitzsch Commentary on Numbers	https://www.gracenotes.info/Numbers/Numbers.pdf	
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 2

Word Cloud from Exegesis of Numbers 2¹⁸

These two graphics should be very similar; this means that the exegesis of Numbers 2 has stayed on topic and has covered the information found in this chapter of the Word of God.

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

¹⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.