

NUMBERS 3

Written and compiled by Gary Kukis

Numbers 3:1–51 The Numbering of the Levites, the Redemption of the Firstborn

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

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

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

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

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

Preface: The clans of the Levites are numbered, and a system is set up to substitute their male members from the tribe of Levite for the firstborn throughout the rest of Israel (who are, because of Egypt, dedicated to God).

The Bible Summary of Numbers 3 (in 140 characters or less): *The Levites are to assist Aaron. I have taken them in place of every firstborn. The number of Levites over one month old was 22,000.*¹

There are many **chapter commentaries** on the book of Numbers. This will be the most extensive examination of Numbers 3, 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 3:

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vv. 1–
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Preface

Quotations

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Titles and/or Brief Descriptions of Numbers 3 (by various commentators)
Brief, but insightful observations of Numbers 3 (various commentators)
Fundamental Questions About Numbers 3
The Prequel of Numbers 3

The Principals of Numbers 3
The Places of Numbers 3
By the Numbers
Timeline for Numbers 3
A Synopsis of Numbers 3
Outlines of Numbers 3 (Various Commentators)
A Synopsis of Numbers 3 from the Summarized Bible
The Big Picture (Numbers 1–15)

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

Summary

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[Footnote for Numbers 3:1](#) (Christian Community Bible)

[Josephus' History of this Time Period](#)
[A Complete Translation of Numbers 3](#)
[Doctrinal Teachers Who Have Taught Numbers 3](#)
[Word Cloud from a Reasonably Literal Paraphrase of Numbers 3](#)
[Word Cloud from Exegesis of Numbers 3](#)

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Introduction and Text	First Verse	Addendum
www.kukis.org	Numbers folder	Exegetical Studies in Numbers

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

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

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

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

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

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

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

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

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

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

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

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

[Chapter Outline](#)

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An Introduction to Numbers 3

Introduction: Numbers 3 speaks to the role of the sons of Aaron and the sons of Levi. Aaron's sons are to be the priests of Israel. The main priest will be the high priest of Israel. The Levites will be given over to God to complete divine tasks. Because of this, the Levites will need to be numbered, because this must be a one-for-one exchange. If there are more firstborn in Israel, then they must be redeemed.

Also in this chapter, God makes His claim on all of the firstborn in Israel. However, instead of claiming them, God will claim the entire tribe of Levi. If there are more firstborn in Israel than Levites, then those will have to be purchased or redeemed so that God does not take them.

Like much of the book of Numbers, the information found herein is important to this first generation of Israelites, the first generation who walked out of Egypt. Israel is, at this time, a nation, but it is a nation without parcel of land on which to live.

What God does with this first generation is very important to this first and second generation; but this would not have interesting at all to someone writing this material hundreds of years later (my point being, this was written by Moses at the time that these things took place; this was not written by groups of people writing hundreds of years later).

Titles and/or Brief Descriptions of Numbers 3 (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 3 (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 3

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Numbers 3

Numbers 3 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 3

Characters

Commentary

Characters	Commentary

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We need to know where this chapter takes place.

The Places of Numbers 3

Place

Description

Place	Description

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By the Numbers

Item

Duration; size

Item	Duration; size

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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 3:

A Synopsis of Numbers 3

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 3 (Various Commentators)

Outlines of Numbers 3 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Numbers 3 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Numbers 3.

[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 3): 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. However, there is a great deal of repetitive text both in Leviticus and in Numbers. For that reason, in some chapters, the listing of every single verse may be deemed unnecessary.

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 these [are] generations of Aaron and Moses in a day [that] spoke Y^ehowah with Moses in a mountain of Sinai. And these [are] names of sons of Aaron: the firstborn Nadab, and Abihu, Eleazar and Ithamar. These [are] names of sons of Aaron, the priests, the anointed ones whom he has filled their hand to serve (as priests). And so dies Nadab and Abihu to faces of Y^ehowah in their approaching [with] fire, strange, to faces of Y^ehowah in a wilderness of Sinai. And sons they were not to them. And so serve (as priests) Eleazar and Ithamar upon faces of Aaron, their father. (Period, paragraph).

Kukis paraphrase:

Kukis mostly literal:

And these [are] the genealogies of Aaron, and Moses, in the day [that] Y^ehowah spoke with Moses on Mount Sinai. These [are] the names of the sons of Aaron: Nadab, the firstborn, and Abihu, Eleazar and Ithamar. These [are] the names of Aaron's sons, the priests, the anointed ones, whom he has filled their hands to serve (as priests). Now Nadab and Abihu died before Y^ehowah when they approached [with] strange fire before Y^ehowah in the wilderness of Sinai. They did not have sons (themselves). Consequently, Eleazar and Ithamar served (as priests) before Aaron, their father.

Numbers
3:1-4

What follows are the records of Aaron and Moses when Jehovah spoke with Moses on Mount Sinai. Aaron had four sons: Nadab the firstborn, Abihu, Eleazar and Ithamar. The first two were, as Aaron's sons, the next generation of priests, anointed ceremonially. Aaron gave them this responsibility. However, Nadab and Abihu both died because they brought unauthorized first before Jehovah in the wilderness of Sinai. Now, because they did not have sons themselves, their younger siblings, Eleazar and Ithamar, served as priests under the guidance of Aaron their father.

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 these [are] generations of Aaron and Moses in a day [that] spoke Y^ehowah with Moses in a mountain of Sinai. And these [are] names of sons of Aaron: the firstborn Nadab, and Abihu, Eleazar and Ithamar. These [are] names of sons of Aaron, the priests, the anointed ones whom he has filled their hand to serve (as priests). And so dies Nadab and Abihu to faces of Y^ehowah in their approaching [with] fire, strange, to faces of Y^ehowah in a wilderness of Sinai. And sons they were not to them. And so serve (as priests) Eleazar and Ithamar upon faces of Aaron, their father. (Period, paragraph).³

Dead Sea Scrolls

Targum (Onkelos)

Targum (Pseudo-Jonathan)

Jerusalem targum

Updated Douay-Rheims⁴

Douay-Rheims 1899 (Amer.)

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

. These are the generations of Aaron and Moses in the day that the Lord spoke to Moses in mount Sinai.

. And these the names of the sons of Aaron: his firstborn Nadab, then Abiu, and Eleazar, and Ithamar.

³ When I was a real estate agent, my boss used to say these words. She said them after covering an important point and this was her way of saying, "There is nothing more to say on this matter." I think that this is a good way to express the letter tacked onto the end of the first four verses.

⁴ I have simply taken the 1899 American version and updated the thee's and the thou's.

	<p>These the names of the sons of Aaron the priests that were anointed, and whose hands were filled and consecrated, to do the functions of priesthood.</p> <p>Now Nadab and Abihu died, without children, when they offered strange fire before the Lord, in the desert of Sinai: and Eleazar and Ithamar performed the priestly office in the presence of Aaron their father.</p>
Aramaic ESV of Peshitta	<p>Now this is the history of the generations of Aaron and Moshah in the day that Mar-Yah spoke with Moshah in Mount Sinai.</p> <p>These are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar, and Ithamar.</p> <p>These are the names of the sons of Aaron, the priests who were anointed, whom he consecrated to minister in the priest's office.</p> <p>Nadab and Abihu died before Mar-Yah, when they offered strange fire before Mar-Yah, in the wilderness of Sinai, and they had no children. Eleazar and Ithamar ministered in the priest's office in the presence of Aaron their father.</p>
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T. Samaritan Pentateuch	.
Updated Brenton (Greek) ⁵	<p>And these are the generations of Aaron and Moses, in the day in which the Lord spoke to Moses in Mount Sinai.</p> <p>And these are the names of the sons of Aaron: Nadab the firstborn; and Abihu, Eleazar and Ithamar.</p> <p>These are the names of the sons of Aaron, the anointed priests whom they consecrated to the priesthood.</p> <p>And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the Wilderness of Sinai; and they had no children; and Eleazar and Ithamar ministered in the priests' office with Aaron their father.</p>

Significant differences:

Limited Vocabulary Translations:⁶

Bible in Basic English	<p>Now these are the generations of Aaron and Moses, in the day when the word of the Lord came to Moses on Mount Sinai.</p> <p>These are the names of the sons of Aaron: Nadab the oldest, and Abihu, Eleazar, and Ithamar.</p> <p>These are the names of the sons of Aaron, the priests, on whom the holy oil was put, who were marked out as priests.</p> <p>And Nadab and Abihu were put to death before the Lord when they made an offering of strange fire before the Lord, in the waste land of Sinai, and they had no children: and Eleazar and Ithamar did the work of priests before Aaron their father.</p>
Easy English Easy-to-Read Version–2008	<p>This is the family history of Aaron and Moses at the time the LORD talked to Moses on Mount Sinai. Aaron had four sons. Nadab was the firstborn son. Then there were Abihu, Eleazar, and Ithamar. These sons were the chosen priests. They were given the special work of serving the LORD as priests. But Nadab and Abihu died while serving the LORD. They used fire that the LORD did not allow when they made an offering to him. So Nadab and Abihu died there, in the desert of Sinai. They had no sons, so Eleazar and Ithamar took their place and served the Lord as priests. This happened while their father Aaron was still alive.</p>

⁵ I am using the Complete Apostles Bible, available through e-sword.

⁶ 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.

<i>God's Word</i> TM	This is the list of Aaron and Moses' descendants at the time when the LORD spoke to Moses on Mount Sinai. The names of Aaron's sons are Nadab (the firstborn), Abihu, Eleazar, and Ithamar. These are the names of Aaron's sons, the anointed priests, who were ordained to serve as priests. Nadab and Abihu died in the LORD'S presence because they offered unauthorized fire in his presence in the Desert of Sinai. They had no children. So only Eleazar and Ithamar served as priests during the lifetime of their father Aaron.
Good News Bible (TEV)	This is the family of Aaron and Moses at the time the LORD spoke to Moses on Mount Sinai. Aaron had four sons: Nadab, the oldest, Abihu, Eleazar, and Ithamar. They were anointed and ordained as priests, but Nadab and Abihu were killed when they offered unholy fire to the LORD in the Sinai Desert. They had no children, so Eleazar and Ithamar served as priests during Aaron's lifetime.
<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.	When the LORD talked with Moses on Mount Sinai, Aaron's four sons, Nadab, Abihu, Eleazar, and Ithamar, were the ones to be ordained as priests. But the LORD killed Nadab and Abihu in the Sinai Desert when they used fire that was unacceptable in their offering to the LORD. And because Nadab and Abihu had no sons, only Eleazar and Ithamar served as priests with their father Aaron.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
UnfoldingWord (Simplified) ⁷	These are some of the things that happened to Aaron and Moses when Yahweh spoke to Moses on Mount Sinai. Aaron had four sons. They were Nadab the oldest, Abihu, Eleazar, and Ithamar. These are the names of Aaron's sons who were anointed priests and set apart as priests and whom he ordained to serve as priests. But, while Yahweh was watching, Nadab and Abihu died in the wilderness of Sinai because they burned incense in a manner that was disobedient to what Yahweh had commanded. They had no sons, so Eleazar and Ithamar were the only sons of Aaron who were left to be priests, along with their father Aaron.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	.
Conservapedia	.
Revised Ferrar-Fenton Bible	.

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

God's Truth (Tyndale)
The Heritage Bible

These also are the generations of Aaron and Moses in the day Jehovah spoke with Moses in Mount Sinai.

And these *are* the names of the sons of Aaron: Nadab, the firstborn, and Abihu, Eleazar, and Ithamar.

These, are the names of the sons of Aaron, the priests who were anointed, whose hand he filled to officiate in the priest's office.

And Nadab and Abihu died before the face of Jehovah, when they brought near strange fire before the face of Jehovah in the desert of Sinai, and there were no children; and Eleazar and Ithamar officiated in the priest's office before the face of Aaron, their father.

International Standard V

Aaron's Descendants (Leviticus 10:1-7)

This is a record of the genealogies [Lit. generations] of Aaron and Moses current as of [The Heb. lacks current as of] the day on which the Lord addressed Moses on Mount Sinai. The [Lit. These are the names of the] sons of Aaron were Nadab the first-born, Abihu, Eleazar, and Ithamar who [Lit. These are the names of the sons of Aaron who] were anointed priests and whom he consecrated [Lit. filled their hands] as priests. Nadab and Abihu died in the Lord's presence when they offered unauthorized [Lit. strange] fire before him [Lit. the Lord] in the Sinai wilderness. Since they didn't have their own children, Eleazar and Ithamar ministered as priest under the authority of [Lit. priest before] Aaron their father.

Lexham English Bible

NIV, ©2011

Unfolding Word Literal Text⁸

Urim-Thummim Version

Wikipedia Bible Project⁹

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The Tribe of Levi**

- These are the descendants of Aaron and Moses, at the time when Yahweh spoke to Moses on Mount Sinai.

These are the names of the sons of Aaron: Nadab the eldest, then Abihu, Eleazar and Ithamar. 29; 30:22

These are the names of Aaron's sons, priests anointed and invested with the powers of the priesthood. Nadab and Abihu died in the presence of Yahweh, in the desert of Sinai, when they offered fire that was unlawful. They left no children and so it fell to Eleazar and Ithamar to exercise the priesthood under their father Aaron. Lev 10

The **footnote** for this verse has been placed in the **Addendum**.

New American Bible(2011)¹⁰

The Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible–1989¹¹

Jewish/Hebrew Names Bibles:

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

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

¹⁰ From <https://bible.usccb.org/bible> accessed on various dates.

¹¹ From <https://alkitab.mobi/2/reb/> accessed on various dates.

<p>Complete Jewish Bible . exeGeses companion Bible . Hebraic Roots Bible . Kaplan Translation . The Scriptures–2009</p>	<p>And these are the generations of Aharon and Mosheh when הוהי spoke with Mosheh on Mount Sinai. And these are the names of the sons of Aharon: Nadab, the first-born, and Abihu, El'azar, and Ithamar. These are the names of the sons of Aharon, the anointed priests, whom he ordained to act as priests. And Nadab and Abihu had died before הוהי when they brought strange fire before הוהי in the Wilderness of Sinai. And they had no children. So El'azar and Ithamar acted as priests in the presence of Aharon their father.</p>
<p>Tree of Life Version</p>	<p>These are the generations of Aaron and Moses current at the time Adonai spoke to Moses at Mount Sinai. These are the names of Aaron's sons: Nadab the first-born, Abihu, Eleazar and Ithamar. These are the names of the sons of Aaron, the anointed kohanim whom he consecrated to be priests. But Nadab and Abihu died before Adonai for offering unauthorized fire before Adonai in the Sinai wilderness—they had no children. So Eleazar and Ithamar served as kohanim under Aaron their father.</p>
<p>Weird English, 𐤀𐤋𐤅𐤁 English, Anachronistic English Translations:</p>	
<p>Alpha & Omega Bible¹²</p>	<p>AND THESE ARE THE GENERATIONS OF AARON AND MOSES, IN THE DAY IN WHICH JESUS SPOKE TO MOSES IN MOUNT SINAI. AND THESE ARE THE NAMES OF THE SONS OF AARON; NADAB THE FIRST-BORN; AND ABIUD, ELEAZAR AND ITHAMAR. THESE ARE THE NAMES OF THE SONS OF AARON, THE ANOINTED PRIESTS WHOM THEY CONSECRATED TO THE PRIESTHOOD. AND NADAB AND ABIUD DIED BEFORE JESUS, WHEN THEY OFFERED STRANGE FIRE BEFORE JESUS, IN THE DESERT OF SINAI; AND THEY HAD NO CHILDREN; AND ELEAZAR AND ITHAMAR MINISTERED IN THE PRIESTS' OFFICE WITH AARON THEIR FATHER.</p>
<p>Awful Scroll Bible</p>	<p>These are the generations of Aaron and Moses, in the day Sustains To Become is to speak with Moses on Mount Sinai. These are the names of the sons of Aaron: Nadab, the first born, and Abi-hu, Eleazar, and Ithamar. Even are these the names of the sons of Aaron, the priests, that are being anointed, and are to have fulfilled their part in the priesthood. Nadab and Abi-hu were to die turned before Sustains To Become as they are to bring near that being strange fire, turned before Sustains To Become while in the wilderness of Sinai. His sons Eleazar and Ithamar were to minister as priests, being supervised by Aaron, their father.</p>
<p>Concordant Literal Version</p>	<p>These are the genealogical records of Aaron and Moses, on the day Yahweh spoke with Moses on Mount Sinai. And these were the names of the sons of Aaron:the firstborn Nadab, then Abihu, Eleazar and Ithamar. These were the names of the sons of Aaron, the anointed priests, whose hands he filled to serve as priests. Yet Nadab and Abihu died before Yahweh when they brought near alien fire before Yahweh in the wilderness of Sinai. They did not come to have sons, so Eleazar and Ithamar served as priests in the presence of Aaron their father.</p>
<p>exeGeses companion Bible</p>	<p><u>PRIESTS OF THE SONS OF YISRA EL</u> And these are the generations</p>

¹² The A&O Bible follows the Greek text.

of Aharon and Mosheh
 in the day Yah Veh worded with Mosheh
 in mount Sinay.
 And these are the names of the sons of Aharon:
 Nadab the firstbirth and Abi Hu,
 El Azar and Iy Thamar.
 These are the names of the sons of Aharon,
 the priests which were anointed,
 whose hand he filled to priest the priesthood.
 And Nadab and Abi Hu die at the face of Yah Veh
 when they oblate strange fire at the face of Yah Veh
 in the wilderness of Sinay:
 and they have no sons:
 and El Azar and Iy Thamar priest the priesthood
 at the face of Aharon their father.

Orthodox Jewish Bible

These also are the toldot of Aharon and Moshe in the yom that Hashem spoke with Moshe in Mt. Sinai.
 And these are the shmot of the Bnei Aharon: Nadav the bechor, and Avihu, Eleazar, and Itamar [Vayikra 10].
 These are the shmot of the Bnei Aharon, the kohanim hameshuchim whose hand he filled [i.e., ordained] to be kohen [Shemot 29; Vayikra 8].
 And Nadav and Avihu died before Hashem, when they offered eish zarah (unauthorized fire) before Hashem, in the midbar of Sinai, and they had no children; and Eleazar and Itamar ministered in the kohen's office in the sight of Aharon their av [Vayikra 10].

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

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

Aaron's Sons

These are the genealogies of Aaron and Moses at the time [Literally "on a day"] when Yahweh spoke to Moses on Mount Sinai. These are the names of the descendants of Aaron: Nadab the firstborn, Abihu, Eleazar, and Ithamar. These are the names of the descendants of Aaron, the priests, the anointed ones whom he consecrated as priests. [Literally "he filled their hands to serve as a priest"] Nadab and Abihu died before Yahweh [Literally "before the face of Yahweh"] when they presented a strange fire before Yahweh [Literally "before the face of Yahweh"] in the desert of Sinai, and they had no children. [Literally "sons were not for them"] Eleazar and Ithamar served as priest during the presence of Aaron their father.

Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach¹³ .
 The Geneva Bible .
 Kaplan Translation *Genealogy of Aaron*

¹³ 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](#).

These are the chronicles of Aaron and Moses on the day that God spoke to Moses at Mount Sinai:

These are the names of Aaron's sons: Nadav (the first-born), Avihu, Eleazar and Ithamar.

These are the names of Aaron's sons who were the anointed priests, installed to serve.

Nadav and Avihu died before God when they offered unauthorized fire to God in the Sinai Desert. They had no children. Thus, [only] Eleazar and Ithamar served as priests during their father Aaron's lifetime. The Kaplan Translation, particularly in Numbers through Deuteronomy, takes note of historic rabbinic opinions.

Nadav...

See Exodus 6:23.

Nadav and Avihu died...

Leviticus 10:1,2.

during...

(Rashi). Literally, 'on the face of'.

NET Bible®
 New American Bible(2011)¹⁴
 Rotherham's *Emphasized B.*

§ 3. The Numbering of the Levites as the Substituted Tribe.

Chapter 3.

Now ||these|| were the pedigrees of Aaron and Moses,—in the day when Yahweh spake with Moses in Mount Sinai. And ||these|| are the names of the sons of Aaron—[the firstborn] Nadab,—and Abihu, Eleazar, and Ithamar. ||These||^a are the names of the sons of Aaron, the priests that were anointed,—who were installed to minister as priests.

But Nadab and Abihu died' before Yahweh when they brought near strange fire before Yahweh in the desert of Sinai,^b and <sons> had they none,— so then Eleazar and Ithamar ministered as priests in the presence of Aaron their father.

^a Some cod. (w. one pr. edn., Sam. MS., Onk. MS., and Syr.) have: “and these”—G.n.

^b Lev. x. 1–7.

Literal, almost word-for-word, renderings:

A Faithful Version
 C. Thomson Updated OT
 Charles Thomson OT¹⁵

Now this is the genealogy of Aaron and Moses. On the day when the Lord spoke to Moses at mount Sina, these were the names of Aaron's sons, Nadab his first born, and Abiud, Eleazar and Ithamar. These were the names of Aaron's sons who were anointed priests, whose hands were consecrated to minister in the priest's office. But Nadab and Abiud died in the presence of the Lord, upon their offering strange fire before the Lord, in the wilderness of Sina, and they had no children; so Eleazar and Ithamar officiated as priests with their father.

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

¹⁴ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

¹⁵ Thompson's translation follows the Greek text.

Modern Literal Version 2020 Now these are the genealogies of Aaron and Moses in the day that Jehovah spoke with Moses in Mount Sinai: And these are the names of the sons of Aaron: Nadab the firstborn and Abihu, Eleazar and Ithamar. These are the names of the sons of Aaron, the priests who were anointed, whom he consecrated to minister in the priest's office. And Nadab and Abihu died before Jehovah when they offered strange fire before Jehovah in the wilderness of Sinai and they had no sons. And Eleazar and Ithamar ministered in the priest's office in the presence of Aaron their father.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Revised Mechanical Trans.¹⁶ ...and these are the birthings of Aharon and Mosheh in the day YHWH spoke with Mosheh on the hill of Sinai, and these are the titles of the sons of Aharon, the firstborn is Nadav, and Aviyhu, Elazar and Iytamar. These are the titles of the sons of Aharon, the smeared administrators, who filled his hand^[846] to be adorned, and Nadav died, and Aviyhu, to the face of YHWH in their bringing near strange fire to the face of YHWH in the wilderness of Sinai, and sons did not exist for them, so Elazar was adorned, and Iytamar, in place of Aharon their father,...

846. To “fill the hand” is an idiom of uncertain meaning, but the same phrase is used in Akkadian to mean the placing of a relevant tool or insignia (such as a scepter for a king) in the hand of one being installed in a high office.

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 3:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
tôwl ^e dôth (תּוֹלְדוֹת) [pronounced <i>tohl^e-DOTH</i>]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races; records</i>	feminine plural construct	Strong's #8435 BDB #410
'Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

¹⁶ From <https://www.mechanical-translation.org/index.html>

Numbers 3:1

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
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
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
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
Together, these are literally translated <i>in a day of</i> ; it is various translated: <i>in the day, on the day [that], in the day [when], the day, since the day; when</i> . Translations are taken from Leviticus 7:35.			
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<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 perfect	Strong's #1696 BDB #180
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
So far, these two words are found in Numbers 1:2 2:1 and 3:1.			
'êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
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
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
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Çîynai (צִינַי) [pronounced <i>see-NAH-ee</i>]	<i>thorny; transliterated Sinai</i>	feminine singular proper noun	Strong's #5514 BDB #696

Translation: And these [are] the genealogies of Aaron, and Moses, in the day [that] Y^ehowah spoke with Moses on Mount Sinai.

Tôwl^edôth (תּוֹלְדוֹת) [pronounced *toh^l-DOTH*] means *generations* and usually refers to the account of a man and his descendants (as BDB puts it). Strong's #8435 BDB #410. The writer is not the person at the top of the list,

but he is often either at the end of the list or he is the second to the last. In the book of Genesis, the author generally began with a far ancestor and worked his way down to himself. *Genealogy* is a good modern translation (Young uses the word *births*). We are used to seeing the emphasis upon Moses and when Moses and Aaron are named in Scripture, Moses comes first. However, in v. 2, we will examine the line of Aaron, so he takes precedence in this verse.

The very common word used here is the feminine plural construct of *tôwl^edôth* (תּוֹלְדוֹת) [pronounced *toh^e-DOTH*], which means, *generations, results, proceedings, genealogies, history, course of history; origin; families; races; records*. Strong's #8435 BDB #410. The first four verses will recap information which has been given before (in the book of Leviticus). Much of the rest of the chapter will reference sons three and four, as well as the tribe of Levi in general.

From here halfway through Numbers 10, the responsibilities of the priests and Levites will be discussed (among other things).

Moses will remarry (you may recall that things were not so rosy with his wife from Midian). It does not appear that Moses' sons are even with him at this time. In the Torah, they are only found by name in Exodus 2 and 18. They are mentioned again in 1Chronicles 23 and 26 (their inclusion in 1Chronicles suggests that, at some point, they became a part of nation Israel). I do not believe there is any information about any sons with his second wife.

In other words, even though this speaks of the genealogies of Aaron and Moses, we are going to look at Aaron's sons for the most part and their responsibilities.

Numbers 3:1 **And these [are] the genealogies of Aaron, and Moses, in the day [that] Y^ehowah spoke with Moses on Mount Sinai.** (Kukis mostly literal translation)

This is a title of sorts, one which we have seen repeated several times throughout the book of Genesis. What this often connoted was there was a new author and he was about to cover his own genealogical information which would end with himself or with his sons.

Numbers 3:2			
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
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
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
'Ahârôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Numbers 3:2			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e kôwr (בְּכֹרֶב) [pronounced b ^e KOHR]	<i>firstborn</i> ; metaphorically used for <i>anything which is chief or first of its kind</i>	masculine singular noun with the definite article	Strong's #1060 BDB #114
Nâdâb (נָדָב) [pronounced naw-DAWB]	<i>liberal, generous</i> ; transliterated <i>Nadab</i>	masculine singular proper noun	Strong's #5070 BDB #621
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
'Ăbîyhûw' (אֲבִיהוּ) [pronounced ahb-ee-HOO]	<i>he is my father and is transliterated Abihu</i>	masculine singular proper noun	Strong's #30 BDB #4
'Ei ^e âzâr (עִזְאָר) [pronounced e ^l -gaw-ZAWR]	<i>God has helped</i> ; and is transliterated <i>Eleazar</i>	masculine proper noun	Strong's #499 BDB #46
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
'Ïythâmâr (אֶיֶּתְחָמָר) [pronounced eeth-aw-MAWR]	<i>[is] a land of palms</i> ; transliterated <i>Ithamar</i>	masculine singular proper noun	Strong's #385 BDB #16

Translation: These [are] the names of the sons of Aaron: Nadab, the firstborn, and Abihu, Eleazar and Ithamar.

Aaron had four sons: Nadab, Abihu, Eleazar and Ithamar.

Numbers 3:2 These [are] the names of the sons of Aaron: Nadab, the firstborn, and Abihu, Eleazar and Ithamar. (Kukis mostly literal translation)

You will notice that for the past book plus two chapters, we have been reading one long extended quote from God to Moses or to the people of Israel. It was certainly given over various points in time for the past several weeks and now Moses records some personal information. This begins in this verse and continues in v. 17.

Numbers 3:3			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êlleh (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
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027

Numbers 3:3			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי־אֹהֲרֹן) [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
'Ahărôn (אֹהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kôhănîym (כֹּהֲנֵי־אֹהֲרֹן) [pronounced <i>koh-hah-NEEM</i>]	<i>priests, priesthood; principal officers, chief rulers</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i>]	<i>being anointed, being smeared, spread; inaugurated, consecrated</i>	masculine plural, Qal passive participle; with the definite article	Strong's #4886 BDB #602
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	3 rd person masculine singular, Piel perfect	Strong's #4390 BDB #569
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #3027 BDB #388
From Jeff A. Benner: To “fill the hand” is an idiom of uncertain meaning, but the same phrase is used in Akkadian to mean the placing of a relevant tool or insignia (such as a scepter for a king) in the hand of one being installed in a high office. ¹⁷			
I think the idea here is to place the responsibility for something (like the priesthood) into the hands of his sons.			
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
kâhan (כֹּהֵן) [pronounced <i>kaw-HAHN</i>]	<i>to act as a priest, to be [become] a priest, to serve [function] [as a priest], to minister as a priest</i>	Piel infinitive construct	Strong's #3547 BDB #464

Translation: These [are] the names of Aaron's sons, the priests, the anointed ones, whom he has filled their hands to serve (as priests).

Aaron was getting quite old. His sons would be given the responsibility to serve as priests.

Numbers 3:3 These [are] the names of the sons of Aaron: Nadab, the firstborn, and Abihu, Eleazar and Ithamar. These [are] the names of Aaron's sons, the priests, the anointed ones, whom he has filled their hands to serve (as priests). (Kukis mostly literal translation)

¹⁷ From <https://www.mechanical-translation.org/index.html>

When one receives a responsibility or is ordained into an office, this is spoken of as *filling one's hand*. The last word is the verb cognate for the noun *priest*; we have no easy way to translate this word except *to perform the duties of a priest, to function as a priest, to perform priestly functions*. Just bear in mind that is one word.

Numbers 3:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mûwth (תּוּמַת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
Nâdâb (נָדַב) [pronounced naw-DAWB]	<i>liberal, generous; transliterated Nadab</i>	masculine singular proper noun	Strong's #5070 BDB #621
w ^e (or v ^e) (וּ, 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
ʾĀbîyhûwʾ (אֲבוּיָהוּ) [pronounced ahb-ee-HOO]	<i>he is my father and is transliterated Abihu</i>	masculine singular proper noun	Strong's #30 BDB #4
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לפְּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
When the bêyth preposition is followed by an infinitive, it forms a periphrasis for the gerund and is commonly expressed by the conjunctions <i>while, when, in that, after that, if, though, even if</i> . ¹⁸			
qârab (בָּרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	Hiphil infinitive construct with the 3 rd person masculine plural suffix	Strong #7126 BDB #897

¹⁸ Okay, a periphrasis is a *round about way of speaking or saying something*. A gerund is a verb which often functions as a noun (in English, our gerunds often end in *ing*).

Numbers 3:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
zûwr (זוּר) [pronounced zoor]	<i>a stranger, an alien; an enemy; of another family; a strange man, an adulterer; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i>	masculine singular, Qal active participle	Strong's #2114 BDB #266
As an adjective, this means, <i>strange, alien, at enmity, unlawful, unauthorized.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנִיּוֹת) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לְפָנָיו) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Çîynai (צִינַי) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	feminine singular proper noun	Strong's #5514 BDB #696

Translation: Now Nadab and Abihu died before Y^ehowah when they approached [with] strange fire before Y^ehowah in the wilderness of Sinai.

We have a wâw consecutive here and in v. 4c, and I think this simply indicates the order in which these two events took place. The imperfect tense of the verbs which follow does not refer to continuous action. That is, Nadab and Abihu did not keep on coming before the Lord. They came near once, apparently with an incense concoction of their own making, and this was completely unacceptable to God. God laid out exactly what could be brought before Him.

Numbers 3:4b			
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
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun	Strong's #1121 BDB #119
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: They did not have sons (themselves).

Generally speaking, the priestly line goes from father to son. The position of high priest would go from Aaron to Nadab to his son, but Nadab died the sin unto death before God, and he had no sons. His younger brother also did not have sons. Therefore, the priesthood would go to their younger brothers and their sons.

At some point, there will develop two lines of priests, the sons of Eleazar and the sons of Ithamar. If memory serves, the Tabernacle was in northern Israel while David was king being served by one priest. However, David seemed to have an unofficial worship tent where he was in Jerusalem with a priest from the other line. David simply wanted a closer relationship with God, and this was more difficult, since the Tabernacle was in the north (I am not sure if I know the reason why David did not simply move the Tabernacle to the south). Now that I am thinking about it, the Ark of the Covenant was not at the Tabernacle, but kept somewhere else. People would touch it in order to try to move it, and they would die. David studied, learned how it could be moved, and then moved it to Jerusalem. Well, David could not simply keep the Ark in his garage¹⁹ or in the palace; so he saw that a proper tent was constructed for it. If there is going to be a tent dedicated to God, then there needs to be someone in charge of this, and so this is how a second head priest was established in Jerusalem.

Numbers 3:4a-b Now Nadab and Abihu died before Y^ehowah when they approached [with] strange fire before Y^ehowah in the wilderness of Sinai. They did not have sons (themselves). (Kukis mostly literal translation)

Numbers 3:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [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

¹⁹ I say that tongue-in-cheek.

Numbers 3:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâhan (כֹּהֵן) [pronounced kaw-HAHN]	<i>to act as a priest, to be [become] a priest, to serve [function] [as a priest], to minister as a priest</i>	3 rd person masculine singular, Piel imperfect	Strong's #3547 BDB #464
ʿEl ^o âzâr (אֵלְעָזָר) [pronounced eġaw-ZAWR]	<i>God has helped; and is transliterated Eleazar</i>	masculine proper noun	Strong's #499 BDB #46
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
ʾÿthâmâr (אֵיתָמָר) [pronounced eeth-aw-MAWR]	<i>[is] a land of palms; transliterated lthamar</i>	masculine singular proper noun	Strong's #385 BDB #16
ʿal (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ʿal and pânîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against</i> . Literally, they would be translated <i>upon faces of</i> .			
ʾAhârôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
ʾâb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
pê (פּ, פַּ, or פֶּ) [pronounced pay]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Owens never included this in his 4-volume set. However, I see this used a lot in Bible Hub. Was this added after the fact or was it a part of the original Scriptures? I could not say. I would guess that it was added early on (if this is an addition to the manuscript).

Translation: [Consequently, Eleazar and lthamar served \(as priests\) before Aaron, their father.](#) (Kukis mostly literal translation)

As a result, Eleazar and lthamar serves as priests.

Numbers 3:4c [Consequently, Eleazar and lthamar served \(as priests\) before Aaron, their father.](#) (Kukis mostly literal translation)

Moses has written an awful lot of material and realizing that one may just pick up this portion of God's Word in the middle and begin reading, Moses gives a brief history of what happened to the first two sons of Aaron (Leviticus 10:1–2).

Numbers 3:1–4 And these [are] the genealogies of Aaron, and Moses, in the day [that] Y^ehowah spoke with Moses on Mount Sinai. These [are] the names of the sons of Aaron: Nadab, the firstborn, and Abihu, Eleazar and Ithamar. These [are] the names of Aaron's sons, the priests, the anointed ones, whom he has filled their hands to serve (as priests). Now Nadab and Abihu died before Y^ehowah when they approached [with] strange fire before Y^ehowah in the wilderness of Sinai. They did not have sons (themselves). Consequently, Eleazar and Ithamar served (as priests) before Aaron, their father. (Kukis mostly literal translation)

Numbers 3:1–4 What follows are the records of Aaron and Moses when Jehovah spoke with Moses on Mount Sinai. Aaron had four sons: Nadab the firstborn, Abihu, Eleazar and Ithamar. The first two were, as Aaron's sons, the next generation of priests, anointed ceremonially. Aaron gave them this responsibility. However, Nadab and Abihu both died because they brought unauthorized first before Jehovah in the wilderness of Sinai. Now, because they did not have sons themselves, their younger siblings, Eleazar and Ithamar, served as priests under the guidance of Aaron their father. (Kukis paraphrase)

And so speaks Y^ehowah with Moses, to say, “Bring near a tribe of Levi and cause to stand him to faces of Aaron the priest and they will serve him. And they will guard his charge and a charge of all the congregation to faces of a Tent of Appointment to serve a service of the Dwelling Place and they have guarded all artifacts of a Tent of Appointment and [they have guarded] a watch of the sons of Israel, to serve a service of the Dwelling Place.

Numbers
3:5–8

And Y^ehowah spoke with Moses, saying, “Bring near the tribe of Levi and make them stand before Aaron the priest so that they will serve him. Furthermore, they will [help to] guard his responsibility to all the congregation before the Tent of Meeting to serve the work (and function) of the Tabernacle. They will also guard (and preserve) all of the artifacts [related to] the Tent of Meeting as well as the rites of the sons of Israel, to serve in the work of the Tabernacle.

Jehovah spoke with Moses and He said this: “Bring the Levites near and make them stand at attention before Aaron the priest in order that they might take instructions from him and so serve him. Furthermore, they will also take part in Aaron's responsibility to all the community of Israel with respect to the Tent of Meeting. They will serve Aaron when it comes to the routine and functions related to the Tabernacle. Furthermore, they will also take care of all the artifacts related to the Tent of Meeting as well as taking care of the details related to the rites followed by the sons of Israel, to take part in the service of the Tabernacle.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah with Moses, to say, “Bring near a tribe of Levi and cause to stand him to faces of Aaron the priest and they will serve him. And they will guard his charge and a charge of all the congregation to faces of a Tent of Appointment to serve a service of the Dwelling Place and they have guarded all artifacts of a Tent of Appointment and [they have guarded] a watch of the sons of Israel, to serve a service of the Dwelling Place.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Bring the tribe of Levi, and make them stand in the sight of Aaron the priest to minister to him, and let them watch, And observe whatsoever appertaineth to the service of the multitude before the tabernacle of the testimony, And let them keep the vessels of the tabernacle, serving in the ministry thereof.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister to him. They shall keep his requirements, and the requirements of the whole congregation before the Tabernacle, to do the service of the Tabernacle. They shall keep all the furnishings of the Tabernacle, and the obligations of the B'nai Yisrael, to do the service of the Tabernacle.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, Take the tribe of Levi, and you shall set them before Aaron the priest, and they shall minister to him, and shall keep his charges, and the charges of the children of Israel, before the tabernacle of witness, to do the works of the tabernacle. And they shall keep all the furniture of the tabernacle of witness, and the charges of the children of Israel as to all the works of the tabernacle.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Make the tribe of Levi come near, and put them before Aaron the priest, to be his helpers, In order that they may be responsible to him and to all Israel for the care of the Tent of meeting, and to do the work of the House; And they will have the care of all the vessels of the Tent of meeting, and will do for the children of Israel all the necessary work of the House.
Easy English Easy-to-Read Version–2008	The LORD said to Moses, "Bring all the men from the tribe of Levi. Bring them to Aaron the priest. These men will be his helpers. The Levites will help him when he serves at the Meeting Tent. And they will help all the Israelites when they come to worship at the Holy Tent. The Israelites should protect everything in the Meeting Tent; it is their duty. But the Levites will serve the Israelites by caring for these things. This will be their way of serving at the Holy Tent.
God's Word™	The LORD said to Moses, "Bring the tribe of Levi, and have them stand in front of the priest Aaron to assist him. They will work for him and the whole community in front of the tent of meeting, doing what needs to be done for the inner tent. They will take care of all the furnishings in the tent of meeting and work for the Israelites, doing what needs to be done for the inner tent..

Good News Bible (TEV) The LORD said to Moses, "Bring forward the tribe of Levi and appoint them as servants of Aaron the priest. They shall do the work required for the Tent of my presence and perform duties for the priests and for the whole community. They shall take charge of all the equipment of the Tent and perform the duties for 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. The LORD said to Moses: Assign the Levi tribe to Aaron the priest. They will be his assistants and will work at the sacred tent for him and for all the Israelites. The Levites will serve the community by being responsible for the furnishings of the tent..

- The Living Bible .
- New Berkeley Version .
- New Life Version .
- New Living Translation .
- The Passion Translation .
- Unfolding Bible Simplified Then Yahweh said to Moses, "Bring the men of the tribe of Levi and present them to Aaron, in order that they may assist him. They will serve Aaron and all the other Israelite people, while they do their work inside the sacred tent and outside it. They must serve all the Israelite people by taking care of all the things that are inside the sacred tent.

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 . attending
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible And Jehovah spoke to Moses, saying,
 Bring near the tribe of Levi, and stand them before the face of Aaron the priest, that they may minister to him.
 And they shall hedge about his guard duty, and the guard duty of the whole congregation before the face of the tent of appointed meeting to do the work of the tabernacle.
 And they shall hedge about all the implements of the tent of appointed meeting and the guard duty of the children of Israel to do the work of the tabernacle.

- International Standard V .
- H. C. Leupold .
- Lexham English Bible .

NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	YHWH spoke to Moses saying, Bring the tribe of Levi near, and you will cause them to stand before Aaron the priest, that they may wait upon him. And they will observe his charge, and the charge of the whole nation before the Tabernacle at the Appointed Place, to perform the service of the Tabernacle. They will guard all the articles of the Tabernacle at the Appointed Place, and the obligation of the children of Israel to do the service of the Tabernacle.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	. laid
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>Status of the Levites</i> God spoke to Moses, saying: Bring forth the tribe of Levi, and present it to Aaron the priest, so that [its members] shall serve him. They shall safeguard My trust and the trust of the entire community involving the Communion Tent, performing any necessary service in the Tabernacle. They shall guard all the Communion Tent's furniture, along with [everything else] that the Israelites have entrusted for the Tabernacle's service.
The Scriptures–2009	And הויה spoke to Mosheh, saying, “Bring the tribe of Lēwi near, and set them before Aharon the priest, and they shall serve him, and shall guard his duty and the duty of all the congregation before the Tent of Appointment, to do the service of the Dwelling Place. “And they shall guard all the furnishings of the Tent of Appointment, and the duty of the children of Yisra’ël, to do the service of the Dwelling Place.
Tree of Life Version	Then Adonai spoke to Moses saying, “Gather the tribe of Levi near, and appoint them to attend to Aaron the kohen. They are to keep watch over duties for him and the entire community before the Tent of Meeting while performing the service of the Tabernacle. They are to tend to all the implements of the Tent of Meeting and the service of Bnei-Yisrael while performing the service of the Tabernacle.

Weird English, ©18e English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SPOKE TO MOSES, SAYING, TAKE THE TRIBE OF LEVI, AND YOU SHALL SET THEM BEFORE AARON THE PRIEST, AND THEY SHALL MINISTER TO HIM, AND SHALL KEEP HIS CHARGES, AND THE CHARGES OF THE CHILDREN OF ISRAEL, BEFORE THE TABERNACLE OF WITNESS, TO DO THE WORKS OF THE TABERNACLE.
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AND THEY SHALL KEEP ALL THE FURNITURE OF THE TABERNACLE OF WITNESS, AND THE CHARGES OF THE CHILDREN OF ISRAEL AS TO ALL THE WORKS OF THE TABERNACLE.

Awful Scroll Bible

Sustains To Become was to speak to Moses, to the intent:

Be drawing near the branch of Levi, a drawing near, even are they to have stationed themselves, turned before Aaron, the priest! They are to have ministered under him, and are to have observed the obligations, and the functions to the assembly, turned toward the tent of the appointed place, to work the service of the dwelling place. They are to have kept the implements, of the tent of the appointed place, and the functions to the sons of Contends-with-he-mighty to work the service of the dwelling place.

Concordant Literal Version

Yahweh spoke to Moses, saying. Bring near the stock of Levi and stand them before Aaron the priest, that they may minister to him. For they will keep charge for him and charge for the whole congregation before the tent of appointment to serve in the service of the tabernacle. They will keep all the furnishings of the tent of appointment and the charge for the sons of Israel to serve in the service of the tabernacle.

exeGesés companion Bible

And Yah Veh words to Mosheh, saying,

Oblate the rod of Levi

and stand them at the face of Aharon the priest to minister to him.

Have them guard their guard

and the guard of the whole witness

at the face of the tent of the congregation

to serve the service of the tabernacle:

and guard all the instruments

of the tent of the congregation

and the guard of the sons of Yisra El

to serve the service of the tabernacle:.

Orthodox Jewish Bible

And Hashem spoke unto Moshe, saying,

Bring the tribe of Levi near [i.e., present them as offerings are presented], and present them before Aharon HaKohen, that they may minister unto him [i.e., help, be of service to him].

And they [the Levi'im] shall be shomer mishmeret (watch the watch, keep the guard duty) for him and for the mishmeret kol HaEdah (duty of the whole Congregation) before the Ohel Mo'ed, to do avodat HaMishkan (the work, service of the Mishkan).

And they shall be shomer mishmeret over kol klei Ohel Mo'ed (all the vessels, furnishings of the Ohel Mo'ed) for the Bnei Yisroel, doing the avodat HaMishkan (work of the Mishkan).

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

Appointment of the Descendants of Levi as Priests

The Lord told Moses, "Bring the tribe of Levi near and present them to Aaron the priest so they may serve him. They are to take care of his needs and the needs of the whole congregation at the Tent of Meeting by performing duties [Or work] at the tent. They are to take charge of the utensils at the Tent of Meeting and meet the needs of the Israelis by performing duties on behalf of the tent.

Kretzmann's Commentary

Lexham English Bible

Yahweh spoke to Moses, saying, "Bring near the tribe of Levi, and set the tribe [Literally "cause it to stand"] before Aaron [Literally "in the presence of Aaron"] the priest, and

they will minister to him. They shall observe his duties and the duties of the entire community before the tent of assembly, to do the work of the tabernacle. And they will keep all the vessels of the tent of assembly and the responsibilities of the Israelites, [Literally “sons/children of Israel”] to do the work [Or “service”] of the tabernacle.

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.* Then spake Yahweh unto Moses, saying—
Bring near the tribe of Levi,^c and thou shalt cause it to stand before Aaron the priest,—so shall they wait upon him; so shall they keep his charge, and the charge of all the assembly, before the tent of meeting,—to do the laborious work of the habitation;
so shall they have charge of all the furniture^d of the tent of meeting, even the charge of the sons of Israel,^e—to do the laborious work of the habitation.

Literal, almost word-for-word, renderings:

A Faithful Version .
C. Thomson Updated OT .
Charles Thomson OT . And the Lord spoke to Moses, saying, Take the tribe of Levi, and thou shalt present them before Aaron the priest, and they shall minister to him, and keep his watches, and the watches of the children of Israel before the tabernacle of the testimony, to do the works of the tabernacle. V. 8 will be placed with the next passage for context.
Context Group Version . entire
English Standard Version . guard
Green’s Literal Translation .
Legacy Standard Bible .
Literal Standard Version . And YHWH speaks to Moses, saying, “Bring the tribe of Levi near, and you have caused it to stand before Aaron the priest, and they have served him, and kept his charge, and the charge of all the congregation before the Tent of Meeting, to do the service of the Dwelling Place; and they have kept all the vessels of the Tent of Meeting, and the charge of the sons of Israel, to do the service of the Dwelling Place; and you have given the Levites to Aaron and to his sons; they are surely given to him out of the sons of Israel. V. 9 is included for context.
Modern English Version .
Modern Literal Version 2020 . And Jehovah spoke to Moses, saying, Bring the tribe of Levi near and set them before Aaron the priest, that they may minister to him. And they will keep his charge and the charge of the whole congregation before the tent of meeting, to do the service of the tabernacle. And they will keep all the furniture of the tent of meeting and the charge of the sons of Israel, to do the service of the tabernacle.
New American Standard B. .
New European Version .
New King James Version .
Niobi Study Bible . instruments
Owen’s Translation .

Revised Mechanical Trans. ...and YHWH spoke to Mosheh saying, bring near the branch of Lewi, and you will make him stand to the face of Aharon the administrator, and they will minister with him, and they will safeguard his charge and the charge of all the company to the face of the appointed tent, to serve with the service of the dwelling, and they will safeguard all the utensils of the appointed tent, and the charge of the sons of Yisra'eyl, to serve with the service of the dwelling,...

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Bible Translation
World English Bible

Yahweh spoke to Moses, saying, "Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister to him. They shall keep his requirements, and the requirements of the whole congregation before the Tent of Meeting, to do the service of the tabernacle. They shall keep all the furnishings of the Tent of Meeting, and the obligations of the children of Israel, to do the service of the tabernacle.

Young's Literal Translation
Young's Updated LT

The gist of this passage:
5-8

Numbers 3:5			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</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 Y^ehowah spoke with Moses, saying,...

God probably speaks to Moses in the Tabernacle, and I would suspect that this takes place every day or every few days.

Unlike before, this will be a relatively short quotation.

Numbers 3:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (בָּרַבְּ) [pronounced kaw-RA ^B V]	<i>cause to approach, bring [draw] near, offer, bring together; cause to withdraw, remove</i>	2 nd person masculine singular, Hiphil imperative	Strong #7126 BDB #897
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Lêvîy (לֵוִי) [pronounced lay-VEE]	<i>joined to, attached; garland, crown; and is transliterated Levi</i>	masculine singular, proper noun	Strong's #3878 BDB #532
This is equivalent to the Gentilic adjective, which is Strong's #3881 BDB #532. One reference might give me the first Strong # and another reference might give me the second one.			
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
ʿâmad (עָמַד) [pronounced ǵaw-MAHD]	<i>to cause to stand [firm], to maintain; to station, to cause to set up [place, raise up, erect], to establish, to preserve; to decree, to impose [a law, mandate]; to ordain, to appoint, to destine; to stand still; to present [one] before [a king, God]</i>	2 nd person masculine singular, Hiphil perfect	Strong's #5975 BDB #763
ʿêth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לפְּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
ʿAhārôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Numbers 3:6			
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
shârath (שָׂרַת) [pronounced <i>shaw-RAHTH</i>]	<i>to serve, to minister; to attend</i>	3 rd person masculine plural, Piel perfect	Strong's #8334 BDB #1058
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...“Bring near the tribe of Levi and make them stand before Aaron the priest so that they will serve him.

We just studied how the Levites would not be taking part in the wars of Israel. They would be protected on all sides by the twelve tribes²⁰ of Israel, but this did not mean that they were without responsibility. So Moses as to bring all of the Levites to stand before Aaron.

It probably would take many sessions with groups of 1000–5000 Levites. However many that could be brought out before Aaron at one time. Then Aaron and Moses would explain to them their responsibilities.

Numbers 3:5–6 And Y^ehowah spoke with Moses, saying, “Bring near the tribe of Levi and make them stand before Aaron the priest so that they will serve him. (Kukis mostly literal translation)

Aaron only had two sons and there was far too much to do with the sacrifices to think about doing anything else. They did not have the time to move the articles of furniture and the rest of the tabernacle. Therefore, God will assign certain responsibilities to the Levites. There is a great many things about the Levite tribe in this book and this book ought to have been named *Leviticus*.

Numbers 3:7			
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
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person plural, Qal perfect	Strong's #8104 BDB #1036
'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
mish ^e mereth (מִשְׁמֶרֶת) [pronounced <i>mish^e-MEH-reth</i>]	<i>custody, guard, the act of guarding, watch, being a watchman; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4931 BDB #1038

²⁰ Remember that there are actually thirteen tribes in all.

Numbers 3:7			
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
mish ^e mereth (מִשְׁמֶרֶת) [pronounced <i>mish^e-MEH-reth</i>]	<i>custody, guard, the act of guarding, watch, being a watchman; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘êdâh (עֵדָה) [pronounced <i>gâ-DAWH</i>]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
<p>Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i>. When used with God, it can take on the more figurative meaning <i>in the judgment of</i>. This can also mean <i>forwards; the front part [or, the edge of a sword]</i>. L^epânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i>. Literally, this means <i>to faces of</i>.</p>			
’ohel (אֹהֶל) [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
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	Qal infinitive construct	Strong's #5647 BDB #712
‘ăbôdâh (עֲבֹדָה) [pronounced <i>gû^b-vo-DAWH</i>]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715

Numbers 3:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: Furthermore, they will [help to] guard his responsibility to all the congregation before the Tent of Meeting to serve the work (and function) of the Tabernacle.

We have a pair of cognates here; *they will guard his guarding*, and *to serve the service* or *to work the work of the tabernacle* is what is actually said in the Hebrew. All of Israel had a responsibility before Yahweh—they may not have known the full extent of it quite yet, but they did have spiritual responsibilities as well as the sons of Aaron had specific spiritual responsibilities and the Levites were to assist in these.

Aaron has a great many responsibilities as related to the people of Israel as related to the Tent of Meeting. The Levites were to assist in that.

Now, as an aside, and being somewhat introspective here, the biggest problem with my translations is, a lack of consistency when it comes to translating specific words. For each set of important words, like the *Tent of Appointment*, I ought to have a very consistent translation for these two words when it comes to my three translations. The translation might change when I go from the ultra literal to the mostly literal; but everywhere it is found in the ultra literal, it should be the same. I have some ideas how to correct this, but I have not put them into my translation process yet.

Numbers 3:7 Furthermore, they will [help to] guard his responsibility to all the congregation before the Tent of Meeting to serve the work (and function) of the Tabernacle. (Kukis mostly literal translation)

These responsibilities will be specified:

Numbers 3:8a			
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
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person plural, Qal perfect	Strong's #8104 BDB #1036
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
kêlîym (כֵּלִים) [pronounced <i>kay-LEEM</i>]	<i>hand-made or manufactured goods, artifacts, articles, utensils, vessels, weapons, armor, furniture, receptacles; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479

Numbers 3:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: They will also guard (and preserve) all of the artifacts [related to] the Tent of Meeting...

The artifacts of the Tabernacle include the various articles of furniture along with the utensils pertinent to each piece. They all need to be taken care of.

Now, bear in mind, no one actually sees the tending of this furniture take place. That is, someone might see a priest entering into the Tabernacle with some loaves of bread, and see him emerge without any bread, but the act of him placing the loaves on the Table of Showbread is not seen.

There are two pieces of furniture outside of the Tabernacle: the brass or copper basin and the brass or copper altar. All that the people can see is, the priests offering up these various sacrifices and then them washing their hands. Generally speaking, the animals offered are eaten by the people who bring the animal sacrifice and, in many cases, also by the priests. So, this is all seen.

However, inside of the Tabernacle there are four or five pieces of furniture (depending upon how you count the Ark of the Covenant along with the Mercy Seat which sits upon it), and there are various functions taking place every day with this furniture (with the Ark of the Covenant and the Mercy Seat, some is done with them only once a year). But none of this is seen except by the priests who actually tend to this furniture.

Application: This is illustrative of what God does behind the curtain, as it were. We do not see the acts of God and His ministering angels (or the attacks on us by the fallen angels), but they are taking place just as there is someone entering into the Tabernacle every day and lighting up the lampstand.

Numbers 3:8b			
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
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mish ^e mereth (מִשְׁמֶרֶת) [pronounced mish ^e -MEH-reth]	<i>custody, guard, the act of guarding, watch, being a watchman; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038

Numbers 3:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...as well as the rites of the sons of Israel,...

There are rites which will take place outside of the Tabernacle and the Levites will help with those rites (these would be the animal sacrifices, which sacrifices are described primarily in the first seven or eight chapters of Leviticus). There are things which take place out of everyone's sight in the Tabernacle, and the Levites will help as directed by Moses or by one of the priests.

Numbers 3:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	Qal infinitive construct	Strong's #5647 BDB #712
'âbôdâh (עֲבֹדָה) [pronounced <i>gaw^b-vo-DAWH</i>]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Much of this phrase is repeated from v. 7.

Translation: ...to serve in the work of the Tabernacle. (Kukis mostly literal translation)

The Tabernacle requires a great deal of work and it is the center of worship for the Hebrew people, even though they do not see what takes place inside the Tabernacle. However, they know about this from Scripture readings and studies.

Application: It is the same for us and the Angelic Conflict. We know what is taking place, but we do not see it. We know through the Word of God what is taking place all around us.

Numbers 3:8 They will also guard (and preserve) all of the artifacts [related to] the Tent of Meeting as well as the rites of the sons of Israel, to serve in the work of the Tabernacle. (Kukis mostly literal translation)

Again we have a general and a more general responsibility: they are to take charge or take responsibility of the furniture of the tabernacle. That is, it will need to be cleaned, moved, repaired, etc., and they are to see to those responsibilities. In doing so, they will be doing the work of the tabernacle.

Numbers 3:5–8 And Y^ehowah spoke with Moses, saying, “Bring near the tribe of Levi and make them stand before Aaron the priest so that they will serve him. Furthermore, they will [help to] guard his responsibility to all the congregation before the Tent of Meeting to serve the work (and function) of the Tabernacle. They will also guard (and preserve) all of the artifacts [related to] the Tent of Meeting as well as the rites of the sons of Israel, to serve in the work of the Tabernacle. (Kukis mostly literal translation)

Numbers 3:5–8 Jehovah spoke with Moses and He said this: “Bring the Levites near and make them stand at attention before Aaron the priest in order that they might take instructions from him and so serve him. Furthermore, they will also take part in Aaron’s responsibility to all the community of Israel with respect to the Tent of Meeting. They will serve Aaron when it comes to the routine and functions related to the Tabernacle. Furthermore, they will also take care of all the artifacts related to the Tent of Meeting as well as taking care of the details related to the rites followed by the sons of Israel, to take part in the service of the Tabernacle. (Kukis paraphrase)

And you have given the Levites to Aaron and to his sons. Being given, they are given to him from with sons of Israel. And Aaron and his sons you will visit and they have kept his priesthood. And the stranger—the one drawing near—will be executed.

Numbers
3:9–10

But you have given the Levites to Aaron and to his sons. Being given, they are given to him from the sons of Israel. You will have personal contact with Aaron and his sons and they will guard (and preserve) his priesthood. But the stranger, the one who draws near [to the Tabernacle], he will be executed.

The Levites will be under the direction of Aaron and his sons. They are wholly given over to Aaron out from the sons of Israel. You will continue to have personal contact with Aaron and his sons while they preserve the institution of the priesthood. However, the stranger who draws in an unauthorized manner near to the Tabernacle will be executed.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And you have given the Levites to Aaron and to his sons. Being given, they are given to him from with sons of Israel. And Aaron and his sons you will visit and they have kept his priesthood. And the stranger—the one drawing near—will be executed.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And thou shalt give the Levites for a gift, To Aaron and to his sons, to whom they are delivered by the children of Israel. But thou shalt appoint Aaron and his sons over the service of priesthood. The stranger that approacheth to minister, shall be put to death.

Aramaic ESV of Peshitta	You shall give the Levites to Aaron and to his sons. They are wholly given to him on the behalf of the B'nai Yisrael. You shall appoint Aaron and his sons, and they shall keep their priesthood. The stranger who comes near shall be put to death."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And you shall give the Levites to Aaron, and to his sons the priests; they are given for a gift to Me of the children of Israel. And you shall appoint Aaron and his sons over the tabernacle of witness; and they shall keep their charge of priesthood, and all things belonging to the altar, and within the veil; and the stranger that touches them shall die.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Give the Levites to Aaron and his sons; so that they may be his without question from among the children of Israel. And give orders that Aaron and his sons are to keep their place as priests; any strange person who comes near is to be put to death.
Easy English	.
Easy-to-Read Version–2008	"Give the Levites to Aaron and his sons. The Levites were chosen from all the Israelites to help Aaron and his sons. "Appoint Aaron and his sons to be priests. They must do their duty and serve as priests. Anyone else who tries to come near the holy things must be killed."
God's Word™	Give the Levites to Aaron and his sons. The Levites will be the only Israelites given to them. Appoint Aaron and his sons to serve as priests. Anyone else who tries to do the priests' duties must be put to death."
Good News Bible (TEV)	The only responsibility the Levites have is to serve Aaron and his sons. You shall appoint Aaron and his sons to carry out the duties of the priesthood; anyone else who tries to do so shall be put to death."
<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.	They are assigned to help Aaron and his sons, who have been appointed to be priests. Anyone else who tries to perform the duties of a priest must be put to death.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Appoint them to help Aaron and his two sons. I have chosen them from all the Israelite people to do that. Appoint Aaron and his two sons to do the work that priests do. But anyone else who comes close to the sacred tent to do that work must be executed."

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 Assign the Levites to Aaron and his sons; they have been given exclusively to him from among the Israelites. So you shall appoint Aaron and his sons to carry out the duties of the priesthood; but any layman who approaches the tabernacle must be put to death.”

Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible And you shall give the Levites to Aaron and to his sons; they are wholly given to him out of the children of Israel.
 And you shall visit Aaron and his sons, and they shall hedge about the priesthood; and the stranger who comes near shall be put to death.

International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version And you will give the Levites to Aaron and to his sons, they are consecrated for him out of the children of Israel. You will appoint Aaron and his sons, and they will keep watch over the priesthood, and the foreigner that approaches will be executed.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) You are to give the Levites to Aaron and his sons; they are given to him from the sons of Israel.
 You are to enroll also Aaron and his sons, and they are to carry out the priestly duty. But any layman who comes near is to be put to death.”

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 Give special instructions to Aaron and his descendants. They are his gift from the Israelites.
 Give special instructions to Aaron and his descendants that they safeguard their priesthood. Any non-priest who participates shall die.

The Scriptures–2009	“And you shall give the Lēwites to Aharon and his sons. They are the given ones, given to him from among the children of Yisra’ēl. “And appoint Aharon and his sons, and they shall guard their priesthood. And the stranger who comes near shall be put to death.”
Tree of Life Version	You are to give the Levites to Aaron and his sons. Out of Bnei-Yisrael they are dedicated entirely to him. You are to appoint Aaron and his sons to maintain the priesthood; any commoner who approaches must be executed.”

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL GIVE THE LEVITES TO AARON, AND TO HIS SONS THE PRIESTS; THEY ARE GIVEN FOR A GIFT TO ME OF THE CHILDREN OF ISRAEL. AND YOU SHALL APPOINT AARON AND HIS SONS OVER THE TABERNACLE OF WITNESS; AND THEY SHALL KEEP THEIR CHARGE OF PRIESTHOOD, AND ALL THINGS BELONGING TO THE ALTAR, AND WITHIN THE VEIL; AND THE STRANGER THAT TOUCHES THEM SHALL DIE.
Awful Scroll Bible	There is to have been given, the Levites to Aaron and his sons, even are they to be fixed, of the sons of Contends-with-he-mighty Indeed was to be commissioned Aaron and his sons, and they are to have observed the priesthood - is he being a stranger to draw near? - He was to be put to death.
Concordant Literal Version	To Aaron and to his sons will you give the Levites. They are the ones being given, yea given to Me from the sons of Israel. And to Aaron and his sons shall you commit this that they observe their priesthood. But any alien who comes near shall be put to death.
exeGesés companion Bible	...and give the Leviym to Aharon and to his sons: in giving, give him from the sons of Yisra El: and muster Aharon and his sons to guard the priesthood: and deathify the stranger who approaches.
Orthodox Jewish Bible	And thou shalt give the Levi'im unto Aharon and to his banim; they are wholly given unto him from among the Bnei Yisrael. And thou shalt appoint Aharon and his banim; they shall be shomer to watch over their kehunah; the zar that encroach shall be put to death.
Rotherham's <i>Emphasized B.</i>	Thus shalt thou give the Levites unto Aaron, and unto his sons,—<given> they are' unto him, from among the sons of Israel; but <unto Aaron, and unto his sons> shalt thou give oversight, so shall they keep charge of their priesthood,—and the stranger who cometh near shall be put to death.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	Assign [Lit. Give] the descendants of Levi to Aaron and his sons from among the Israelis. Appoint Aaron and his sons so that they are to take responsibility for their priesthood. Any unauthorized [Or undesignated] person who approaches it is to be put to death.”
Kretzmann's Commentary Lexham English Bible	You will give the Levites to Aaron and to his descendants; they are surely assigned to him from among the Israelites. [Literally “sons/children of Israel”] But you will count Aaron and his descendants; they will keep their priesthood, and the stranger [Or “outsider”] who approaches will be put to death.”
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 And you shall give the Levites to Aaron and to his sons. They are wholly given to him out of the children of Israel. And you shall appoint Aaron and his sons, and they shall wait on their priest's office. And the stranger who comes near shall be put to death."

C. Thomson Updated OT .
 Charles Thomson OT And thou shalt set Aaron and his sons over the tabernacle of the testimony, and they shall keep watch over their priesthood, and all that appertain to the altar, and that are within the veil; and if any one of another family touch these, he shall be put to death. V. 9 was placed with the previous passage for context.

Context Group Version . behalf
 English Standard Version . outsider
 Green's Literal Translation .
 Legacy Standard Bible .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 And you will give the Levites to Aaron and to his sons. They are entirely given to him from the sons of Israel. And you will appoint Aaron and his sons and they will keep their priesthood. And the stranger who comes near will be put to death.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans. ...and you will give the ones of Lewi to Aharon and to his sons, each of them are given to him from the sons of Yisra'eyl, and Aharon and his sons you will register, and they will safeguard their administration, and the stranger inside will be killed,...

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:

9-10

Numbers 3:9a			
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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנָיִם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: But you have given the Levites to Aaron and to his sons.

The Levites would not be a part of Israel's army. However, they will be given to Aaron and his sons to assist them in whatever manner Aaron (or his sons) deems appropriate.

Numbers 3:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>the givers, the ones being given to; those granting [placing, putting, setting]; those receiving (being placed, put or set) those being made</i>	masculine plural, Qal passive participle	Strong's #5414 BDB #678
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>the givers, the ones being given to; those granting [placing, putting, setting]; those receiving (being placed, put or set) those being made</i>	masculine plural, Qal passive participle	Strong's #5414 BDB #678

Literally, this reads, *givers, givers*. Or, better, *those being given to, those being given to*. Although it is very common to double verbs in the Hebrew, most of the time, this is done with different morphologies, such as, *having given, they will give*. But that is not what was done here.

Numbers 3:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Various translations of these two words in Numbers 3:9b are, <i>they are wholly (entirely, surely) given; they are given, they are assigned; they are surely assigned; they have been given exclusively; they are given for a gift, they are to be given...as a gift; they are dedicated entirely; They are the ones being given; They are the given ones, given; Giving they shall be given; they are consecrated.</i> The first translation is found maybe 40% of the time. The translations which follow are found once or twice.			
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
min (מִן) [pronounced mihn]	<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
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone.</i> A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
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 ^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: Being given, they are given to him from the sons of Israel.

We have a repetition of the verb for *give, set, place* both times in the masculine plural, Qal passive participle. The Qal is the common stem; the passive voice means that God places them before Aaron or gives them to Aaron. They repetition of the verb means that this is a solemn gift of great importance. "[And observe that I, even I have taken your brothers the Levites from among the sons of Israel; they are a gift to you, given to Yahweh, to perform the service for the tent of meeting.](#)" (Numbers 18:6). We will see more spiritual responsibilities dropped into the lap of the Levites in Numbers 4 and Deuteronomy 17 and 31. In Deuteronomy 31, we will review the responsibilities of the Levites.

The tribe of Levi are given to Aaron out from the sons of Israel.

Numbers 3:9 But you have given the Levites to Aaron and to his sons. Being given, they are given to him from the sons of Israel. (Kukis mostly literal translation)

You may be wondering why did God choose the Levites; why not the tribe of Judah or Issachar? Exodus 32:25–29 reads: Now when Moses saw that the people were out of control—for Aaron had let them get out of control to be a derision among their enemies; then Moses stood in the gate of the camp and said, "Whoever is for Yahweh, to me!" And all the sons of Levi gathered together to him. and he said to them, "Thus says Yahweh, the God of Israel, 'Every man put his sword upon his thigh and go back and forth from gate to gate in the camp and kill every man his brother, and every man his friend and every man his neighbor.' " So the sons of Levi did as Moses instructed and about 3000 men fell that day. Then Moses said, "Dedicate yourselves today to Yahweh—for every man has been against his son and against his brother—in order that He may bestow a blessing upon you today."

Numbers 3:10a			
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
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'Ahărôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
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
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	2 nd person masculine singular, Qal imperfect	Strong's #6485 BDB #823
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
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person plural, Qal perfect	Strong's #8104 BDB #1036
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
k ^e hûnnâh (כַּהֲנָן) [pronounced <i>keh-hoon-NAW</i>]	<i>priesthood, office of the priest, function of the priesthood</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #3550 BDB #464

Translation: You will have personal contact with Aaron and his sons and they will guard (and preserve) his priesthood.

There is a play on words which I do not entirely get. It is this very difficult verb *pâqad* (פָּקַד) [pronounced *paw-KAHD*]. This is the verb used for taking a census and generally translated *numbered*. However, this is also the verb often translated *appoint, visit, punish*; and these are all meanings from the Qal stem. The Levites did not have to be *numbered* as they served Aaron and his sons, who had been *numbered [appointed]* by Moses. Strong's #6485 BDB #823. As I said, it is there in the Hebrew, but I don't quite grasp precisely what is being said.

The people and Aaron (or his sons) would continue to interact. Aaron would become their intermediary between the people of Israel and God.

Making use of the Levites, Aaron's descendants would preserve the priesthood.

Numbers 3:10b			
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
zûwr (זוּר) [pronounced <i>zoor</i>]	<i>a stranger, an alien; an enemy; of another family; a strange man, an adulterer; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i>	masculine singular, Qal active participle with the definite article	Strong's #2114 BDB #266

I have come to find some good points and bad points with both Bible Hub and Owens. Here, Owens list this as a direct object + a Qal active participle. Bible Hub identifies this as a masculine singular adjective with a definite article (which may function sort of like the mark of a direct object). Strictly speaking, this is a masculine singular, Qal active participle with the definite article. The same is true of the word which follows.

R. B. Thieme, Jr. indicated that one could stand on the language work done by someone else (at that time, I am only aware of Owens' work, but maybe there were others). In any case, it is helpful for the pastor-teacher and for the commentator to have some working knowledge of the Greek and the Hebrew in order to correctly unravel and individual problems as we have here.

qârab (בָּרַב) [pronounced <i>kaw-RA^{BV}</i>]	<i>the one coming near, the one who approaches, the one drawing near</i>	masculine singular, Qal active participle with the definite article	Strong #7126 BDB #897
mûwth (תוּם) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559
pê (פּ, פ, or ף) [pronounced <i>pay</i>]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Quite frankly, I have no idea if I am going to including this letter or not.

Translation: *But the stranger, the one who draws near [to the Tabernacle], he will be executed.* (Kukis mostly literal translation)

As for the execution of the stranger; this is not just for the non-Jew. No one but the priest could come into the temple. Being able to come to God is an act of mercy. However, there were strict rules and regulations set up in order to present God's holiness and righteousness and ceremonies which clearly revealed the gospel of Jesus Christ to anyone who was positive toward God at God-consciousness. Those who feel that God is their best friend

or that He overlooks their shortcomings out of love is confused as to Who and What God is. Just as the Jews could not approach God directly, neither can we. Our approach to God is done only in the power of the Holy Spirit through our Lord Jesus Christ. There is no worship in whatever way you feel is correct and God will bless your sincerity—it was God's way or no way at all, and His policy has not changed.

This remained God's policy even beyond the need for the tabernacle (which became a temple). Only the priests could enter into the Holy Place and only the High Priest, once a year, was allowed into the Holy of Holies. None of the disciples went into the sanctuary, nor did our Lord (although He would have been qualified). When our Lord taught in the temple, this would be the temple enclosure. As *The Amplified Bible* points out, the Greek word used is always the outer area (hieron (ἱερόν) [pronounced *hee-er-ON*]) and never the sanctuary (naos (ναός) [pronounced *nah-OSS*]). Our Lord, at His death, entered into the true Holy of Holies, the throne room and Presence of God.

There is one time in God's Word where a king attempted to enter into the Holy Place; King Uzziah attempted to go into the sanctuary in order to burn incense to God. Eighty priests forced him out and he became a leper for this transgression (2Chronicles 26:16–21).

The Levites were to surround the tent of meeting. They were the only one authorized in the service to the tabernacle. Only the priests could go into the tabernacle. There was to be absolutely no contact between the sons of Israel and any part of the tabernacle or its furniture. They could at best come into the courtyard and observe what was being done. What a marvelous picture of our salvation. All the work was done by Aaron, his sons and the Levites—just as all of our salvation was provided for us by God the Son. Everything for our lives on earth have been provided for us by God the Father, God the Son and God the Holy Spirit. They have given to us a whole host of angels as guardian angels, our wall of fire, a protection that is about every single one of us. The Israelites could bring a lamb or a goat without spot and without blemish, as we come to God in Christ. Then the Jew could at best, just observe as this animal is slaughtered before him. Again, the incredible shadow presented here. It was the Jews, the corrupt, unregenerate Judas, along with **the chief priests and the elders of the people** (Matt. 26:47b), who came and seized our Lord and brought him before the various courts to be tried and executed. Aaron, who is in charge, is analogous to God the Father; he is the spiritual head of the tent of meeting. One of his two sons kills the sacrifice, putting his hand on its head and identifying with it—analogous to our Lord Jesus Christ. The second son is there doing work which we do not see—analogous to God the Holy Spirit. The Levites, a great number of people, were responsible themselves for taking care of a great many things which we do not see—analogous to the ministering angels given us by God. The Jews who day after day bring forward the sacrifices represent both the sinner coming to God with nothing but the sacrifice of our Lord in his hand; and also representative of the unregenerate Jews who seized our Lord and brought him to be crucified.

They were to be kept separate from those who are not given to the God of the Israelites. Such men, called strangers here, were not to come close to the Tabernacle. Anyone who was a gentile, who came near to the Tabernacle to scope it out (perhaps for plunder) would be executed.

Numbers 3:10 You will have personal contact with Aaron and his sons and they will guard (and preserve) his priesthood. But the stranger, the one who draws near [to the Tabernacle], he will be executed. (Kukis mostly literal translation)

Numbers 3:9–10 But you have given the Levites to Aaron and to his sons. Being given, they are given to him from the sons of Israel. You will have personal contact with Aaron and his sons and they will guard (and preserve) his priesthood. But the stranger, the one who draws near [to the Tabernacle], he will be executed. (Kukis mostly literal translation)

Numbers 3:9–10 The Levites will be under the direction of Aaron and his sons. They are wholly given over to Aaron out from the sons of Israel. You will continue to have personal contact with Aaron and his sons while they preserve the institution of the priesthood. However, the stranger who draws in an unauthorized manner near to the Tabernacle will be executed. (Kukis paraphrase)

And so speaks Y^ehowah with Moses, to say, “And I, behold, I have taken the Levites from a midst of the sons of Israel. Instead of all firstborn, an opening of the womb from sons of Israel and they are to Me the Levite; for to Me, all firstborn. In a day of My striking all firstborn in a land of Egypt, I have regarded as holy to Me all firstborn in Israel, from a man as far as a beast. To Me, they are, I [am] Y^ehowah.”

Numbers
3:11–13

The Y^ehowah spoke with Moses, saying, “Behold I, [even] I, have taken the Levites from the midst of the sons of Israel. Instead of all the firstborn—the [ones] opening the womb—from the sons of Israel, the Levites belong to Me, for to Me, all firstborn [belong]. In the day I struck all the firstborn in the land of Egypt, I have regarded as holy to Me every firstborn in Israel, from man to beast. They are Mine! I [am] Y^ehowah!”

Jehovah spoke to Moses and He said this: “Listen, I have certainly taken the Levites out from the midst of the sons of Israel to be Mine. Instead of all the firstborn of Israel belonging to Me, the Levites will belong to Me. You see, the very day that I struck down the firstborn in the land of Egypt, at that time, all of the firstborn who remained alive were set apart to Me, whether man or beast. They are Mine, for I am Jehovah!”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah with Moses, to say, “And I, behold, I have taken the Levites from a midst of the sons of Israel. Instead of all firstborn, an opening of the womb from sons of Israel and they are to Me the Levite; for to Me, all firstborn. In a day of My striking all firstborn in a land of Egypt, I have regarded as holy to Me all firstborn in Israel, from a man as far as a beast. To Me, they are, I [am] Y ^e howah.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: I have taken the Levites from the children of Israel, for every firstborn that openeth the womb among the children of Israel, and the Levites shall be mine. For every firstborn is mine: since I struck the firstborn in the land of Egypt: I have sanctified to myself whatsoever is firstborn in Israel both of man and beast, they are mine: I am the Lord.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Behold, I have taken the Levites from among the B'nai Yisrael instead of all the firstborn who open the womb among the B'nai Yisrael; and the Levites shall be mine: for all the firstborn are mine. On the day that I struck down all the firstborn in the land of Egypt I made holy to me all the firstborn in Yisrael, both man and animal. They shall be mine. I am Mar-Yah."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.

Updated Brenton (Greek) And the Lord spoke to Moses, saying,
Behold, I have taken the Levites from the midst of the children of Israel, instead of every male that opens the womb from among the children of Israel: they shall be their ransom, and the Levites shall be Mine.
For every firstborn is Mine; in the day in which I struck every firstborn in the land of Egypt, I sanctified to Myself every firstborn in Israel: both of man and beast, they shall be Mine: I am the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And the Lord said to Moses,
See, I have taken the Levites out of the children of Israel to be mine in place of the first sons of the children of Israel;
For all the first sons are mine; on the day when I put to death all the first sons in the land of Egypt, I took for myself every first male birth of man and beast. They are mine; I am the Lord.

Easy English .

Easy-to-Read Version–2008 The LORD also said to Moses, "I destroyed all the firstborn in Egypt. At that time I chose all the firstborn from every family in Israel to be mine in a special way. That included all the firstborn men and animals. But now I am choosing the Levites to take their place. Now they will be my special servants. I, the LORD, give this command!"

God's Word™

The LORD said to Moses, "Out of all the Israelites, I have taken the Levites to be substitutes for every firstborn male offspring among them. The Levites are mine, because every firstborn is mine. The day I killed every firstborn male in Egypt, I set apart as holy every firstborn in Israel, whether human or animal. They will be mine. I am the LORD."

Good News Bible (TEV)

The LORD said to Moses, "The Levites are now to be mine. When I killed all the first-born of the Egyptians, I consecrated as my own the oldest son of each Israelite family and the first-born of every animal. Now, instead of having the first-born sons of Israel as my own, I have the Levites; they will belong to me. I am the LORD."

The Message .

Names of God Bible .

NIRV .

New Simplified Bible .

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

Casual English Bible .

Contemporary English V. Moses, I have chosen these Levites from all Israel, and they will belong to me in a special way. When I killed the first-born sons of the Egyptians, I decided that the first-born sons in every Israelite family and the first-born males of their flocks and herds would be mine. But now I accept these Levites in place of the first-born sons of the Israelites.

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

The Passion Translation .

Unfolding Bible Simplified Yahweh also told Moses, "Note that from all the Israelites I have chosen the men of the tribe of Levi to take the places of all the firstborn sons of the Israelite people. The male descendants of Levi belong to me, because truly all the firstborn males

belong to me. That is because on the day that I killed all the firstborn sons of the people of Egypt, I spared all the firstborn sons of the Israelites and set them apart for myself. I also set apart the firstborn males of your domestic animals. They belong to me, Yahweh."

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .
 International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text . attack
 Urim-Thummim Version YHWH spoke to Moses saying, I have taken the Levites from among the children of Israel instead of all the firstborn that opens the womb among the children of Israel, therefore the Levites will be mine. Because all the firstborn are mine, and on the day that I killed all the firstborn in the land of Egypt I consecrated unto me all the firstborn in Israel, both man and animal and they will be mine, I am YHWH.
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Yahweh spoke to Moses and said:
 "I myself have chosen the Levites from among the sons of Israel, in place of the first-born, those who open the mother's womb among the sons of Israel; the Levites therefore belong to me, for every first-born belongs to me. On the day I struck all the first-born of the Egyptians, I consecrated for my own all the first-born of Israel, of both man and beast. They are mine; I am Yahweh." 8:16 13:1; 22:29
 New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .

The Scriptures–2009	And יהוה spoke to Mosheh, saying, “Now look, I Myself have taken the Lēwites from among the children of Yisra’ēl instead of every first-born who opens the womb among the children of Yisra’ēl. And the Lēwites shall be Mine, because all the first-born are Mine. On the day that I struck all the first-born in the land of Mitsrayim, I set apart to Myself all the first-born in Yisra’ēl, both man and beast. They are Mine, I am יהוה.”
Tree of Life Version	Then Adonai said to Moses saying, “See, I have taken the Levites from among Bnei-Yisrael in place of the firstborn who open the womb among Bnei-Yisrael. The Levites will be Mine, because all the firstborn are Mine. In the day when I was striking down all the firstborn in the land of Egypt, I consecrated to Myself every firstborn in Israel—whether man or animal—as Mine. I am Adonai.”

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND JESUS SPOKE TO MOSES, SAYING, BEHOLD, I HAVE TAKEN THE LEVITES FROM THE MIDST OF THE CHILDREN OF ISRAEL, INSTEAD OF EVERY MALE THAT OPENS THE WOMB FROM AMONG THE CHILDREN OF ISRAEL: THEY SHALL BE THEIR RANSOM, AND THE LEVITES SHALL BE MINE. FOR EVERY FIRST-BORN IS MINE; IN THE DAY IN WHICH I SMOTE EVERY FIRST-BORN IN THE LAND OF EGYPT, I SANCTIFIED TO MYSELF EVERY FIRST-BORN IN ISRAEL: BOTH OF MAN AND BEAST, THEY SHALL BE MINE: I AM JESUS.</p>
Awful Scroll Bible	<p>Sustains To Become was to speak to Moses, to the intent: I am to have taken the Levites, from among the sons of Contends-with-he-mighty even their first born that opens the womb, of the sons of Contends-with-he-mighty of they that are Levites, even their first born, for the day that I am to smite the first born, of the solid grounds of Egypt, I am to have set apart the first born of Contends-with-he-mighty the human and the beast are to Sustains To Become.</p>
Concordant Literal Version exeGesés companion Bible	<p>. And Yah Veh words to Mosheh, saying, And I, behold, I take the Leviym from among the sons of Yisra El instead of all the firstbirths who burst the matrix among the sons of Yisra El: so the Leviym become mine; because all the firstbirths are mine; for on the day I smote all the firstbirths in the land of Misrayim I hallowed all the firstbirth in Yisra El to myself - from human to animal: they become mine: I - Yah Veh.</p>
Orthodox Jewish Bible	<p>And Hashem spoke unto Moshe, saying, And I, hinei, I have taken the Levi'im from among the Bnei Yisroel instead of all the bechor that openeth the womb among the Bnei Yisroel; therefore the Levi'im shall be Mine; Because all the bechor are Mine; for on the yom that I struck down all the bechor in Eretz Mitsrayim I set apart as kodesh unto Me all the bechor in Yisroel, both man and beast: Mine shall they be: I am Hashem.</p>
Rotherham's <i>Emphasized B.</i> .	.

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible
International Standard V

The Descendants of Levi as Substitutes for the First-born

Later, the Lord told Moses, “I’m taking the descendants of Levi for myself from among the Israelis in place of every first-born who opens the womb. [Lit. womb from among the Israelis] The descendants of Levi belong to me because all the first-born belong to me. When [Or the day] I destroyed all the firstborn in the land of Egypt, I consecrated all the first-born in Israel for myself—from human beings to livestock. They belong to me, since [The Heb. lacks since] I am the Lord.”

Kretzmann’s Commentary
Lexham English Bible

Yahweh spoke to Moses saying, “I *myself* receive the Levites from the midst of the Israelites [Literally “sons/children of Israel”] in the place of all *the* firstborn of *the* offspring of the womb from the Israelites. [Literally “sons/children of Israel”] The Levites will be mine because all *the* firstborn *are* mine; on the day of my killing all *the* firstborn in the land of Egypt, I consecrated for myself all *the* firstborn in Israel, both humankind and animal; [Literally “from humankind to animal”] they will be mine. I am Yahweh.”

Syndein/Thieme
The Voice

Bible Translations with Many Footnotes:

The Complete Tanach
The Geneva Bible
Kaplan Translation

In Place of the First-Born

God spoke to Moses, saying:

I have separated the Levites from the [other] Israelites so that they may take the place of all the first-born (who initiate the womb) among the Israelites, and the Levites shall be Mine.

This is because every first-born became Mine on the day I killed all the first-born in Egypt. I then sanctified to Myself every first-born in Israel, man and beast alike, [and] they shall remain Mine. I am God.

who initiate the womb

See Exodus 13:2.

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

Then spake Yahweh unto Moses, saying—

|||I| therefore, lo! I have taken the Levites out of the midst of the sons of Israel, instead of every firstborn that a mother beareth^f from among^g the sons of Israel,—so shall the Levites’ be mine’; for <mine> is every firstborn, <in the day when I smote every firstborn in the land of Egypt> I hallowed unto myself every firstborn in Israel, both of man and of beast,—<mine> did they become, [and belong] ||unto me, Yahweh||.^h

^f MI.: “that bursteth open a matrix.”

^g Some cod. cited in the Mass. itself, have simply: “among”; and so Sam. and Onk. MS. Cp. verse 45—G.n.

^h Cp. verse 41.

Literal, almost word-for-word, renderings:

A Faithful Version
C. Thomson Updated OT
Charles Thomson OT

Moreover the Lord spoke to Moses saying, Behold I have taken the Levites from among the children of Israel, instead of all the first born males among the children

of Israel. The Levites shall be the price of their redemption, and shall be mine; for every first born belongeth to me. On the day when I smote every first born in the land of Egypt, I hallowed for myself all the firstlings in Israel. The firstlings both of man and beast shall belong to me. I am the Lord.

Context Group Version

And YHWH spoke to Moses, saying, And I, look, I have taken the Levites from among the sons of Israel instead of all the first-born that opens the womb among the sons of Israel; and the Levites shall be mine: for all the first-born are mine; on the day that I struck all the first-born in the land of Egypt I made special to me all the first-born in Israel, from man to beast; they shall be mine: I am YHWH.

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

And Jehovah spoke to Moses, saying, And I, behold, I have taken the Levites from among the sons of Israel instead of all the firstborn who opens the womb among the sons of Israel. And the Levites will be mine, because all the firstborn are mine. On the day that I struck all the firstborn in the land of Egypt I made holy all the firstborn in Israel to me, both man and beast. They will be mine. I am Jehovah.

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

...and YHWH spoke to Mosheh saying, and I, look, I took the ones of Lewi from the midst of the sons of Yisra'eyl in place of all the firstborn bursting the bowels from the sons of Yisra'eyl, and the ones of Lewi exist for me, given that belonging to me are all the firstborn on the day I hit all the firstborn in the land of Mits'rayim, and I will set apart for me all the firstborn in Yisra'eyl, from the human until the beast, for me they will exist, I am YHWH,...

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

The gist of this passage:
11-13

Numbers 3:11			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
dâbar (דָּבַר) [pronounced daw ^h -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 perfect	Strong’s #1696 BDB #180

Numbers 3:11			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
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
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<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: [The Y^ehowah spoke with Moses, saying,...](#)

This is interesting, as it seems unlikely to me that God would speak to Moses, say two or three things, and then send off Moses to speak with the sons of Israel. However, this passage is just vv. 11–13.

So perhaps God had a great more to say, but this is all that got recorded? Or, perhaps God said many of the things in one session with Moses and they were simply divided up topically for the writing.

There are some things about which I muse which are not really that important. What God says is important, but these other things interest me.

Numbers 3:12a			
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
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
lâqach (לָקַח) [pronounced <i>law- KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person singular, Qal perfect	Strong's #3947 BDB #542

Numbers 3:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
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
min (מִן) [pronounced <i>mihn</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
tâvek ^e (תַּוֶּכֶּה) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of, from, away from.</i>			
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...“Behold I, [even] I, have taken the Levites from the midst of the sons of Israel.

God is going to explain that he will take the Levites to Himself out from the Israelites instead of taking out all of the firstborn.

Numbers 3:11–12a The Y^ehowah spoke with Moses, saying, “Behold I, [even] I, have taken the Levites from the midst of the sons of Israel. (Kukis mostly literal translation)

Numbers 3:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (בְּכוֹר) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114

Numbers 3:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
piṭṭerâh (פִּתְּרֵאֵה) [pronounced <i>piht-RAW</i>]; also spelled peṭer (פֶּטֶר) [pronounced <i>PEH-tehr</i>]	<i>that which separates, that which first opens, firstborn, firstling; opens; fissure</i>	masculine singular construct	Strong's #6363 BDB #809
rechem (רֶחֶם) [pronounced <i>REH-khem</i>]	<i>womb; inner parts; poetically used to mean a girl, a woman</i>	masculine singular noun with the definite article	Strong's #7358 (and #7356) BDB #933
min (מִן) [pronounced <i>mihn</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
bânîym (בְּנֵי־יִשְׂרָאֵל) [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'êrâ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: *Instead of all the firstborn—the [ones] opening the womb—from the sons of Israel,...*

Strictly speaking, the firstborn of every tribe belong to God.

Numbers 3:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
Lêvîy (לְוִי) [pronounced <i>lay-VEE</i>]	<i>joined to, attached; garland, crown; and is transliterated Levite</i>	gentilic adjective with the definite article	Strong's #3881 BDB #532

Translation: *...the Levites belong to Me,...*

Instead of the firstborn belonging to God, all of the Levites will belong to Him.

Numbers 3:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (בְּכוֹרִים) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114

Translation: ...for to Me, all firstborn [belong].

For the firstborn all certainly belong to God. God is just taking an appropriate substitute.

Numbers 3:12b–13a *Instead of all the firstborn—the [ones] opening the womb—from the sons of Israel, the Levites belong to Me, for to Me, all firstborn [belong].* (Kukis mostly literal translation)

Prior to this, the first-born had been set apart to God: "Set aside to Me every first-born, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me." (Exodus 13:2). This is because God struck down every first-born of Egypt. This was a substitution; God paid for every first-born of Israel with the death of the first-born of Egypt. See also Exodus 11:4–5 12:21–29 13:11–16. The substitution of one for another is a major theme in Old Testament Scripture.

Those who will serve as ministering saints to God are the Levites, taken from among the Jews. Recall that previously, the Jews were a disorganized mob which God had recently organized and from out of this disorganized mob, He pulled out the Levites to serve Him, as the believers are taken out of this world. We are in a mob which we are taken out of by God. This is the mob of the unregenerates in the world and we are thoroughly mixed in with them, insofar as the world sees. In fact, many believers lives do not even begin to reveal a separation. However, we are pulled out to serve our Lord, rather than those who would be the pre-eminent, the first-born. We are all a family, brothers, as the family of the Levites—called to serve God.

Numbers 3:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398

Together, these are literally translated *in the day, in a day of*; however, we may understand it to mean *in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that*. These interpretations often depend upon *when* the action of the verb takes place.

Numbers 3:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
When followed by an infinitive, this can be rendered <i>in the day in which, in the day when, in the day that; when.</i>			
nâkâh (נָכָה) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	Hiphil infinitive construct with the 1 st person singular suffix	Strong #5221 BDB #645
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (רִוְכָב) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114
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
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: [In the day I struck all the firstborn in the land of Egypt,...](#)

God's claim on the firstborn goes back to the land of Egypt (remember that this had occurred only a year previous to the people hearing these words from God).

Numbers 3:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâdash (קָדַשׁ) [pronounced kaw-DAHSH]	<i>to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]; to dedicate [to God]</i>	1 st person singular, Hiphil perfect	Strong's #6942 BDB #872
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (רִוְכָב) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114

Numbers 3:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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
min (מִן) [pronounced mihn]	<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
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
'ad (עַד) [pronounced gâhd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min... 'ad (עַד ... מִן) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
b ^e hêmâh (בְּהֵמָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96

Translation: ...I have regarded as holy to Me every firstborn in Israel, from man to beast.

God killed all the firstborn who were not under the blood of the lamb; but He regarded as holy or as set apart to Him all of the firstborn which He kept alive. Because God allowed the firstborn to live, they all belong to Him.

However, as already stated, He took all of the Levites instead.

Numbers 3:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Numbers 3:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ץ, çâmekh (o, צֹחַ) [pronounced <i>cahm-ehk</i>]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 th letter; also used as the numeral 60	No Strong's # BDB #684

Translation: *They are Mine! I [am] Y^ehowah!* (Kukis mostly literal translation)

When God says, “They are Mine,” He is referring to the Levites.

When He says, “I am Y^ehowah;” this is God asserting His sovereignty.

Numbers 3:13b-d *In the day I struck all the firstborn in the land of Egypt, I have regarded as holy to Me every firstborn in Israel, from man to beast. They are Mine! I [am] Y^ehowah!* (Kukis mostly literal translation)

Jesus Christ, when He slaughtered the first-born of the Egyptians, in this sacrifice, He set aside the first-born of Israel for Himself. *You are not your own, for you have been bought with a price; therefore, glorify God in your body* (1Corinthians 6:19b–20). God has paid a fair price for each of the first born of the Israelites—a first-born for a first-born. When our Lord died for our sins, His death was far more painful than we could ever imagine as He took upon Himself the sins of all of us from Adam down to the last sinner in the millennium. See the [Doctrine of the Firstborn](#).

The complete [Doctrine of the Firstborn](#) can be found elsewhere, this is the abbreviated version.

The Abbreviated Doctrine of the Firstborn

1. Two of the related Hebrew words are:
 - a. In the Hebrew, the word *firstborn* is b^ekôwr (בְּכֹרֶת) [pronounced *b^eKOHR*]. Metaphorically, this word is used for *anything which is chief or first* of its kind Strong's #1060 BDB #114.
 - b. The feminine noun is b^ekôwrâh (בְּכֹרֶתָהּ) [pronounced *b^ekoh-RAW*], which means *rights and responsibilities of the firstborn, privileges of the firstborn, birthright [of the firstborn]; primogeniture*. By virtue of being born first, each firstborn has certain rights and privileges which are bestowed upon him. We have several instances in the Bible where this is taken away. There was never, by God's Law, a set of definite rights and responsibilities which belonged to the firstborn. That was a matter of tradition and culture, but not Law. See Genesis 29:26. Strong's #1062 BDB #114.
2. The related Greek words:
 - a. The noun/adjective prôtotokos (πρωτοτόκος) [pronounced *proh-tot-OK-oss*], which means *firstborn [of man or animals]; the beginning [first] [of a new series]*. Used as an adjective only in Luke 2:7; elsewhere as a noun. Strong's #4416.
 - b. The neuter noun: prôtotokia (πρωτοτόκια) [pronounced *proh-toht-OHK-ee-ah*], which means *birthright, right [or privilege] of primogeniture, the right or advantages of the firstborn son*. This references the religious leadership of a family (the firstborn belongs to God); and the double-portion of the father's wealth went to him. Strong's #4415.
3. Webster gives us two sets of definitions for *first-born*, which is important in order to interpret the next point:
 - a. First brought forth; first in the order of nativity; eldest; as the first-born son.
 - b. Most excellent; most distinguished or exalted. Christ is called the first-born of every creature.¹
4. It is very important in the Bible, the first time a word is used. This sort of sets the tone and/or the parameters for this word.
 - a. When the first man born to a woman occurs in Scripture, he is named Abel but he is not called Adam and Eve's firstborn. We associate this term with the firstborn of Abel's flock which he brings

The Abbreviated Doctrine of the Firstborn

- to God to be sacrificed, a sacrifice which God respects (which sacrifice speaks of Jesus Christ).
Genesis 4:4
- b. The first time *firstborn* is used in the New Testament (Luke 2:7), it also refers to Jesus Christ (the only use of that term in the gospels).
5. It is in Genesis 25 where we have our first indication that being the firstborn carries with it some privileges. This is the chapter where Esau, the firstborn, and Jacob interact with Isaac, their very old and mostly blind father. Jacob is after the blessing of the firstborn. As we go over the sub-points, bear in mind that the Mosaic Law is not been spoken yet and what we are examining here is more tradition than anything else.
 - a. Esau and Isaac were twins, with Esau being delivered first. Isaac came out next, holding onto the heel of Esau. God spoke to Rebekah concerning these two, saying that they would become two nations who would struggle against one another and that the older would eventually serve the younger (Genesis 25:22–26).
 - b. Unfortunately, both Isaac and Rebekah developed favorites—Isaac preferred his firstborn, Esau, the hunter; and Rebekah preferred Jacob, who apparently learned to cook (Genesis 25:27–29).
 - c. When Esau came in from the field, he was starving—hungry to the point of great weakness. Jacob had made a stew. When Esau asked for some, Jacob made Esau give up his birthright for a bowl of stew. Esau’s rationalization is that he was so hungry, he was about to die and what good is a birthright after death? Just exactly what this birthright entailed is not told to us. We also do not know who was later told about the exchange of the birthright. It is never disclosed whether this was simply between Esau and Jacob, or whether Jacob informed his parents of this information; however, it is implied that this was known in their family in Genesis 27:36. Genesis 25:29–34
 - d. In Genesis 27, Jacob steals the blessing of his father to Esau. He pretends to be Esau (at the urging and help of his mother), and receives the blessing from Isaac that was meant for Esau. This is not necessarily related to one being firstborn or not. Isaac simply, prior to his death, was going to bless Esau, but blessed Jacob instead. Jacob, when masquerading as his brother, identified himself several times to his father as his *firstborn*.
 6. Jacob also blesses his own sons, referring to Reuben as his firstborn. Then he tells Reuben that he is spineless. Reuben lacked character and judgment. When he comes to Judah, Jacob says that his brothers would praise him and bow down to him, meaning that the descendants of his brothers would bow down and praise his Descendant. Actually, this has a double-fulfillment: it is fulfilled in the royal line which extends David to the last king of Judah; and this is fulfilled in our Lord as well, Whose humanity is in the line of Judah (Luke 3:23–33). What had happened was that Reuben, due to his lack of leadership, particularly with regards to the brothers’ treatment of Joseph, lost his birthright. He lost the leadership aspect of his birthright to Judah and the double portion to Joseph. We will touch on this in 1Chronicles 5:1–2, where the passage is properly exegeted (we will examine this probably after the book of Ruth).
 7. Although, traditionally, the firstborn was seen as the primary continuation of the line of the father, and often due more blessing and inheritance, God blessed men based upon their regeneration and cursed men if they were negative toward Him. Genesis 41:51 49:3–4 1Chronicles 5:1–2
 8. The Levites were taken as God’s firstborn, instead of the firstborn from every family, as a tribe dedicated to Him. Numbers 3:12, 45, 50 The close association with the number of Levites as compared to the number of firstborn was to indication (1) that redemption was involved in setting apart the firstborn; (2) setting apart the Levites as firstborn was analogous to God setting apart Jesus as His firstborn; and (3) the redemption had to be exactly the right amount. Jesus could not just go and suffer on the cross for awhile, and that would do the trick; He had to pay for the sins of all mankind. *Redemption*, by the way, means *payment*. This redemption was continued so that all of the firstborn had to be redeemed. Numbers 18:15 Again, the idea was to connect redemption with the firstborn with a specific amount (a specific redemption amount).
 9. The Passover: The final judgment against Egypt was to kill their firstborn. This was a type of Christ. Exodus 11–12 Numbers 8:16–18 9 Deuteronomy 16:1–6 Psalm 105:36 135:8 136:10 (which passage associates God’s love with striking them down) 1Corinthians 5:7 Hebrews 11:28
 - a. God calls Israel His *firstborn* in Exodus 4:22. The implication is that there could be another born of God. However, God used it in this way: Pharaoh was to let God’s firstborn go or He would kill

The Abbreviated Doctrine of the Firstborn

- Pharaoh's firstborn (Exodus 4:23).
- b. God has Moses threaten the Pharaoh with this in Exodus 11:4–6.
 - c. Death of the firstborn is a type of Christ, as Christ is the Firstborn of God. 1Corinthians 5:7 Hebrews 1:6
 - d. Prior to the carrying out of this curse, God instructs Moses in the Passover. All of Israel is to, by household, slaughter a lamb. What God says is chilling: **"The whole assembly of the congregation of Israel is to kill it at twilight."** (Exodus 12:6b). The blood of the lamb is then smeared on both sides and at the top of the door frame (Exodus 12:7, 22). That believers were passed over because of the blood about their door (matching the blood on our Lord's hands, head and feet), is a picture of God not judging us because He has judged His Firstborn in our stead. When God saw the blood of the Passover at the entrance of the house, God would not go into the house and kill the firstborn (Exodus 12:13, 23). Then they were to roast the lamb with fire without removing any part of it, and then to eat the lamb (Exodus 12:7–11). Fire speaks of God's judgment, which is put upon His Lamb rather than upon mankind, who deserves death.
 - e. Easton tells us about the Egyptian Pharaoh who was probably the one whose firstborn died during this time: *Menephtah is probably the Pharaoh whose first-born was slain. His son did not succeed or survive his father, but died early. The son's tomb has been found at Thebes unfinished, showing it was needed earlier than was expected. Some of the records on the tomb are as follows: "The son whom Menephtah loves; who draws towards him his father's heart, the singer, the prince of archers, who governed Egypt on behalf of his father. Dead."*²
10. Jesus Christ is called the firstborn in Psalm 89:27.
 11. Jesus is called the *firstborn* in the New Testament:
 - a. The first occasion, already mentioned, is Luke 2:7.
 - b. Paul associates Christ as the firstborn of many brothers with election. **For those whom He foreknew He also predestined to be conformed to the image of His Son, in order that He might be the firstborn among many brothers. And those whom He predestined He also called, and those whom He called He also justified, and those whom He justified He also glorified** (Romans 8:29–30).
 - c. Jesus is called the *firstborn of all creation* in Colossians 1:15–16: **He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through Him and for Him.**
 - d. He is also called the *firstborn from the dead* in Colossians 1:18–20: **And He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in Him all the fullness of God was pleased to dwell, and through Him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of His cross. He has this same title in Rev. 1:5**
 - e. Hebrews 1:5–6: **For to which of the angels did God ever say, "You are my Son, today I have begotten you"? Or again, "I will be to him a father, and He shall be to Me a son"? And again, when He brings the firstborn into the world, He says, "Let all God's angels worship Him."** (Psalm 2:7 2Samuel 7:14 Deuteronomy 32:43 LXX?).
 - f. We should glean two things from these references: Jesus is not actually born or created, but He is preeminent among all that which has been created. Secondly, His title *Firstborn* is also to tie Him to the Passover event, where the death of the firstborn, redemption, the blood of the Lamb and the passing over all those under His blood are all gathered together as a type, for which Jesus is the antitype.

Again, this is the abbreviated version of this doctrine.

¹ Noah Webster's 1828 Dictionary of American English from e-sword; topic: first-born.

² M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: first-born.

Numbers 3:11–13 The Y^ehowah spoke with Moses, saying, “Behold I, [even] I, have taken the Levites from the midst of the sons of Israel. Instead of all the firstborn—the [ones] opening the womb—from the sons of Israel, the Levites belong to Me, for to Me, all firstborn [belong]. In the day I struck all the firstborn in the land of Egypt, I have regarded as holy to Me every firstborn in Israel, from man to beast. They are Mine! I [am] Y^ehowah!” (Kukis mostly literal translation)

Numbers 3:11–13 Jehovah spoke to Moses and He said this: “Listen, I have certainly taken the Levites out from the midst of the sons of Israel to be Mine. Instead of all the firstborn of Israel belonging to Me, the Levites will belong to Me. You see, the very day that I struck down the firstborn in the land of Egypt, at that time, all of the firstborn who remained alive were set apart to Me, whether man or beast. They are Mine, for I am Jehovah!” (Kukis paraphrase)

And so speaks Y^ehowah unto Moses, to say, “Visit sons of Levi to a house of their fathers to their families and a male from a son of a moon and higher you will visit them.”

Numbers
3:14–15

Y^ehowah spoke to Moses, saying, “Visit (and count) the sons of Levi regarding the house of their fathers regarding their families and you will visit (and count) males from a month old and higher.”

Jehovah spoke to Moses and He said, “Take a census of the sons of Levi, keeping track of the houses and families that you have gone to. Count up those who are males and a month old or older.”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses, to say, “Visit sons of Levi to a house of their fathers to their families and a male from a son of a moon and higher you will visit them.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses in the desert of Sinai, saying: Number the sons of Levi by the houses of their fathers and their families, every male from one month and upward.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha in the wilderness of Sinai, saying, "Count the children of Levi by their fathers' houses, by their families. You shall count every male from a month old and upward."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the Lord spoke to Moses in the Wilderness of Sinai, saying, Take the number of the sons of Levi, according to the houses of their families, according to their divisions; and number every male from a month old and upwards.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses in the waste land of Sinai, Let all the children of Levi be numbered by their families and their fathers' houses; let every male of a month old and over be numbered.
Easy English	.
Easy-to-Read Version–2008	The LORD again said to Moses in the desert of Sinai, "Count all the families and family groups in the tribe of Levi. Count every man or boy who is one month old or older."
God's Word™	The LORD said to Moses in the Desert of Sinai, "Count the Levites by households and families. Count every male who is at least one month old."
Good News Bible (TEV)	In the Sinai Desert the LORD commanded Moses to register the Levites by clans and families, enrolling every male a month old or older, and Moses did so. V. 16 is included for context.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	In the Sinai Desert the LORD said to Moses, "Now I want you to count the men and boys in the Levi tribe by families and by clans. Include every one at least a month old."
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Yahweh spoke to Moses again in the wilderness of Sinai. He said, "Count the male members of the tribe of Levi. Write down their names and the names of their clans and family groups. Count all the males who are at least one month old."

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 Jehovah spoke to Moses in the desert of Sinai, saying, Visit the children of Levi after the house of their fathers by their families; you shall visit every male, son of a new moon and upward.
International Standard V	<i>Numbering the Descendants of Levi</i>

The Lord also told Moses in the Sinai wilderness, "Number the descendants of Levi according to their ancestral houses and tribes, numbering every male from a month old and above."

H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Yahweh spoke to Moses in the wilderness of Sinai. He said, "Count the descendants of Levi in each family, in their clans. Count every male who is one month old and older."
Urim-Thummim Version	YHWH spoke to Moses in the Desert of Sinai saying, Register the children of Levi after the house of their fathers, by their families, every male from a month old and higher you will register.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh spoke to Moses in the de - sert of Sinai. He said: "You are to take a census of the sons of Levi by families and clans; all the males of the age of one month and over must be counted."
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>Census of the Levites: Gershóm</i> God spoke to Moses in the Sinai Desert [and] said, 'Take a tally of the Levites, family by family, according to their paternal lines. Count every male over one month old'.
The Scriptures–2009	And יהוה spoke to Mosheh in the Wilderness of Sinai, saying, "Register the children of Lěwi by their fathers' houses, by their clans. Register every male from a new moon ^a old and above." ^a Or a month.
Tree of Life Version	Adonai spoke in the Sinai wilderness to Moses saying, "Count the sons of Levi. According to their ancestral house, by their families, every male a month old and upward you are to number them."

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SPOKE TO MOSES IN THE DESERT OF SINAI, SAYING, TAKE THE NUMBER OF THE SONS OF LEVI, ACCORDING TO THE HOUSES OF THEIR FAMILIES, ACCORDING TO THEIR DIVISIONS; NUMBER YOU THEM EVERY MALE FROM A MONTH OLD AND UPWARDS.
Awful Scroll Bible	Sustains To Become was to speak to Moses, in the wilderness of Sinai, to the intent: Be reviewing the sons of Levi, by the house of their father of their clan, the males, even the moon month old sons and upward was you to review.

Concordant Literal Version	Yahweh spoke to Moses in the wilderness of Sinai, saying. Muster the sons of Levi by their fathers' house, by their families; every male from a month old and upward, you shall muster them.
exeGesés companion Bible	And Yah Veh words to Mosheh in the wilderness of Sinay, saying, Muster the sons of Levi by the house of their fathers, by their families: every male, a son of a month and upward - muster them.
Orthodox Jewish Bible	And Hashem spoke unto Moshe in the midbar of Sinai, saying, Count the Bnei Levi by the bais of their avot, by their mishpekhoh; every zachar from a month old and upward shalt thou number them.
Rotherham's <i>Emphasized B.</i>	Then spake Yahweh unto Moses, in the desert of Sinai, saying:— Number thou the sons of Levi, by their ancestral houses, by their families,—<every male, from one month old and upwards> shalt thou number them.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	Yahweh spoke to Moses in the desert of Sinai, saying, "Muster [Or "count," or "summon," or "enroll"] the descendants of Levi according to their families, [Literally "the house of their fathers"] according to their clans. You will count every male from one month [Literally "the son of a month"] and above."
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	Then the Lord spoke to Moses in the wilderness of Sina, saying, Review the children of Levi, according to the houses of their families, according to their communities. Review them every male, from a month old and upwards.
Context Group Version	.
English Standard Version	And the LORD spoke to Moses in the wilderness of Sinai, saying, "List the sons of Levi, by fathers' houses and by clans; every male from a month old and upward you shall list."
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.

Modern English Version	.
Modern Literal Version 2020	And Jehovah spoke to Moses in the wilderness of Sinai, saying, Number the sons of Levi by their fathers' houses, by their families. You will number them, every male from a month old and upward.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and YHWH spoke to Mosheh in the wilderness of Sinai saying, register the sons of Lewi according to their house, according to their clans, every male from the son of a new moon and upward you will register them,...
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:
14-15

Numbers 3:14

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
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<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 <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced <i>ehl</i>]	<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 <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
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
mid ^e bâr (מִדְבָּר) [pronounced <i>mid^e-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184

Numbers 3:14			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Çîynai (סִינַי) [pronounced see-NAH-ee]	<i>thorny</i> ; transliterated <i>Sinai</i>	feminine singular proper noun	Strong's #5514 BDB #696
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards 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: Y^ehowah spoke to Moses, saying,...

As in the previous passage, this will essentially be a sentence of what God wants Moses to do.

Numbers 3:14 Y^ehowah spoke to Moses, saying,... (Kukis mostly literal translation)

God is no longer speaking to Moses near Mount Sinai but in the desert region of Sinai, which means that the mountains should be far out of view.

Numbers 3:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>go to a person, visit, have personal contact with, sort out, visit a person, commit, charge to the care of; fall upon, attack, number, take a census</i>	2 nd person masculine singular, Qal imperative	Strong's #6485 BDB #823
'êth (אֶת) [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
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
Lêvîy (לֵוִי) [pronounced lay-VEE]	<i>joined to, attached; garland, crown; and is transliterated Levite</i>	gentilic adjective	Strong's #3881 BDB #532
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards 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

Numbers 3:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mish ^e pâchâh (משפחה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046

Translation: ...“Visit (and count) the sons of Levi regarding the house of their fathers regarding their families...

They have already taken a census of all the other tribes.

I think the idea of the house of the fathers and their families is simply a way to help them keep track of where they have been.

Numbers 3:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkâr (זָכָר) [pronounced <i>zaw-KAWR</i>]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
min (מִן) [pronounced <i>mihn</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
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun	Strong's #2320 BDB #294
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מֵעַל) [pronounced <i>mawg^e-LAW</i>]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	2 nd person masculine singular, Qal imperfect; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823

Translation: ...and you will visit (and count) males from a month old and higher.” (Kukis mostly literal translation)

Although it will be the males who are counted, they are to be counted at one month or older.

Numbers 3:15 ...“Visit (and count) the sons of Levi regarding the house of their fathers regarding their families and you will visit (and count) males from a month old and higher.” (Kukis mostly literal translation)

So this is after they have begun their forced march, as they are now in the desert of Sinai. *Number* is the same word used for *visit*, *punish*, *appoint*. Here, a census is being taken of the Levites.

Numbers 3:14–15 Y^ehowah spoke to Moses, saying, “Visit (and count) the sons of Levi regarding the house of their fathers regarding their families and you will visit (and count) males from a month old and higher.” (Kukis mostly literal translation)

Numbers 3:14–15 Jehovah spoke to Moses and He said, “Take a census of the sons of Levi, keeping track of the houses and families that you have gone to. Count up those who are males and a month old or older.” (Kukis paraphrase)

And so visited them Moses upon a mouth of Y^ehowah as which he was commanded. And so were these sons of Levi, in their names, Gershon and Kohath and Merari.

Numbers
3:16–17

So Moses visited (and numbered) them according to the word of Y^ehowah just as he was commanded [to do]. These were the sons of Levi, by their names: Gershon and Kohath and Merari.

Therefore, Moses oversaw a census taken of the tribe of Levi, according to what God told him to do. Gershon and Kohath and Merari are the names of the sons of Levi.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so visited them Moses upon a mouth of Y ^e howah as which he was commanded. And so were these sons of Levi, in their names, Gershon and Kohath and Merari.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Moses numbered them as the Lord had commanded. And there were found sons of Levi by their names, Gerson and Caath Merari.
Aramaic ESV of Peshitta	Mosha numbered them according to the word of Mar-Yah, as he was commanded. These were the sons of Levi by their names: Gershon, and Kohath, and Merari.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And Moses and Aaron numbered them by the word of the Lord, as the Lord commanded them.

And these were the sons of Levi by their names: Gershon, Kohath, and Merari;...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So Moses did as the Lord said, numbering them as he had been ordered. These were the sons of Levi by name: Gershon and Kohath and Merari.
Easy English	.
Easy-to-Read Version–2008	So Moses obeyed the LORD. He counted them all. Levi had three sons. Their names were Gershon, Kohath, and Merari..
God's Word™	So Moses did what the LORD said and registered them as he had been commanded. Gershon, Kohath, and Merari were the sons of Levi.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	So Moses obeyed and counted them. Levi's three sons, Gershon, Kohath, and Merari, had become the heads of their own clans.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So Moses counted them, just as Yahweh commanded. Levi had three sons, whose names were Gershon, Kohath, and Merari.

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 Moses visited them according to the mouth of Jehovah as he was commanded. And these are the sons of Levi by their names: Gershon, and Kohath, and Merari.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.

NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	And Moses registered them according to the Word of YHWH, as he was commanded. These were the sons of Levi by their names; Gershon, Kohath, and Merari.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses took this census, as Yahweh had ordered. These are the names of the sons of Levi: Gershon, Kohath and Merari.
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	So Mosheh registered them according to the word of יהוה, as he had been commanded. And these were the sons of Lěwi by their names: Gěrschon, and Qehath, and Merari. So Moses numbered them in accordance with the word of Adonai, just as he was commanded. These were the sons of Levi, by their names: Gershon, Kohath, and Merari.
Tree of Life Version	.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES AND AARON NUMBERED THEM BY THE WORD OF JESUS, AS JESUS COMMANDED THEM. AND THESE WERE THE SONS OF LEVI BY THEIR NAMES; GEDSON, CAATH, AND MERARI.
Awful Scroll Bible	Moses was to review them by the mouth of Sustains To Become even as it is to have been given charge to him. These are the sons of Levi by their names: Gershon, Kohath, and Merari.
Concordant Literal Version	So Moses mustered them at the bidding of Yahweh, just as he was instructed. And these were the sons of Levi by their names: Gershon, Kohath and Merari.
exeGesés companion Bible	...- and Mosheh musters them according to the mouth of Yah Veh, as he was misvahed. And these are the sons of Levi by their names: Gershon and Qehath and Merari.
Orthodox Jewish Bible	And Moshe numbered them according to the command of Hashem, as he had been commanded. And these were the Bnei Levi by their shmot: Gershon, Kehat, and Merari.
Rotherham's <i>Emphasized B.</i>	So then Moses numbered them according to the bidding of Yahweh,—as he was commanded. And these were' the sons of Levi, by their names,—Gershon, and Kohath, and Merari.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	So Moses numbered them according to the instruction [Lit. mouth] of the Lord, as he had been commanded. These are Levi's descendants by name: Gershon, Kohath, and Merari.
Kretzmann's Commentary	.
Lexham English Bible	So Moses mustered [Or "counted," or "summoned," or "enrolled"] them according to the command of Yahweh, [Literally "mouth of Yahweh"] just as he commanded. These were the sons of Levi according to their names: Gershon, Kohath, and Merari.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	Moses numbered them at God's command, as he had been instructed. By name, the sons of Levi were Gershon, Kehoth and Merari. the sons of Levi were... See Genesis 46:11, Exodus 6:16.
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	Accordingly Moses and Aaron reviewed them, at the command of the Lord, in the manner the Lord commanded them. Now these were the sons of Levi by their names, Gerson, Kaath, and Merari.
Context Group Version	.
English Standard Version	. Listed
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And Moses numbers them according to the command of YHWH, as he has been commanded. And these are the sons of Levi by their names: Gershon, and Kohath, and Merari.
Modern English Version	.
Modern Literal Version 2020	And Moses numbered them according to the word of Jehovah, as he was commanded. And these were the sons of Levi by their names: Gershon and Kohath and Merari.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and Mosheh registered them by the mouth of YHWH just as he directed, and these are the sons of Lewi by their titles, Gershon and Qehat and Merari,...
Updated Bible Version 2.17	.

A Voice in the Wilderness [So Moses numbered them at the mouth of Jehovah, as he had been commanded. And these were the sons of Levi by their names: Gershon, Kohath, and Merari.](#)

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

The gist of this passage:
 16-17

Numbers 3:16			
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>	wāw consecutive	No Strong's # BDB #253
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	3 rd person masculine singular, Qal imperfect	Strong's #6485 BDB #823
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	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
'al (עַל) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
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
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
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Together, ka'ăsher (כַּאֲשֶׁר) [pronounced *kah-uh-SHER*] means *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*. Back in 1Sam. 12:8, I rendered this *for example*. In Genesis 44:1, I have translated this, *as much as*.

Numbers 3:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to be commanded [mandated, appointed]; to be commissioned, to be ordained</i>	3 rd person masculine singular, Pual perfect	Strong's #6680 BDB #845

Translation: So Moses visited (and numbered) them according to the word of Y^ehowah just as he was commanded [to do].

Moses actually oversaw the census which was taken of the tribe of Levi. As the one in charge, God would have commanded Moses, but he did not go tent to tent taking name and counting heads.

Numbers 3:16 So Moses visited (and numbered) them according to the word of Y^ehowah just as he was commanded [to do]. (Kukis mostly literal translation)

Moses had enough sense to obey when he heard God's Word.

Numbers 3:17			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
'elleh (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
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
Lêvîy (לֵוִי) [pronounced lay-VEE]	<i>joined to, attached; garland, crown; and is transliterated Levite</i>	gentilic adjective	Strong's #3881 BDB #532
b ^e (בְּ) [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
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #8034 BDB #1027
Gêr ^e shôwm (גֵּרְשׁוֹן) [pronounced gay-rehsh-OHM]	<i>exile, refugee; to cast out; transliterated Gershon, Gershom</i>	masculine singular proper noun	Strong's #1648 BDB #177

Numbers 3:17			
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
Q ^e hâth (תִּהְיֶה) [pronounced <i>k^{eh}-HAWTH</i>]	<i>to ally onself, allied; assembly; transliterated Kehath, Kohath, Qehath</i>	masculine singular proper noun	Strong's #6955 BDB #875
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
M ^e rârîy (מֵרָרִי) [pronounced <i>mehr-aw-REE</i>]	<i>sorrowful, sad; bitter; transliterated Merari, Marari</i>	masculine singular proper noun	Strong's #4847 BDB #601

Translation: These were the sons of Levi, by their names: Gershon and Kohath and Merari. (Kukis mostly literal translation)

Levi had three sons, and the have been named on many previous occasions: Gershon and Kohath and Merari.

Numbers 3:17 These were the sons of Levi, by their names: Gershon and Kohath and Merari. (Kukis mostly literal translation)

We have this information in the records of Genesis (Genesis 46:11) and Exodus (Exodus 6:16–25). Moses has already traced his lineage back in Exodus. This is done so that the various tribes of Levi could be separated.

Numbers 3:16–17 So Moses visited (and numbered) them according to the word of Y^ehowah just as he was commanded [to do]. These were the sons of Levi, by their names: Gershon and Kohath and Merari. (Kukis mostly literal translation)

Numbers 3:16–17 Therefore, Moses oversaw a census taken of the tribe of Levi, according to what God told him to do. Gershon and Kohath and Merari are the names of the sons of Levi. (Kukis paraphrase)

And these [are] names of sons of Gershon to their families: Libni and Shimei. And sons of Kohath to their families: Amram and Izhar, Hebron and Uzziel. And sons of Merari to their families: Mahli and Mushi. These [are] them, families of Levi to house of their fathers.

Numbers
3:18–20

And the names of the sons of Gershom, by clans, [are] these: Libni and Shimei. And the sons of Koath by clans [are] Amram, Izhar, Hebron and Uzziel. And the sons of Merari by clans [are] Mahli and Mushi. These [are] them, the clans of Levi with reference to the house of their fathers.

Gershom is divided into two clans, Libni and Shimei. Kohath is divided into four clans: Amram, Izhar, Hebron and Uzziel. Merari is divided into two clans, Mahli and Mushi. These are the clans of Levi with reference to their fathers' homes.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And these [are] names of sons of Gershon to their families: Libni and Shimei. And sons of Kohath to their families: Amram and Izhar, Hebron and Uzziel. And sons of Merari to their families: Mahli and Mushi. These [are] them, families of Levi to house of their fathers.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The sons of Gerson: Lebni and Semei. The sons of Caath: Amram, and Jesaar, Hebron and Oziel: The sons of Merari, Moholi and Musi.
Aramaic ESV of Peshitta	These are the names of the sons of Gershon by their families: Libni and Shimei. The sons of Kohath by their families: Amram, and Izhar, Hebron, and Uzziel. The sons of Merari by their families: Mahli and Mushi. These are the families of the Levites 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 these are the names of the sons of Gershon according to their families: Libni and Shimei; and the sons of Kohath according to their families: Amram and Izehar, Hebron and Uzziel; and the sons of Merari according to their families: Mahli and Mushi; these are the families of the Levites according to the houses of their families.
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	And these are the names of the sons of Gershon, by their families: Libni and Shimei. And the sons of Kohath, by their families: Amram and Izhar and Hebron and Uzziel. And the sons of Merari by their families: Mahli and Mushi. These are the families of the Levites in the order of their fathers' houses.
Easy English	.
Easy-to-Read Version--2008	Each son was the leader of several family groups. The Gershon family groups were Libni and Shimei. The Kohath family groups were Amram, Izhar, Hebron, and Uzziel. The Merari family groups were Mahli and Mushi. These are the families that belonged to Levi's family group.
God's Word™	Libni and Shimei were the sons of Gershon. Their families were named after them. Amram, Izhar, Hebron, and Uzziel were the sons of Kohath. Their families were named after them. Mahli and Mushi were the sons of Merari. Their families were named after them. These were the households of Levite families.
Good News Bible (TEV)	Levi had three sons: Gershon, Kohath, and Merari, who were the ancestors of the clans that bear their names. Gershon had two sons: Libni and Shimei; Kohath had four sons: Amram, Izhar, Hebron, and Uzziel; and Merari had two sons: Mahli and

Mushi. They were the ancestors of the families that bear their names. V. 17 is included for context.

The Message .
Names of God Bible .
NIRV .
New Simplified Bible .

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

Casual English Bible .
Contemporary English V. Gershon's sons were Libni and Shimei.
Kohath's sons were Amram, Izhar, Hebron, and Uzziel.
And Merari's sons were Mahli and Mushi. These were the sons and grandsons of Levi, and they had become the leaders of the Levite clans.

The Living Bible .
New Berkeley Version .
New Life Version .
New Living Translation .
The Passion Translation .
Unfolding Bible Simplified Gershon had two sons, Libni and Shimei. The clans who were descended from them had the same names as those two sons.
Kohath had four sons, Amram, Izhar, Hebron, and Uzziel. The clans who were descended from them had the same names as those four sons.
Merari had two sons, Mahli and Mushi. The clans who were descended from them had the same names as those two sons. Those are the clans who were descended from 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 .
International Standard V These are names of Gershon's descendants according to their families: Libni and Shimei.
These are the names of Kohath's descendants according to their families: Amram, Izhar, Hebron, and Uzziel.
Merari's descendants according to their families were Mahli and Mushi. These are the families of the descendants of Levi according to their ancestral house.

H. C. Leupold .
Lexham English Bible .
NIV, ©2011 .
Unfolding Bible Literal Text The clans coming from Gershon's sons were Libni and Shimei.
The clans coming from Kohath's sons were Amram, Izhar, Hebron, and Uzziel.

The clans coming from Merari's sons were Mahli and Mushi. These are the clans of the Levites, listed clan by clan.

Urim-Thummim Version .
Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) These are the names of Gershom's sons by their clans: Libni and Shimei; Kohath's sons by their clans: Amram, Izhar, Hebron and Uzziel; Merari's sons by their clans: Mahli and Mushi. These are the clans of Levi, grouped according to their ancestral families.
New American Bible (2011) .
The Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
exeGesés companion Bible .
Hebraic Roots Bible .
Kaplan Translation .
The Scriptures–2009 And these are the names of the sons of Gěrschon by their clans: Libni and Shim'i. And the sons of Qehath by their clans: Amram and Yitshar, Hebron and Uzzi'el. And the sons of Merari by their clans: Mahli and Mushi. These are the clans of the Lěwites by their fathers' houses.
Tree of Life Version These then were the names of the sons of Gerschon—Libni and Shimei. The sons of Kohath by their families were Amram, Izhar, Hebron, and Uzziel. The sons of Merari, by their families, are Mahli and Mushi. These then were the families of the Levites by their ancestral households.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND THESE ARE THE NAMES OF THE SONS OF GEDSON ACCORDING TO THEIR FAMILIES; LOBENI AND SEMEI:
AND THE SONS OF CAATH ACCORDING TO THEIR FAMILIES; AMRAM AND ISSAAR, CHEBRON AND OZIEL:
AND THE SONS OF MERARI ACCORDING TO THEIR FAMILIES, MOOLI AND MUSI; THESE ARE THE FAMILIES OF THE LEVITES ACCORDING TO THE HOUSES OF THEIR FAMILIES.
Awful Scroll Bible These are the names of the sons of Gerschon by their families: Libni and Shimei. These are the sons of Kohath by their families: Amram, Izhar, Hebron, and Uzzi-eternal life.
These are the sons of Merari by their families: Mahli and Mushi. Even are these the families of the Levites, by the houses of their fathers.
Concordant Literal Version .
exeGesés companion Bible And these are the names of the sons of Gerschon by their families:
Libni and Shimiy.
And the sons of Qehath by their families:
Am Ram and Yishar, Hebron and Uzzi El.
And the sons of Merari by their families:
Machli and Mushi.

Orthodox Jewish Bible	<p>These are the families of the Leviym according to the house of their fathers.</p> <p>And these are the shmot of the Bnei Gershon by their mishpekhoh: Livni, and Shimei.</p> <p>And the Bnei Kehat by their mishpekhoh: Amram, Yitzhar, Chevron, and Uzziel.</p> <p>And the Bnei Merari by their mishpekhoh: Machli and Mushi. These are the mishpekhoh of the Levi'im according to the bais of their avot.</p>
Rotherham's <i>Emphasized B.</i>	<p>And these the names of the sons of Gershon, by their families,—Libni, and Shimei.</p> <p>And the sons of Kohath, by their families Amram, and Izhar, Hebron, and Uzziel.</p> <p>And the sons of Merari, by their families Mahli and Mushi.</p> <p> These are they—the families of the Levites, by their ancestral houses.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	<p>And these are the names of the sons of Gershon according to their clans: Libni and Shimei.</p> <p>And the sons of Kohath according to their clans: Amram, Izhar, Hebron, and Uzziel.</p> <p>The sons of Merari according to their tribes: Mahli and Mushi. These are the clans of the Levites according to their families. [Literally "the house of their fathers"]</p>
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<p>The sons of Gershon heading families were Livni and Shimi.</p> <p>The sons of Kehoth heading families were Amram, Yitzhar, Hebron, and Uzziel.</p> <p>The sons of Merari heading families were Machli and Mushi.</p> <p>The sons of Gershom...</p> <p>See Exodus 6:17-19.</p> <p>Hebron</p> <p>Chevron in Hebrew; same as the city name.</p>
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	<p>And these are the sons of Gerson, according to their communities; Lobeni and Semei.</p> <p>And these are the sons of Kaath according to their communities, Amram and Issaar, Chevron and Oziel.</p>

And the sons of Merari, according to their communities, were Mooli and Mousi. These are the communities of the Levites, according to the houses of their families.

- Context Group Version .
- English Standard Version .
- Green’s Literal Translation .
- Legacy Standard Bible .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 .
- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen’s Translation .
- Revised Mechanical Trans. .
- 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 .

And these are the names of the sons of Gershon by their families: Libni and Shimei. And the sons of Kohath by their families: Amram and Izhar, Hebron and Uzziel. And the sons of Merari by their families: Mahli and Mushi. These are the Levite families according to their fathers' houses.

...and these are the titles of the sons of Gershon according to their clan, Liyvniy and Shiyimiy, and the sons of Qehat according to their clans, Amram and Yits'har, Hhebron and Uziy'eyl, and the sons of Merari according to their clans, Mahh'liy and Mushiy, these are they, the clans of Lewi according to the house of their fathers.

And these are the names of the sons of Gershon by their families: Libni and Shimei. And the sons of Kohath by their families: Amram, Izhar, Hebron, and Uzziel. And the sons of Merari by their families: Mahli and Mushi. These, the families of the Levites by their fathers' houses.

The gist of this passage:
18-20

Numbers 3:18			
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
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
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

Numbers 3:18			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Gêr ^e shôwm (גֶרְשׁוֹם) [pronounced <i>gay-rehsh-OHM</i>]	<i>exile, refugee; to cast out; transliterated Gershon, Gershom</i>	masculine singular proper noun	Strong's #1648 BDB #177
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
Libnîy (לִבְנֵי) [pronounced <i>lihb-NEE</i>]	<i>white; transliterated Libni</i>	masculine singular proper noun	Strong's #3845 BDB #526
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
Shim ^e iy (שִׁמְעִי) [pronounced <i>shim^e-GEE</i>]	<i>hear me and is transliterated Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035

Translation: And the names of the sons of Gershom, by clans, [are] these: Libni and Shimei.

Gershom, a son of Levi, had two sons which became clans.

Numbers 3:18 And the names of the sons of Gershom, by clans, [are] these: Libni and Shimei. (Kukis mostly literal translation)

We have covered these two men and their families back in Exodus 6:17.

Numbers 3:19			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
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
Q ^e hâth (קְהָת) [pronounced <i>k^{eh}-HAWTH</i>]	<i>to ally onself, allied; assembly; transliterated Kehath, Kohath, Qehath</i>	masculine singular proper noun	Strong's #6955 BDB #875
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046

Numbers 3:19			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿAm ^e rām (עַמְרָם) [pronounced ʿahm- RAWM]	<i>high people, exalted people;</i> transliterated <i>Amram</i>	masculine singular proper noun	Strong's #6019 BDB #771
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
Yits ^e hâr (יִצְהָר) [pronounced yihts- HAWR]	<i>shining oil; transliterated Izhar</i>	masculine singular proper noun	Strong's #3324 BDB #844
Che ^b v ^e rôwn (חֶבְרֹן) [pronounced khe ^b v- ROHM]	<i>association, league, joined,</i> <i>fellowship, communion;</i> transliterated <i>Hebron, Chebron</i>	proper singular noun	Strong's #2275 BDB #289
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʿÛzzîy'êl (עֻזִּי'אֵל) [pronounced ʿooz-zee- ALE]	<i>my strength is El, strength of God;</i> transliterated <i>Uzziel</i>	masculine singular proper noun	Strong's #5816 BDB #739

Translation: And the sons of Kohath by clans [are] Amram, Izhar, Hebron and Uzziel.

Kohath, a son of Levi, has four sons who become clans.

Numbers 3:19 And the sons of Koath by clans [are] Amram, Izhar, Hebron and Uzziel. (Kukis mostly literal translation)

Exodus 6:18.

Numbers 3:20a			
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;</i> <i>since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵיִם) [pronounced baw- NEEM]	<i>sons, descendants; children; people;</i> sometimes rendered <i>men; young</i> <i>men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
M ^e rârîy (מֵרָרִי) [pronounced mehr-aw- REE]	<i>sorrowful, sad; bitter; transliterated</i> <i>Merari, Marari</i>	masculine singular proper noun	Strong's #4847 BDB #601
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפַּחָה) [pronounced mish-paw- KHAWH]	<i>family, clan, tribe, sub-tribe, class (of</i> <i>people), species [genus, kind] [of</i> <i>animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046

Numbers 3:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Mach ^e lîy (מַחֲלִי) [pronounced mahkh-LEE]	sick; transliterated <i>Mahli, Machli</i>	masculine singular proper noun	Strong's #4249 BDB #563
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
mûwshîy, mushshîy (מוֹשִׁי/מוֹשִׁי) [pronounced moo-SHEE, moosh-SHEE]	sensitive, yielding; transliterated <i>Mushi, Mushshi</i>	masculine singular proper noun	Strong's #4187 BDB #559

Translation: And the sons of Merari by clans [are] Mahli and Mushi.

Merari, a son of Levi, is divided into two clans.

Numbers 3:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êlleh (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
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
mish ^e pâchâh (מִשְׁפָּחָהּ) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural construct	Strong's #4940 BDB #1046
Lêvîy (לְוִי) [pronounced lay-VEE]	<i>joined to, attached; garland, crown; and is transliterated Levite</i>	gentilic adjective	Strong's #3881 BDB #532
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards 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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 3:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mish ^e pâchâh (משפחה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046

Translation: These [are] them, the clans of Levi with reference to the house of their fathers. (Kukis mostly literal translation)

When checking the records of the various descendants of Levi they were divided first into the clans of the three sons and then further subdivided into the branches of their sons.

Numbers 3:20 And the sons of Merari by clans [are] Mahli and Mushi. These [are] them, the clans of Levi with reference to the house of their fathers. (Kukis mostly literal translation)

Exodus 6:19.

Numbers 3:18–20 And the names of the sons of Gershom, by clans, [are] these: Libni and Shimei. And the sons of Koath by clans [are] Amram, Izhar, Hebron and Uzziel. And the sons of Merari by clans [are] Mahli and Mushi. These [are] them, the clans of Levi with reference to the house of their fathers. (Kukis mostly literal translation)

Numbers 3:18–20 Gershom is divided into two clans, Libni and Shimei. Kohath is divided into four clans: Amram, Izhar, Hebron and Uzziel. Merari is divided into two clans, Mahli and Mushi. These are the clans of Levi with reference to their fathers' homes. (Kukis paraphrase)

To Gershom a family of the Libnite and a family of the Shimite. These [are] them, a family of the Gershomite. [They are] being visited in a number of every male, from a son of a new moon and higher, their being visited, seven thousands and five hundreds. And a family of the Gershomite behind the Dwelling Place they will bivouac westward. And one lifted up, a house of the Gershomite, Eliasaph ben Lael.

Numbers
3:21–24

For Gershom, [there is] the branch of the Libnite and the branch of the Shiite. These [are] them, the branches of the Gershomite. [They are] being contacted [in order to] number every male, from a month old and higher, having been numbered seven thousand, five hundred. Also, the families of the Gershomite will bivouac westward behind the (sacred) Dwelling Place. And the leader of the house of the Gershomites [is] Eliasaph ben Lael.

The two branches of Gershom are the Lignites and the Shilites. They were personally contacted in order to number the males a month old and older, that number being 7500. The families of the Gershomites will bivouac to the west, behind the sacred Dwelling Place. Their leader is Eliasaph, the son of Lael.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

To Gershom a family of the Libnite and a family of the Shimite. These [are] them, a family of the Gershomite. [They are] being visited in a number of every male, from a son of a new moon and higher, their being visited, seven thousands and five hundreds. And a family of the Gershomite behind the Dwelling Place they will

	bivouac westward. And one lifted up, a house of the Gershomite, Eliasaph ben Lael.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Of Gerson were two families, the Lebnites, and the Semeites: Of which were numbered, people of the male sex from one month and upward, seven thousand five hundred. These shall pitch behind the tabernacle on the west, Under their prince Eliasaph the son of Lael.
Aramaic ESV of Peshitta	Of Gershon was the family of the Libnites, and the family of the Shimeites: these are the families of the Gershonites. Those who were numbered of them, according to the number of all the males, from a month old and upward, even those who were numbered of them were seven thousand five hundred. The families of the Gershonites shall encamp behind the Tabernacle westward. The prince of the fathers' house of the Gershonites shall be Eliasaph the son of Lael.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	To Gershon belongs the family of Libni, and the family of Shimei: these are the families of Gershom. The numbering of them according to the number of every male from a month old and upwards, their numbering was seven thousand and five hundred. And the sons of Gershon shall encamp westward behind the tabernacle. And the ruler of the household of the family of Gershon was Eliasaph the son of Lael.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	From Gershon come the Libnites and the Shimeites; these are the families of the Gershonites. Those who were numbered of them, the males from one month old and over, were seven thousand, five hundred. The tents of the Gershonites are to be placed at the back of the House, to the west. The chief of the Gershonites is Eliasaph, the son of Lael.
Easy English	.
Easy-to-Read Version–2008	The families of Libni and Shimei belonged to the family of Gershon. They were the Gershonite family groups. There were 7500 men and boys over one month old in these two family groups. The Gershonite family groups were told to camp in the west. They made their camp behind the Holy Tent. The leader of the family groups of the Gershonites was Eliasaph son of Lael.
God's Word™	To Gershon belonged the families descended from Libni and Shimei. These were the families descended from Gershon. The total number of all the males at least one month old was 7,500. The families descended from Gershon put up their tents

	on the west side behind the tent of meeting. The leader of the Gershonite households was Eliasaph, son of Lael.
Good News Bible (TEV)	The clan of Gershon was composed of the families of Libni and Shimei. The total number of males one month old or older that were enrolled was 7,500. This clan was to camp on the west behind the Tent, with Eliasaph son of Lael as chief of the 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.	The two Gershon clans were the Libnites and Shimeites, and they had seven thousand five hundred men and boys at least one month old. The Gershonites were to camp on the west side of the sacred tent, under the leadership of Eliasaph son of Lael.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	The two clans descended from Gershon are those that were descended from his sons Libni and Shimei. In those two clans there were 7,500 males who were at least one month old. They were told to set up their tents on the west side of the sacred tent. The leader of those two clans was Eliasaph son of Lael.

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	From Gershon came the Libnite clan and the Shimeite clan; these were the Gershonite clans. The number of all the males a month old or more was 7,500. The Gershonite clans were to camp on the west, behind the tabernacle, and the leader of the families of the Gershonites was Eliasaph son of Lael.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	Of Gershon, the family of the Libnites, and the family of the Shimites, these are the families of the Gershonite. Those who were visited of them by the number of all the males, son of a new moon and upward, even those who were visited of them were seven thousand, five hundred. The families of the Gershonites shall pitch behind the tabernacle westward. And the prince of the father's house of the Gershonite, Eliasaph, the son of Lael.

International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) . From Gershon are descended the Libnite and the Shimeite clans; these are the Gershonite clans. Their number, counting the males of one month and over, came to 7,500.
 The Gershonite clans camped behind the Holy Tent, on the west side. The leader of the clan of Gershon was Eliasaph son of Lael.

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 . For Gershon there was the Livnite family and the Shimite family. These were the Gershonite families.
 Numbering every male over one month old, their tally was 7500.
 The Gershonite family shall camp to the west, toward the back of the Tabernacle.
 Paternal leader of the Gershonites was Elyassaf son of La-el.

The Scriptures–2009 . From Gershon came the clan of the Libnites and the clan of the Shim'ites. These were the clans of the Gershonites. Their registered ones, according to the number of all the males from a new moon^a old and above, their registered ones were seven thousand five hundred. The clans of the Gershonites were to camp westward, behind the Dwelling Place, and the leader of the fathers' house of the Gershonites: Elyasaph, son of La'el.
^aOr a month.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible . TO GEDSON BELONGS THE FAMILY OF LOBENI, AND THE FAMILY OF SEMEI: THESE ARE THE FAMILIES OF GEDSON.
 THE NUMBERING OF THEM ACCORDING TO THE NUMBER OF EVERY MALE FROM A MONTH OLD AND UPWARDS, THEIR NUMBERING WAS SEVEN THOUSAND AND FIVE HUNDRED.
 AND THE SONS OF GEDSON SHALL ENCAMP WESTWARD BEHIND THE TABERNACLE.
 AND THE RULER OF THE HOUSEHOLD OF THE FAMILY OF GEDSON WAS ELISAPH THE SON OF DAEL.

Awful Scroll Bible . Of Gershon is the family of the Libnites, and the family of the Shimites, even are these the families of the Gershonite.

	<p>Of those being reviewed, the number of males from the moon month old son and upward, they being reviewed are seven thousand, and five hundred.</p> <p>The families of the Gershonites were to encamp, behind the dwelling place, seaward.</p> <p>The lifted up one, of the house of their father of the Gershonites, is Eli-asaph, the son of Lael.</p>
Concordant Literal Version	<p>Belonging to Gershon were the Libnite family and the Shimeite family. These two were those of the Gershonite families. Their mustered ones according to the number of every male from a month old and upward, their mustered ones were seven thousand five hundred. The Gershonite families encamped behind the tabernacle westward. And the prince of their fathers' house for the Gershonite was Eliasaph son of Lael.</p>
exeGesés companion Bible	<p>Of Gershon: the family of the Libniy and the family of the Shimiy: these are the families of the Gershoniy: their mustered according to the number of all the males sons of a month and upward their mustered: seven thousand and five hundred. The families of the Gershoniy encamp behind the tabernacle seaward. And the hierarch of the house of the father of the Gershoniy is Eli Yasaph the son of La El.</p>
Orthodox Jewish Bible	<p>To Gershon belonged the mishpakhat of the Livni and the mishpakhat of the Shimi: these are the mishpekhót of the Gershoni. Those that were numbered of them, according to the number of kol zachar (all the males), from a month old and upward, even those that were numbered of them were seven thousand and five hundred. The mishpekhót of the Gershoni shall encamp behind the Mishkan westward. And the Nasi of the bais av of the Gershoni shall be Elyasaph ben Lael.</p>
Rotherham's <i>Emphasized B.</i>	<p>To <Gershon> belonged the family of the Libnites, and the family of the Shimeites,— these are they—the families of the Gershonite. <They who were numbered of them, in the counting of every male, from one month old, and upwards,—they who were numbered of them> were seven thousand, and five hundred. The families of the Gershonites <to the rear of the habitation> were to encamp, westward. And the prince of the ancestral house of the Gershonites was Eliasaph, son of Lâêl.</p>

Expanded/Embellished Bibles:

The Amplified Bible .
The Expanded Bible .
International Standard V

The Descendants of Gershom

The families of Libni and Shimei were descendants of Gershon. As families of the descendants of Gershon, all the males a month old and above numbered 7,500. The families of the descendants of Gershon encamped behind the tent toward the west. [Lit. sea] The leader of the tribe and family of Gershon was Lael's son Eliasaph.

Kretzmann's Commentary
Lexham English Bible

To Gershon belonged [Literally "To Gershon was"] the clan of the Libnites and the clan of the Shimeites; these are the clans of the Gershonites. The ones counted [Literally "the ones counted of them," or "the ones mustered of them"] according to the number of every

male from one month [Literally “the son of a month and above”] and above were seven thousand five hundred. The clans of the Gershonites will camp behind the tabernacle to the west, and the leader of the family [Literally “the house of his father”] of the Gershonites is Eliasaph son of Lael.

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 . pitch

C. Thomson Updated OT .

Charles Thomson OT .

To the Gersonites belong the community of the Lobenites, and the community of the Semeites. These are the communities of the Gersonites; and the review of them according to the number of every male, from a month old and upwards; on a review of them the number was seven thousand two hundred. Now the Gersonites are to encamp behind the tabernacle, towards the west, and the chief of the head of the family of the community of the Gersonites, was Elisaph son of Dael.

Context Group Version . prince

English Standard Version .

Green’s Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Of Gershon—the family of the Libnite and the family of the Shimite; these are the families of the Gershonite. Their numbered ones, in number, every male from a son of a month and upward, their numbered ones [are] seven thousand and five hundred. The families of the Gershonite encamp westward behind the Dwelling Place. And the prince of a father’s house for the Gershonite [is] Eliasaph son of Lael.

Modern English Version .

Modern Literal Version 2020 .

Of Gershon was the Libnite family and the Shimeite family. These are the Gershonite families. Those who were numbered of them, according to the number of all the males, from a month old and upward, even those who were numbered of them were seven thousand and five hundred. The Gershonite family will encamp behind the tabernacle westward. And the ruler of the fathers’ house of the Gershonites will be Eliasaph the son of Lael.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen’s Translation .

Revised Mechanical Trans. .

To Gershon, the clan of Liyvniy and the clan of Shiymiy, these are they, the clans of Gershom. Their numbered ones, in number, every male from a son of a new moon and upward, their registered ones are seven thousand and five hundred. The clans of Gershon, behind the dwelling they will camp, unto the west, and the captain of the house of the father belonging to Gershon, Elyasaph the son of La’eyl,...

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

The gist of this passage:

21-24

Numbers 3:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Gêr ^e shôwm (גֵּרְשׁוֹם) [pronounced <i>gay-rehsh-OHM</i>]	<i>exile, refugee; to cast out; transliterated Gershon, Gershom</i>	masculine singular proper noun	Strong's #1648 BDB #177
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine singular construct	Strong's #4940 BDB #1046
Libnîy (לִּבְנֵי) [pronounced <i>lihb-NEE</i>]	<i>white; transliterated Libni, Libnite, Libnites</i>	masculine singular gentilic adjective with the definite article	Strong's #3845 BDB #526
I assume that this is distinguished from the proper noun by the definite article.			
w ^e (or v ^e) (וּ, וְ) [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
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine singular construct	Strong's #4940 BDB #1046
Shim ^e îy (שִׁמְעִי) [pronounced <i>shim^e-GEE</i>]	<i>hear me and is transliterated Shimei, Shimite, Shimites</i>	masculine singular gentilic adjective with the definite article	Strong's #8096 BDB #1035
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural construct	Strong's #4940 BDB #1046

Numbers 3:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Gêr ^e shunnîy (גֵּרְשׁוֹנִי) [pronounced gay-resh-oon-NEE]	<i>exile, refugee, to cast out;</i> transliterated <i>Gershoniy,</i> <i>Gershonite, Gershonites,</i> <i>Gershomiy, Gershomite,</i> <i>Gershomites</i>	masculine singular gentilic adjective; with the definite article	Strong's #1649 BDB #177

Translation: For Gershom, [there is] the branch of the Libnite and the branch of the Shiite. These [are] them, the branches of the Gershomite.

Gershom is one of the clans of Levi, with two branches, the Libnite and the Shilite.

Numbers 3:21 For Gershom, [there is] the branch of the Libnite and the branch of the Shiite. These [are] them, the branches of the Gershomite. (Kukis mostly literal translation)

The purpose of recalling the family line is so that the Levites can be counted and organized as each family will have its own function and place to be.

Numbers 3:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been</i> <i>personally contacted, being sorted</i> <i>out; being fallen upon, being</i> <i>attacked, being numbered,</i> <i>responding to a census</i>	masculine plural, Qal passive participle; with the 3 rd person masculine plural suffix	Strong's #6485 BDB #823
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on,</i> <i>upon; with, before, against; by</i> <i>means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפֹּה) [pronounced mis ^e -FAWR]	<i>number, counted, numerical total; a</i> <i>recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any;</i> <i>some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether</i> <i>animal or people); this word is not</i> <i>used as a collective for males and</i> <i>females</i>	masculine singular noun	Strong's #2145 BDB #271
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away</i> <i>from, on account of, since, than,</i> <i>more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

Numbers 3:22			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun	Strong's #2320 BDB #294
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מַעְלֵה) [pronounced mawg ^e -LAW]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
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
shib ^e âh (שִׁבְעָה) [pronounced shi ^b v ^e -GAW]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987 & #988
'âlâpîhîym (אַלְפֵי־יָמִים) 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]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural; numeral	Strong's #3967 BDB #547

Translation: [They are] being contacted [in order to] number every male, from a month old and higher, having been numbered seven thousand, five hundred.

The clan of Gershon numbers 7500.

Numbers 3:22 [They are] being contacted [in order to] number every male, from a month old and higher, having been numbered seven thousand, five hundred. (Kukis mostly literal translation)

This is the Gershonite tribe.

Numbers 3:23			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mish ^e pâchâh (משפחה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural construct	Strong's #4940 BDB #1046
Gêr ^e shunnîy (גֵּרְשׁוֹנִי) [pronounced gay-resh-oon-NEE]	<i>exile, refugee, to cast out; transliterated Gershoniyy, Gershonite, Gershonites, Gershomiy, Gershomite, Gershomites</i>	masculine singular gentilic adjective; with the definite article	Strong's #1649 BDB #177
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
chânah (חֲנָה) [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
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

Translation: Also, the families of the Gershomite will bivouac westward behind the (sacred) Dwelling Place.

The Gershomites encamped behind the sacred dwelling place, west of it.

Numbers 3:23 Also, the families of the Gershomite will bivouac westward behind the (sacred) Dwelling Place. (Kukis mostly literal translation)

When it comes to their position with regard to thee tabernacle, they will be on the westward, sea side. By this we know they have traveled past the Gulf of Suez but they could not see the Gulf of Aqaba (which would be to the east or to the southeast).

Numbers 3:24			
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

Numbers 3:24			
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 construct	Strong's #5387 BDB #672
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun	Strong's #1 BDB #3
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Gêr ^e shunnîy (גֵּרְשׁוֹנִי) [pronounced gay-resh-oon-NEE]	<i>exile, refugee, to cast out; transliterated Gershoniyy, Gershonite, Gershonites, Gershomiyy, Gershomite, Gershomites</i>	masculine singular gentilic adjective; with the definite article	Strong's #1649 BDB #177
'Elyâsçâph (אֱלִיָּאֶפֶת) [pronounced el-yaw-SAWF]	<i>God has added; God (is) gatherer; transliterated, Eljasaph, Eliasaph</i>	masculine singular proper noun	Strong's #460 BDB #45
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Lâ'êl (לְאֵל) [pronounced law-ALE]	<i>(belonging) to God; transliterated Lael</i>	masculine singular proper noun	Strong's #3815 BDB #522

Translation: [And the leader of the house of the Gershomites \[is\] Eliasaph ben Lael.](#) (Kukis mostly literal translation)

Eliasaph, the son of Lael, is the leader of the clan of Gershom.

Numbers 3:24 [And the leader of the house of the Gershomites \[is\] Eliasaph ben Lael.](#) (Kukis mostly literal translation)

Eliasaph means God gathers and Lael means [belonging] to God. Eliasaph is obviously not the same Eliasaph that we saw in Numbers 1:14 and 2:14; That Eliasaph was also chosen as a great leader, but he was the son of Deuel (or, Reuel) in the Gaddite tribe.

Numbers 3:21–24 [For Gershom, \[there is\] the branch of the Libnite and the branch of the Shiite. These \[are\] them, the branches of the Gershomite. \[They are\] being contacted \[in order to\] number every male, from a month old and higher, having been numbered seven thousand, five hundred. Also, the families of the Gershomite will bivouac westward behind the \(sacred\) Dwelling Place. And the leader of the house of the Gershomites \[is\] Eliasaph ben Lael.](#) (Kukis mostly literal translation)

Numbers 3:21–24 [The two branches of Gershom are the Lignites and the Shilites. They were personally contacted in order to number the males a month old and older, that number being 7500. The families of the Gershomites will bivouac to the west, behind the sacred Dwelling Place. Their leader is Eliasaph, the son of Lael.](#) (Kukis paraphrase)

And charges of sons of Gershom in a Tent of Meeting: the Dwelling Place and the Tent, his covering and a screen of a door of a Tent of Meeting; and hangings of the courtyard and a covering of an opening of the courtyard which [are] beyond the Dwelling Place and beyond the altar around; and his cords for all his work.

Numbers
3:25–26

And the responsibilities of the sons of Gershom with the Tent of Meeting [include]: the Dwelling Place and the Tent, its covering and the veil [at] the opening [to] the door of the Tent of Meeting; and the hanging tarp walls of the courtyard and the veil [at] the opening of the courtyard, which [things are] beyond the Dwelling Place and beyond the altar around; and its cords for all its work.

The sons of Gershom have the following responsibilities regarding the Tent of Meeting: the covering of the Tent and the hanging veil which is at the opening of the door into the Tent of Meeting; and the hanging tarp walls which surround the courtyard, and the veil which hangs at the opening of the courtyard, which things are all around the Dwelling Place and the altar. They are also responsible for the cords and how they are used in service to the Tabernacle.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And charges of sons of Gershom in a Tent of Meeting: the Dwelling Place and the Tent, his covering and a screen of a door of a Tent of Meeting; and hangings of the courtyard and a covering of an opening of the courtyard which [are] beyond the Dwelling Place and beyond the altar around; and his cords for all his work.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And their charge shall be in the tabernacle of the covenant: The tabernacle itself and the cover thereof, the hanging that is drawn before the doors of the tabernacle of the covenant, and the curtains of the court: the hanging also that is hanged in the entry of the court of the tabernacle, and whatsoever belongeth to the rite of the altar, the cords of the tabernacle, and all the furniture thereof.
Aramaic ESV of Peshitta	The duty of the sons of Gershom in the Tabernacle shall be the Tabernacle, and the tent, its covering, and the screen for the door of the Tabernacle, and the hangings of the court, and the screen for the door of the court, which is by the Tabernacle, and around the altar, and its cords for all of its service.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the charge of the sons of Gershom in the tabernacle of witness was the tent and the veil, and the covering of the door of the tabernacle of witness, and the curtains of the court, and the veil of the door of the court, which is by the tabernacle, and the remainder of all its works.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	In the Tent of meeting, the Gershonites are to have the care of the House, and the Tent with its cover, and the veil for the door of the Tent of meeting, And the hangings for the open space round the House and the altar, and the curtain for its doorway, and all the cords needed for its use.
Easy English	.
Easy-to-Read Version—2008	In the Meeting Tent, the Gershonites had the job of taking care of the Holy Tent, the outer tent, and the covering. They also took care of the curtain at the entrance of the Meeting Tent. They cared for the curtain in the courtyard. And they cared for the curtain at the entrance of the courtyard. This courtyard was around the Holy Tent and the altar. And they cared for the ropes and for everything that was used with the curtains.
<i>God's Word</i> TM	At the tent of meeting the Gershonites were in charge of the inner tent, the outer tent and cover, the screen for the entrance to the tent of meeting, the curtains for the courtyard, the screen for the entrance to the courtyard that surrounds the inner tent and the altar, and the ropes. They took care of all these things.
Good News Bible (TEV)	They were responsible for the Tent, its inner cover, its outer cover, the curtain for the entrance, the curtains for the court which is around the Tent and the altar, and the curtain for the entrance of the court. They were responsible for all the service connected with these items.
<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.	Their duties at the tent included taking care of the tent itself, along with its outer covering, the curtain for the entrance, the curtains hanging inside the courtyard around the tent, as well as the curtain and ropes for the entrance to the courtyard and its altar. The Gershonites were responsible for setting these things up and taking them down.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Their work was to take care of the sacred tent, including its curtains and coverings and the curtain at its entrance, the curtains that formed the walls around the courtyard that is around the tent and around the altar, the curtains that were at the entrance of the courtyard, and the ropes for fastening the tent. They also did all the work of taking care of the things outside the sacred tent.

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 guard duty of the sons of Gershon in the tent of appointed meeting; the tabernacle, and the tent, its covering, and the hanging for the door of the tent of appointed meeting, And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar all around, and its cords for all its work.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	And the responsibility of the descendants of Gershon in the tent of assembly is the tabernacle, and the tent covering it and the curtain of the doorway of the tent of the assembly, and the hangings of the courtyard and the curtain of the doorway of the courtyard that is around the tabernacle and the altar, and its ten cords, all of its use.
NIV, ©2011	.
Unfolding Bible Literal Text	The family of Gershon must care for the tent of meeting including the tabernacle. They must care for the tent, its covering, and the curtain used as the entrance to the tent of meeting. They must care for the courtyard hangings, the curtain at the courtyard entrance—the courtyard that surrounds the sanctuary and the altar. They must care for the ropes of the tent of meeting and for everything in it.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	In the Tent of Meeting the sons of Gershon had charge of the Holy Tent, its inner and outer covers, the screen for the entrance and curtains for the court which is around the Holy Tent and the altar, and the ropes needed for all this work.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	And the duty of the children of Gërshon in the Tent of Appointment was the Dwelling Place, and the tent with its covering, and the covering of the door of the Tent of Appointment, and the screens of the courtyard and the covering of the door of the courtyard, which is around the Dwelling Place and the slaughter-place, and their cords, according to all its service.
Tree of Life Version	The duties of the sons of Gershon in the Tent of Meeting were the Tabernacle, the tent, its coverings, the curtain of the entrance of the Tent of Meeting, the curtains of the courtyard, the screen of the entrance of the courtyard around the Tabernacle and altar, its ropes and all related to its use.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE CHARGE OF THE SONS OF GEDSON IN THE TABERNACLE OF WITNESS WAS THE TENT AND THE VEIL, AND THE COVERING OF THE DOOR OF THE TABERNACLE OF WITNESS, AND THE CURTAINS OF THE COURT, AND THE VEIL OF THE DOOR OF THE COURT, WHICH IS BY THE TABERNACLE, AND THE REMAINDER OF ALL ITS WORKS.
Awful Scroll Bible	The function of the sons of Gershon, in the tent of the appointed place, is the dwelling place: the tent, its coverings, and the screen of the opening, of the tent of the appointed place, also the drapes of the court, and the screen of the opening of the court, by the dwelling place and altar, round about, and cords, are theirs to service.
Concordant Literal Version	And the charge of the Gersonites in the tabernacle of the testimony, was the tabernacle and the covering; and the curtain of the door of the tabernacle of the testimony; and the hangings of the court; and the curtain of the gate, of the court around the tabernacle; and the rest of the works thereof.
exeGesés companion Bible	<u>SERVICE OF THE SONS OF GERSHON</u> And the guard of the sons of Gershon in the tent of the congregation: the tabernacle and the tent, the covering thereof; and the covering for the opening of the tent of the congregation; and the hangings of the court; and the covering for the opening of the court by the tabernacle and by the sacrifice altar all around; and the cords thereof for all the service thereof.
Orthodox Jewish Bible	And the mishmeret of the Bnei Gershon in the Ohel Mo'ed is as follows: the Mishkan, and the Ohel, the covering thereof, and the curtain at the entrance of the Ohel Mo'ed, And the curtains of the khatzer, and the curtain for the entrance of the khatzer, which is around the Mishkan, and around the mizbe'ach; and the cords of it for kol avodah thereof.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	The duties of the descendants of Gershon at the Tent of Meeting pertained to the tent, the tent covering, the curtain [Or screen] to the entrance of the Tent of Meeting, the hangings at the courtyard, the curtain to the entrance of the courtyard that surrounded the tent, the altar, and all of the tent cords in use.
Kretzmann's Commentary	.
Lexham English Bible	.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.

Kaplan Translation

The task of the descendants of Gershon involving the Communion Tent shall be the Tabernacle [tapestries], the over-tent, its roof, the drapes at the Communion Tent entrance, the enclosure's hangings, the drape at the entrance of the enclosure surrounding the Tabernacle and altar, and the ropes, as well as all the work involving [these items].

tapestries

See Exodus 26:1. (Rashi).

ropes

See Exodus 35:18.

all the work...

(See Ibn Ezra). Cf. 4:26.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* And [the charge of the sons of Gershon] was over the tent of meeting, the habitation, and the tent,—the^a covering thereof, and the screen for the entrance of the tent of meeting; and the hangings of the court, and the screen for the entrance of the court which was near the habitation, and near the altar, round about,—and the cords thereof, [as to all the laborious work thereof].

^aSome cod. (w. Sam., Onk. MS., Sep., Syr. and Vul.) have: “and the”—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT .

And the charge of the Gersonites in the tabernacle of the testimony, was the tabernacle and the covering; and the curtain of the door of the tabernacle of the testimony; and the hangings of the court; and the curtain of the gate, of the court around the tabernacle; and the rest of the works thereof.

Context Group Version .

English Standard Version .

And the guard duty of the sons of Gershon in the tent of meeting involved the tabernacle, the tent with its covering, the screen for the entrance of the tent of meeting, the hangings of the court, the screen for the door of the court that is around the tabernacle and the altar, and its cords—all the service connected with these.

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

And the charge of the sons of Gershon in the tent of meeting will be the tabernacle and the tent, the covering of it and the screen for the door of the tent of meeting, and the hangings of the court and the screen for the door of the court, which is by the tabernacle and by the altar all around and the cords of it for all the service of it.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans. .

...and the charge of the sons of Gershon in the appointed tent, the dwelling and the tent, his roof covering and the screen of the opening of the appointed tent, and the slings of the courtyard, and the screen of the opening of the courtyard which is by the dwelling and by the altar all around, and his strings for all of his service,...

Updated Bible Version 2.17 .

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

The gist of this passage:

25-26

Numbers 3:25

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
mish ^e mereth (מִשְׁמֶרֶת) [pronounced <i>mish^e-MEH-reth</i>]	<i>custody, guard, the act of guarding, watch, being a watchman; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine plural construct	Strong's #4931 BDB #1038
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
Gêr ^e shôwm (גֵּרְשׁוֹן) [pronounced <i>gay-rehsh-OHM</i>]	<i>exile, refugee; to cast out; transliterated Gershon, Gershom</i>	masculine singular proper noun	Strong's #1648 BDB #177
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
'ohel (אֹהֶל) [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
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
w ^e (or v ^e) (וּ, or 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
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13

Numbers 3:25			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mik ^e seh (מִכְסֵּה) [pronounced <i>mihk-SEH</i>]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4372 BDB #492
w ^e (or v ^e) (וּ, וְ) [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
mâçâk ^e (מָצָאֵה) [pronounced <i>maw-SAWK^E</i>]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular construct	Strong's #4539 BDB #697
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [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

Translation: And the responsibilities of the sons of Gershom with the Tent of Meeting [include]: the Dwelling Place and the Tent, its covering and the veil [at] the opening [to] the door of the Tent of Meeting;...

Exterior View of the Tent of Meeting (a graphic); from [Free Bible Images](#); accessed September 19, 2024.

We have *covering* in the singular. Perhaps the responsibility was just to the outermost covering of the Tabernacle, which was made of water-resistant skins, so that the rain would roll off the sewn hides.

Whether Gershom was responsible for the other coverings is not clear to me yet.

I would assume that this responsibility meant that the clan of Gershom would see to the care of the out covering and, when the tent is moved, to move at least the outer covering. They would, of course, be involved in setting it up.

Front View of the Tent of Meeting (a graphic); from the [House of David Ministries](#); accessed September 19, 2024.



You will notice the curtain or veil in the front. That also had to be maintained, as well as moved when the Tabernacle was moved. This was also a part of the responsibilities of the clan of Gershom.

Numbers 3:25 *And the responsibilities of the sons of Gershom with the Tent of Meeting [include]: the Dwelling Place and the Tent, its covering and the veil [at] the opening [to] the door of the Tent of Meeting;...* (Kukis mostly literal translation)

Our second Eliasaph was in charge of the tabernacle coverings, the curtains for the court and the main altar. There was a curtain at the entrance to the courtyard (Numbers 4:26); at the entrance of the tabernacle itself (Numbers 4:25); and between the Holy Place and the Holy of Holies (Numbers 4:5). The tribe of Gershom was responsible for these coverings.



Numbers 3:26

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
qela' (קֵלָעַ) [pronounced <i>KEH-lahg'</i>]	<i>a sling; sling stones; curtain, drape, hanging</i>	masculine plural construct	Strong's #7050 BDB #887
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine/feminine singular noun; with the definite article	Strong's #2691 & #2699 BDB #346
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
'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
mâçâk ^e (מַצָּעָה) [pronounced <i>maw-SAWK^E</i>]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular construct	Strong's #4539 BDB #697
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine/feminine singular noun; with the definite article	Strong's #2691 & #2699 BDB #346
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Numbers 3:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
çâbîyb (בִּיבֹט) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mêythârîym (מִיתָרִים) [pronounced <i>may-thar-EEM</i>]	<i>cords [used to secure the tabernacle], strings [of bows]</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4340 BDB #452
lâmed (לְ) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>koh]</i>	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
‘ăbôdâh (עֲבֹדָה) [pronounced <i>g^u^b-vo-DAWH</i>]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5656 & #5647 BDB #715

Translation: ...and the hanging tarp walls of the courtyard and the veil [at] the opening of the courtyard, which [things are] beyond the Dwelling Place and beyond the altar around; and its cords for all its work. (Kukis mostly literal translation)

The Tent of Meeting (a graphic); from Never Thirsty; accessed September 19, 2024.



We can see in this graphic the exterior wall around the Tabernacle and the colorful front section, which is the opening to enter into the courtyard. All around the tabernacles are hanging tarps and the Gershom clan was to keep these in good repair and to move them when the Tabernacle was moved. They are also responsible for the opening to the courtyard, which is that colorful section in front.

The people did enter into the courtyard; but they did not enter into the Tabernacle. The article on the page of that graphic does a so-so job in explaining why the people were not allowed into the Tabernacle. It should have included the fact that we are allowed to enter into the Tabernacle (theologically speaking) as we are made holy by the offering of Jesus as our Passover Lamb.

Numbers 3:26 **A...and the hanging tarp walls of the courtyard and the veil [at] the opening of the courtyard, which [things are] beyond the Dwelling Place and beyond the altar around; and its cords for all its work. (Kukis mostly literal translation)**

This family took the responsibility of the care of these items and the protection of them when moved. (as the Jews will be on the move for the next 39 years).

Numbers 3:25–26 **And the responsibilities of the sons of Gershom with the Tent of Meeting [include]: the Dwelling Place and the Tent, its covering and the veil [at] the opening [to] the door of the Tent of Meeting; and the hanging tarp walls of the courtyard and the veil [at] the opening of the courtyard, which [things are] beyond the Dwelling Place and beyond the altar around; and its cords for all its work. (Kukis mostly literal translation)**

Numbers 3:25–26 **The sons of Gershom have the following responsibilities regarding the Tent of Meeting: the covering of the Tent and the hanging veil which is at the opening of the door into the Tent of Meeting; and the hanging tarp walls which surround the courtyard, and the veil which hangs at the opening of the courtyard, which things are all around the Dwelling Place and the altar. They are also responsible for the cords and how they are used in service to the Tabernacle. (Kukis paraphrase)**

And to Kohath, family of the Amramite and family of the Izharite and family of the Hebronite and family of Uzzielite; these [are] them, families of the Kohathite. In a counting of every male from a new month and higher, eight thousands and six hundreds, keepers of the custody of the Holy Place. Families of sons of Kohath will bivouac upon a side of the Dwelling Place southward. And one lifted up of a house of a father to families of the Kohathite, Elizaphan ben Uzziel. And their guard: the Ark and the table and the lampstand and the altars and the manufactured goods of the Holy Place which they ministered serve in them; and the covering and every work of him. And one lifted up of those lifted up of the Levite, Eleazar ben Aaron the priest, an oversight of keepers of a guard of the Holy Place.

Numbers
3:27–32

To Kohath [is] the branch of the Amramite and the branch of the Izharite and the branch of the Hebronite and the branch of the Uzzielite. These [are] them, the branches of the Kohathite [clan]. In counting every male a month old or more, [there were] eight thousand, six hundred of those keeping the charge of the Holy Place. The branches of the sons of Kohath will bivouac on the southward side of the Dwelling Place. The leader of the house of the father of the branches of the Kohathite [is] Elizaphan ben Uzziel. Their [particular] responsibility [is] the Ark, the table, the lampstand, the altars and [all] the manufactured goods of the Holy Place, which they attend to among them; and [they also are responsible for] the covering and all of its functions. And the prince of the leaders of the Levites [will be] Eleazar ben Aaron, the priest, [who will have] oversight of those keeping charge of the Holy Place.

The Kohath clan has four branches: the Amramite, the Izharite, the Hebronite and the Uzzielite. All of the males of the Kohath clan number 8600. They will, as a group, handle the responsibility of the Holy Place. Now, the branches of the sons of Kohath will bivouac on the south side of the Dwelling Place. Elizaphan (the son of Uzziel) will be the leader of the Kohathite. They are responsible for the Ark, the table, the lampstand, the altars and all of the manufactured good inside of the Holy place. They will attend to these things just as other clans attend to their responsibilities. The Kohathite is also responsible for the covering of the Holy place and for all of the functions of the Holy Place. There will be an overall leader of all the Levites: Eleazar (the son of Aaron), the priest. He has oversight over all those who have responsibilities in the Holy Place.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And to Kohath, family of the Amramite and family of the Izharite and family of the Hebronite and family of Uzzielite; these [are] them, families of the Kohathite. In a counting of every male from a new month and higher, eight thousands and six hundreds, keepers of the custody of the Holy Place. Families of sons of Kohath will bivouac upon a side of the Dwelling Place southward. And one lifted up of a house of a father to families of the Kohathite, Elizaphan ben Uzziel. And their guard: the Ark and the table and the lampstand and the altars and the manufactured goods of the Holy Place which they ministered serve in them; and the covering and every work of him. And one lifted up of those lifted up of the Levite, Eleazar ben Aaron the priest, an oversight of keepers of a guard of the Holy Place.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.) Of the kindred of Caath come the families of the Amramites and Jesaarites and Hebronites and Ozielites. These are the families of the Caathites reckoned up by their names:

All of the male sex from one month and upward, eight thousand six hundred: they shall have the guard of the sanctuary,

And shall camp on the south side.

And their prince shall be Elisaphan the son of Oziel:

And they shall keep the ark, and the table and the candlestick, the altars, and the vessels of the sanctuary, wherewith they minister, and the veil, and all the furniture of this kind.

And the prince of the princes of the Levites, Eleazar, the son of Aaron the priest, shall be over them that watch for the guard of the sanctuary.

Aramaic ESV of Peshitta

Of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

According to the number of all the males, from a month old and upward, there were eight thousand six hundred, keeping the requirements of the sanctuary.

The families of the sons of Kohath shall encamp on the south side of the Tabernacle.

The prince of the fathers' house of the families of the Kohathites shall be Elizaphan the son of Uzziel.

Their duty shall be the ark, the table, the lamp stand, the altars, the vessels of the sanctuary with which they minister, and the screen, and all its service.

Eleazar the son of Aaron the priest shall be prince of the princes of the Levites, with the oversight of those who keep the requirements of the sanctuary.

Original Aramaic Psalms

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V. Alexander's Aramaic T.

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Plain English Aramaic Bible

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Lamsa's Peshitta (Syriac)

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Samaritan Pentateuch

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Updated Brenton (Greek)

To Kohath belonged one division, that of Amram, and another division, that of Izehar, and another division, that of Hebron, and another division, that of Uzziel: these are the divisions of Kohath, according to number.

Every male from a month old and upward, eight thousand and six hundred, keeping the charges of the holy things.

The families of the sons of Kohath shall encamp beside the tabernacle toward the south.

And the chief of the house of the families of the divisions of Kohath was Elizaphan the son of Uzziel.

And their charge was the ark, and the table, and the lampstand, and the altars, and all the vessels of the sanctuary wherewith they do holy service, and the veil, and all their works.

And the chief over the chief of the Levites was Eleazar the son of Aaron the priest, appointed to keep the charges of the holy things.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

From Kohath come the Amramites and the Izharites and the Hebronites and the Uzzielites; these are the families of the Kohathites.

Those who were numbered of them, the males from one month old and over, were eight thousand, six hundred, who were responsible for the care of the holy place.

The tents of the Kohathites are to be placed on the south side of the House.

Their chief is Elizaphan, the son of Uzziel.

In their care are the ark, and the table, and the lights, and the altars, and all the vessels used in the holy place, and the veil, and all they are used for.

Eleazar, the son of Aaron the priest, will be head over all the Levites and overseer of those responsible for the care of the holy place.

Easy English

Easy-to-Read Version–2008

The families of Amram, Izhar, Hebron, and Uzziel belonged to the family of Kohath. They were the Kohathite family groups. In this family group there were 8300 men and boys a month old or over. The Kohathites were given the job of taking care of the things in the Holy Place. The Kohathite family groups were given the area to the south of the Holy Tent. This was the area where they camped. The leader of the Kohathite family groups was Elizaphan son of Uzziel. Their job was to take care of the Holy Box, the table, the lampstand, the altars, and the dishes of the Holy Place. They also cared for the curtain and all the things that were used with the curtain. The leader over the leaders of the Levites was Eleazar son of Aaron the priest. Eleazar was in charge of everyone who took care of the holy things.

God's Word™

To Kohath belonged the families descended from Amram, Izhar, Hebron, and Uzziel. These were the families descended from Kohath. The number of all the males at least one month old was 8,600. They were in charge of the holy place. The families descended from Kohath put up their tents on the south side of the tent of meeting. The leader of the Kohathite families and households was Elizaphan, son of Uzziel. They were in charge of the ark, the table, the lamp stand, the altars, the utensils used in the holy place, and the screen. They took care of all these things. The chief leader of the Levites was Eleazar, son of the priest Aaron. It was Eleazar's duty to supervise those who were in charge of the holy place.

Good News Bible (TEV)

The clan of Kohath was composed of the families of Amram, Izhar, Hebron, and Uzziel. The total number of males one month old or older that were enrolled was 8,600. This clan was to camp on the south side of the Tent, with Elizaphan son of Uzziel as chief of the clan. They were responsible for the Covenant Box, the table, the lampstand, the altars, the utensils the priests use in the Holy Place, and the curtain at the entrance to the Most Holy Place. They were responsible for all the service connected with these items. The chief of the Levites was Eleazar son of Aaron the priest. He was in charge of those who carried out the duties in the Holy Place.

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

The four Kohath clans were the Amramites, Izharites, Hebronites, and the Uzzielites, and they had eight thousand six hundred men and boys at least one month old. The Kohathites were to camp on the south side of the sacred tent, under the leadership of Elizaphan son of Uzziel. Their duties at the tent included taking care of the sacred chest, the table for the sacred bread, the lampstand, the altars, the objects used for worship, and the curtain in front of the most holy place. The Kohathites were responsible for setting these things up and taking them down. Eleazar son of Aaron was the head of the Levite leaders, and he made sure that the work at the sacred tent was done.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation .
 The Passion Translation .
 Unfolding Bible Simplified

The clans that were descended from Kohath were those descended from his sons Amram, Izhar, Hebron, and Uzziel. In those four clans there were 8,600 males who were at least one month old. The work of the men of the clans was to take care of the things that are inside the sacred tent. They set up their tents on the south side of the sacred tent. The leader of those four clans was Elizaphan son of Uzziel. The work of the men of those clans was to take care of the sacred chest, the table on which the priest put the sacred bread, the lampstand, the altars, all the items that the priest used in the sacred tent, and the curtain that is inside the tent. Their work was also to take care of the things inside the tent. Aaron's son Eleazar was the leader of all the male descendants of Levi. He supervised all the work that was done at the sacred tent.

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

From Kohath came the clans of the Amramites, the Izharites, the Hebronites, and the Uzzielites; these were the clans of the Kohathites. The number of all the males a month old or more was 8,600. They were responsible for the duties of the sanctuary. The clans of the Kohathites were to camp on the south side of the tabernacle, and the leader of the families of the Kohathites was Elizaphan son of Uzziel. Their duties were the ark, the table, the lampstand, the altars, the articles of the sanctuary used with them, and the curtain—all the service for these items. The chief of the leaders of the Levites was Eleazar son of Aaron the priest; he oversaw those responsible for the duties of the sanctuary.

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

And of Kohath, the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites; these are the families of the Kohathite.

In number, all the males, sons of a new moon and upward, were eight thousand, six hundred, hedging about the guard duty of the sanctuary.

The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

And the prince of the house of the father of the families of the Kohathites, Elizaphan the son of Uzziel.

And their guard duty: the ark, and the table, and the lampstand, and the altars, and the implements of the sanctuary with which they work, and the curtain, and all its work.

And Eleazar, the son of Aaron, the priest shall be prince over the princes of the Levites, and the visitation of them who hedge about the guard duty of the sanctuary.

International Standard V .
 H. C. Leupold .

Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) From Kohath are descended the Am ramite, the Izharite, the Hebronite and the Uzzielite clans; these are the Kohathite clans. Their full number, counting the males of one month and over, came to 8,300. They were in charge of the sanctuary. The Kohathite clans camped on the south side of the Holy Tent. The leader of the Kohathite clans was Elizaphan son of Uzziel. They were in charge of the ark, the table, the lampstand, the altars, the sacred vessels used in the liturgy, and the screen. 25:10-40; 27:1-8

The chief of the Levite leaders was Eleazar, son of Aaron the priest. He was the head of all those who were in charge of the sanctuary.

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .

And from Qehath came the clan of the Amramites, and the clan of the Yitsharites, and the clan of the Hebronites, and the clan of the Uzzi'elites. These were the clans of the Qehathites. In number, all the males, from a new moon^a old and above, were eight thousand six hundred, guarding the duty of the set-apart place. The clans of the children of Qehath were to camp on the south side of the Dwelling Place. And the leader of the fathers' house of the clans of the Qehathites was Eliisaphan, son of Uzzi'el. And their duty was the ark, and the table, and the lampstand, and the slaughter-places, and the utensils of the set-apart place used in the service, and the covering, and all its service. And El'azar, son of Aharon the priest, was to be chief over the leaders of the Lewites, with oversight of those who guard the duty of the set-apart place.

^aOr a month.

Tree of Life Version .

Weird English, ©1871 English, Anachronistic English Translations:

Alpha & Omega Bible TO CAATH BELONGED ONE DIVISION, THAT OF AMRAM, AND ANOTHER DIVISION, THAT OF ISSAAR, AND ANOTHER DIVISION, THAT OF CHEBRON, AND ANOTHER DIVISION, THAT OF OZIEL: THESE ARE THE DIVISIONS OF CAATH, ACCORDING TO NUMBER.
 EVERY MALE FROM A MONTH OLD AND UPWARD, EIGHT THOUSAND AND SIX HUNDRED, KEEPING THE CHARGES OF THE HOLY THINGS.
 THE FAMILIES OF THE SONS OF CAATH, SHALL ENCAMP BESIDE THE TABERNACLE TOWARD THE SOUTH.

AND THE CHIEF OF THE HOUSE OF THE FAMILIES OF THE DIVISIONS OF CAATH, WAS ELISAPHAN THE SON OF OZIEL.

AND THEIR CHARGE WAS THE ARK, AND THE TABLE, AND THE LAMPSTAND, AND THE ALTARS, AND ALL THE VESSELS OF THE SANCTUARY WHEREWITH THEY DO HOLY SERVICE, AND THE VEIL, AND ALL THEIR WORKS.

AND THE CHIEF OVER THE CHIEF OF THE LEVITES, WAS ELEAZAR THE SON OF AARON THE PRIEST, APPOINTED TO KEEP THE CHARGES OF THE HOLY THINGS.

Awful Scroll Bible

Of Kohath is the family of the Amramites, the family of the Izeharites, the family of the Hebronites, and the family of the Uzzi-elites, even are these the families of the Kohathite.

The number of the males from a moon month old son and upward, are eight thousand, and six hundred, of they keeping the functions of that set apart.

The families of the sons of Kohath, were to encamp on the side of the dwelling place southward.

The lifted up one, of the house of the father of the families of the Kohathites, is Elizaphan, the son of Uzzi-eternal life.

Their function is the ark, table, lampstand, altars, and the implements of that set apart, which they were to minister with, also the screen, are theirs to service.

Eleazar, the son of Aaron, the priest, is the lifted up one over the lifted up ones of the Levites, and is assigned over those keeping the functions of that set apart.

Concordant Literal Version

Belonging to Kohath were the Amramite family, the Izharite family, the Hebronite family and the Uzzielite family. These were those of the Kohathite families. According to the number of every male from a month old and upward, there were eight thousand six hundred keeping charge of the holy place. The families of the sons of Kohath encamped at the flank of the tabernacle, southward. And the prince of their fathers' house for the Kohathite families was Elizaphan son of Uzziel. And their charge was the coffer and the table and the lampstand and the altars and the furnishings of the holy place with which they shall minister and the portiere and all its service. And the prince of the Levite princes was Eleazar son of Aaron the priest, with the supervision of those keeping charge of the holy place.

exeGesés companion Bible

And of Qehath;

the family of the Am Ramiy

and the family of the Yishariy

and the family of the Hebroni

and the family of the Uzzi Eliy:

these are the families of the Qehathiy.

In the number of all the males,

sons of a month and upward,

eight thousand and six hundred,

to guard the guard of the holies.

The families of the sons of Qehath

encamp on the flank of the tabernacle southward.

And the hierarch of the house

of the father of the families of the Qehathiy:

El Saphan the son of Uzzi El.

And their guard is the ark and the table

and the menorah and the sacrifice altars

and the instruments of the holies

wherewith they minister;

and the covering and all the service thereof.

And El Azar the son of Aharon the priest,

is hierarch over the hierarchy of the Leviym

Orthodox Jewish Bible	<p>and has the oversight of them who guard the guard of the holies.</p> <p>And to Kehat belonged the mishpakhat of the Amrami, and the mishpakhat of the Yitzhari, and the mishpakhat of the Chevroni, and the mishpakhat of the Uzzieli: these are the mishpekhhot of the Kehati.</p> <p>In the number of all the zachar, from a month old and upward, were eight thousand and six hundred, shomrei mishmeret haKodesh.</p> <p>The mishpekhhot of the Bnei Kehat shall encamp on the southward side of the Mishkan.</p> <p>And the Nasi bais av of the mishpekhhot of the Kehati shall be Elitzaphan ben Uzziel. And their guard duty shall be: the Aron and the Shulchan, and the Menorah, and the Mizbechot, and the vessels of HaKodesh (the Holy Place) wherewith they minister, and the curtain, and all the avodah thereof.</p> <p>And Eleazar ben Aharon HaKohen shall be Nasi over the Nasi'ei HaLevi'im, and have the oversight of them that do guard duty over HaKodesh (the Holy Place).</p>
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

The Amplified Bible	.
The Expanded Bible	.
International Standard V	<p><i>The Descendants of Kohath and Their Duties</i></p> <p>The families of Amram, Izhar, Hebron, and Uzziel were descendants of Kohath. As families of the descendants of Kohath, all the males a month old and above numbered 8,600. [So MT; LXX reads 8,300] They were tasked to the care of the sanctuary. The descendants of Kohath encamped beside the tent toward the south. The leader of the tribe and family of Kohath was Uzziel's son Elizaphan. Their duties pertained to the ark, the table, the lamp stand, the altars, the utensils of the sanctuary with which they ministered, and all the curtains in use. The chief of all the leaders of the descendants of Levi was Aaron the priest's son Eleazar. He was assigned to oversee those who were in charge of the services of the sanctuary.</p>
Kretzmann's Commentary Lexham English Bible	<p>To Kohath belonged [Literally "For Kohath was"] the clan of Amramites, [Hebrew "Amramite"] the clan of the Izharites, [Hebrew "Izharite"] the clan of the Hebronites, [Hebrew "Hebronite"] and the clan of the Uzzielites; [Hebrew "Uzzielite"] these were the clans of the Kohathites. [Hebrew "Kohathite"] According to the number of every male from one month [Literally "the son of a month"] and above there were eight thousand six hundred keeping the responsibility of the sanctuary. The clan of the descendants of Kohath will encamp on the side of the tabernacle to the south. The leader of his family [Literally "the house of his father"] according to the clans of the Kohathites [Hebrew "Kohathite"] is Elizaphan the son of Uzziel. Their responsibility was the ark, the table, the lampstand, the altar, and the vessels of the sanctuary, with which they ministered, and the curtain, and all of its use. The chief of the leaders [Literally "the leader of leaders"] of the Levites [Hebrew "Levite"] was Eleazar son of Aaron the priest who had oversight of those keeping the responsibility of the sanctuary.</p>
Syndein/Thieme The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<i>Kehoth and Merari</i>

For Kehoth, there was the Amramite family, the Yitzharite family, the Hebronite family, and the Uzzielite family. All these were the Kehothite families.

The count of every male over one month old was 8600.

They were in charge of the sacred articles.

The family of Kehoth's descendants shall camp to the south side of the Tabernacle.

Paternal leader of the Kehothite family is Eltzafan son of Uzziel.

Their charge shall be the ark, the table, the menorah, the [two] altars, the sacred utensils for [all] these, the [partition] drape, and all the work involving these [items].

The one in charge of the Levites' leaders shall be Eleazar, son of Aaron the priest. He shall be in charge of safeguarding the trust of the sacred articles.

Uzzielite

Literally, Azzielite or Ozzielite.

sacred articles

See Numbers 3:32.

Eltzafan...

See Exodus 6:22.

partition drape

The cloth partition before the Holy of Holies (Rashi).

sacred articles

(Septuagint). Or, 'sanctuary'.

NET Bible®

New American Bible (2011)

New Catholic Bible

Rotherham's *Emphasized B.*

And <to Kohath> belonged the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites,—||these|| are they—the families of the Kohathites. In <the counting of every male, from one month old and upwards> there were eight thousand, and six hundred, to keep^b the charge of the sanctuary. The ||families of the sons of Kohath|| were to encamp,—on the side of the habitation, |southward|. And ||the prince of the ancestral house of the families of the Kohathites|| was Elisaphan, son of Uzziel. And ||their charge|| was—the ark, and the table, and the lampstand and the altars, and the utensils of the sanctuary wherewith they were to minister,—and the screen, as to all the laborious work thereof. And ||the prince of the princes of the Levites|| was Eleazar, son of Aaron the priest,—to have the oversight of them that were to keep the charge of the sanctuary.

^b MI.: "keepers of."

Literal, almost word-for-word, renderings:

A Faithful Version

C. Thomson Updated OT

Charles Thomson OT

To the Kaathites belonged the community of the Amramites, and the community of the Issaarites, and the community of the Chebronites, and the community of the Ozielites. These are the communities of the Kaathites according to the numeration; every male, from a month old and upwards, amounted to eight thousand six hundred. These communities of the Kaathites, having the charge of the holy things, are to encamp on the south side of the tabernacle; and the chief of the head family of the communities of the Kaathites was Elisaphan, son of Oziel; and their charge was the ark, and the table, and the candlestick, and the altars, and the utensils of the sanctuary which were used in the priest's office; and the veil, and all the works thereof. And the chief over the chiefs of the Levites, was Eleazar, the son of Aaron, set over them to superintend the watches of the holy things.

Context Group Version

And of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families

of the Kohathite. According to the number of all the males, from a month old and upward, there were eight thousand and three hundred, keeping the charge of the special place. The families of the sons of Kohath shall encamp on the side of the tabernacle southward. And the prince of the fathers' house of the families of the Kohathites shall be Elizaphan the son of Uzziel. And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the special place with which they minister, and the screen and its service. And Eleazar the son of Aaron the priest shall be prince of the princes of the Levites, [and have] the oversight of those that keep the charge of the special place.

English Standard Version

To Kohath belonged the clan of the Amramites and the clan of the Izharites and the clan of the Hebronites and the clan of the Uzzielites; these are the clans of the Kohathites. According to the number of all the males, from a month old and upward, there were 8,600, keeping guard over the sanctuary. The clans of the sons of Kohath were to camp on the south side of the tabernacle, with Elizaphan the son of Uzziel as chief of the fathers' house of the clans of the Kohathites. And their guard duty involved the ark, the table, the lampstand, the altars, the vessels of the sanctuary with which the priests minister, and the screen; all the service connected with these. And Eleazar the son of Aaron the priest was to be chief over the chiefs of the Levites, and to have oversight of those who kept guard over the sanctuary.

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

And of Kohath was the Amramite family and the Izharite family and the Hebronite family and the Uzzielite family. These are the Kohathite families. According to the number of all the males, from a month old and upward, eight thousand and six hundred were keeping the charge of the sanctuary. The families of the sons of Kohath will encamp on the side of the tabernacle southward. And the ruler of the fathers' house of the Kohathite families will be Elizaphan the son of Uzziel. And their charge will be the ark and the table and the lamp-stand and the altars and the vessels of the sanctuary with which they minister and the screen and all the service of it. And Eleazar the son of Aaron the priest will be ruler of the rulers of the Levites, with the oversight of those who keep the charge of the sanctuary.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

...and to Qehat, the clan of Amram, and the clan of Yits'har, and the clan of Hhevron, and the clan of Uziy'eyl, these are they, the clans of Qehat. By number, every male, from a son of a new moon and upward, eight thousand and six hundred safeguarding the special charge. The clans of the sons of Qehat, they will camp by the midsection of the dwelling, unto the south, and the captain of the house of the father belonging to the clans of Qehat is Elitsaphan the son of Uziy'eyl, and their charge is the box and the table and the lampstand and the altars, and the special utensils that they will minister with, and the screen and his service, and the captain of the captains of the Lewi is Elazar the son of Aharon the administrator, oversight of the safeguarding of the special charge.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible . requirements

Young's Literal Translation .

Young's Updated LT .

The gist of this passage:
27-32

Numbers 3:27			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Q ^e hâth (קְהָת) [pronounced <i>k^{eh}-HAWTH</i>]	<i>to ally onself, allied; assembly; transliterated Kehath, Kohath, Qehath</i>	masculine singular proper noun	Strong's #6955 BDB #875
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine singular construct	Strong's #4940 BDB #1046
‘Amrâmîy (אֲמֵרָמִי) [pronounced <i>‘gam-raw-MEE</i>]	<i>high people, exalted people; transliterated Amramite, Amramites</i>	masculine singular Gentilic adjective with the definite article	Strong's #6020 BDB #771
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine singular construct	Strong's #4940 BDB #1046
Yitshâriy (יִזְחָרִי) [pronounced <i>yits-haw-REE</i>]	<i>shining oil; transliterated Izharite, Izharites</i>	masculine singular gentilic adjective with the definite article	Strong's #3325 BDB #844
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine singular construct	Strong's #4940 BDB #1046
Cheb ^e rôthîy (חֶבְרֹנִי) [pronounced <i>kheb-ro-NEE</i>]	<i>association, league, joined, fellowship, communion; transliterated Hebronite, Chebronite</i>	masculine singular gentilic adjective with the definite article	Strong's #2276 BDB #289
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine singular construct	Strong's #4940 BDB #1046
‘Ozzîy’êlîy (אֲזִיזֵי־אֱלֹהִים) [pronounced <i>‘goz-zee-ay-LEE</i>]	<i>my strength is El, strength of God; transliterated Uzzielite, Uzzielites</i>	masculine singular gentilic adjective with the definite article	Strong's #5817 BDB #739

Numbers 3:27			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êlleh (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
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
mish ^e pâchâh (משפחה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural construct	Strong's #4940 BDB #1046
Qôhâthîy (קֹהַתִּי) [pronounced ko-haw-THEE]	<i>to ally onself, allied; assembly; transliterated Kehathite, Kohathite, Kohathites, Qehathite</i>	masculine singular gentilic adjective with the definite article	Strong's #6956 BDB #875

Translation: To Kohath [is] the branch of the Amramite and the branch of the Izharite and the branch of the Hebronite and the branch of the Uzzielite. These [are] them, the branches of the Kohathite [clan].

About halfway through this chapter, I have decided to make this distinction: the twelve sons of Jacob will make up the thirteen *tribes* of Israel (remember the Joseph has a double-tribe). Their sons will make up the various *clans* of Israel, and their sons will make up the various *branches* in Israel. So, the Kohathite make up one of the clans of Levi; and the four sons of Kohath make up the four branches of this clan.

Numbers 3:27 To Kohath [is] the branch of the Amramite and the branch of the Izharite and the branch of the Hebronite and the branch of the Uzzielite. These [are] them, the branches of the Kohathite [clan]. (Kukis mostly literal translation)

Exodus 6:18.

Numbers 3:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִסְפָּר) [pronounced mis ^e -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271

Numbers 3:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</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
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun	Strong's #2320 BDB #294
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma'êlâh (מַעְלָה) [pronounced <i>mawg^e-LAW</i>]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
sh ^e mônâh (שְׁמוֹנָה) [pronounced <i>sh^emoh-NAW</i>]	<i>eight</i>	feminine singular numeral	Strong's #8083 BDB #1032
'âlâpîhîym (אַלְפַיִם) pronounced <i>uh-law-FEEM</i>	<i>thousands, families; [military] units, divisions</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i>]	<i>six</i>	masculine form of numeral	Strong's #8337 BDB #995
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural; numeral	Strong's #3967 BDB #547
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>keepers, those who guard, watchers, spies; the ones watching [guarding]; preservers</i>	masculine plural, Qal active participle; construct form	Strong's #8104 BDB #1036
mish ^e mereth (מִשְׁמֶרֶת) [pronounced <i>mish^e-MEH-reth</i>]	<i>custody, guard, the act of guarding, watch, being a watchman; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

With the definite article, this means, *the holy place, the sacred place, the sanctuary.*

Translation: In counting every male a month old or more, [there were] eight thousand, six hundred of those keeping the charge of the Holy Place.

Regarding the Kohathites, there are 8600 males, age more month and older.

Numbers 3:28 In counting every male a month old or more, [there were] eight thousand, six hundred of those keeping the charge of the Holy Place. (Kukis mostly literal translation)

With the lack of verbs, this reads more like a list than prose. Moses in this verse records the census result and their general function with respect to the tabernacle. The Septuagint reads 8300 here and 8300 is the proper amount needed so that the total would be 22,000. This is one of the very few places where the minority of manuscripts support a number which is incorrect. Likely this was a copiest error.

Numbers 3:29			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural construct	Strong's #4940 BDB #1046
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
Q ^e hâth (קֹהַת) [pronounced <i>k^{eh}-HAWTH</i>]	<i>to ally oneself, allied; assembly; transliterated Kehath, Kohath, Qehath</i>	masculine singular proper noun	Strong's #6955 BDB #875
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
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
yârek ^e (יָרֵךְ) [pronounced <i>yaw-REK^e</i>]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine singular construct	Strong's #3409 BDB #437
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
têymân (תֵּימָן) [pronounced <i>tay-MAWN</i>]; also spelled without the yohd (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

Translation: The branches of the sons of Kohath will bivouac on the southward side of the Dwelling Place.

These four branches of Kohath will camp on the southward side of the Dwelling Place.

Numbers 3:29 The branches of the sons of Kohath will bivouac on the southward side of the Dwelling Place. (Kukis mostly literal translation)

Notice that even for these families, they are organized by God.

Numbers 3:30			
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
nâsîy' (נָשִׂיא) [pronounced <i>naw-SEE</i>]	<i>one lifted up, leader, chief, prince</i>	masculine singular construct	Strong's #5387 BDB #672
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
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun	Strong's #1 BDB #3
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mish ^e pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural construct	Strong's #4940 BDB #1046
Qôhâthîy (קְהַתִּי) [pronounced <i>ko-haw-THEE</i>]	<i>to ally onself, allied; assembly; transliterated Kehathite, Kohathite, Kohathites, Qehathite</i>	masculine singular gentilic adjective with the definite article	Strong's #6956 BDB #875
'Ēlîytsâphân (אֱלִיָּצָפָן) [pronounced <i>ehl-ee-tsaw-FAWN</i>]	<i>God has protected; God of treasure; transliterated Elizaphan, Elzaphan</i>	masculine singular proper noun	Strong's #469 BDB #45
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'Ûzzîy'êl (עֲזִיָּאֵל) [pronounced <i>gooz-zee-ALE</i>]	<i>my strength is El, strength of God; transliterated Uzziel</i>	masculine singular proper noun	Strong's #5816 BDB #739

Translation: The leader of the house of the father of the branches of the Kohathite [is] Elizaphan ben Uzziel.

Elizaphan means *God of treasure* (or, possibly, *God has protected*) and Uzziel means *strength of God* (recall that *El* means God).

Numbers 3:30 The leader of the house of the father of the branches of the Kohathite [is] Elizaphan ben Uzziel. (Kukis mostly literal translation)

Elizaphan (son of Uzziel) will be the leader of the Kohathites.

Numbers 3:31

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
mish ^e mereth (מִשְׁמֶרֶת) [pronounced <i>mish^e-MEH-reth</i>]	<i>custody, guard, the act of guarding, watch, being a watchman; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #4931 BDB #1038
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
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
shul ^e chân (שֻׁלְחָן) [pronounced <i>shool^e-KHAWN</i>]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020
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
m ^e nôwrâh/m ^e nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced <i>m^e-noh-RAW</i>]	<i>lampstand, candlestick; transliterated menorah</i>	feminine plural noun with the definite article	Strong's #4501 BDB #633
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
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine plural noun with the definite article	Strong's #4196 BDB #258
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
kêlîym (כֵּלִים) [pronounced <i>kay-LEEM</i>]	<i>hand-made or manufactured goods, artifacts, articles, utensils, vessels, weapons, armor, furniture, receptacles; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871
With the definite article, this means, <i>the holy place, the sacred place, the sanctuary.</i>			
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Numbers 3:31			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâraṯh (תַּרְשָׁה) [pronounced shaw- RAHTH]	<i>to serve, to minister; to attend</i>	3 rd person masculine plural, Piel imperfect	Strong's #8334 BDB #1058
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; with the 3 rd person masculine plural suffix	No Strong's # BDB #88
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mâṣâk ^e (מָסַךְ) [pronounced maw- SAWK ^E]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular noun with the definite article	Strong's #4539 BDB #697
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿăbôdâh (עֲבֹדָה) [pronounced ău ^b -vo- DAWH]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5656 & #5647 BDB #715

Translation: Their [particular] responsibility [is] the Ark, the table, the lampstand, the altars and [all] the manufactured goods of the Holy Place, which they attend to among them; and [they also are responsible for] the covering and all of its functions.

The Kohathites will have the responsibility for all of the furniture which is inside of the Tabernacle. Also, there are various functions which take place in the Holy Place (most of these functions are unseen by the general public). The Kohathites will make certain that everything is taken care of in order for these functions to take place.

Numbers 3:31 Their [particular] responsibility [is] the Ark, the table, the lampstand, the altars and [all] the manufactured goods of the Holy Place, which they attend to among them; and [they also are responsible for] the covering and all of its functions. (Kukis mostly literal translation)

The general statement was in v. 28 and the more specific duties, or responsibilities, are listed here. They are responsible for the articles of furniture within the tabernacle.

Numbers 3:32			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nâsîy' (נָשִׂיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular construct	Strong's #5387 BDB #672

Numbers 3:32			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâsîy' (נָשִׂי') [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine plural construct	Strong's #5387 BDB #672
Lêvîy (לְוִי) [pronounced lay-VEE]	<i>joined to, attached; garland, crown; and is transliterated Levite</i>	gentilic adjective with the definite article	Strong's #3881 BDB #532
'El ^e âzâr (אֵלְעָזָר) [pronounced el ^e -gaw- ZAWR]	<i>God has helped; and is transliterated Eleazar</i>	masculine proper noun	Strong's #499 BDB #46
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'Ahârôn (אֲהָרֹן) [pronounced ah-huh- ROHN]	<i>transliterated Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
p ^e quddâh (פְּקֻדָּה) [pronounced peh-kood- DAWH]	<i>case, providence, visitation, office, oversight; charge, something entrusted to someone, commission, trust, responsibility</i>	feminine singular substantive; construct form	Strong's #6486 BDB #824
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>keepers, those who guard, watchers, spies; the ones watching [guarding]; preservers</i>	masculine plural, Qal active participle; construct form	Strong's #8104 BDB #1036
mish ^e mereth (מִשְׁמֶרֶת) [pronounced mish ^e - MEH-reth]	<i>custody, guard, the act of guarding, watch, being a watchman; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

With the definite article, this means, *the holy place, the sacred place, the sanctuary*.

Translation: *And the prince of the leaders of the Levites [will be] Eleazar ben Aaron, the priest, [who will have] oversight of those keeping charge of the Holy Place.* (Kukis mostly literal translation)

A prince of princes (or, a chief of chiefs), where a noun in the Hebrew is repeated in the genitive plural, is an expression of a very emphatic superlative. There is no superlative in the Hebrew, so it is often expressed using a figure of speech like this, known technically as a polyptoton [pronounced *po-LYP-to-ton*].

The Levites will not have four chiefs over them, but one, to whom the four chiefs will report. We have a God of order and authority. Aaron's son will assume that authority. At this point I do not know how old this son is, however, Aaron is approximately 85, so this son is probably between 40-60 years of age.

Numbers 3:32 And the prince of the leaders of the Levites [will be] Eleazar ben Aaron, the priest, [who will have] oversight of those keeping charge of the Holy Place. (Kukis mostly literal translation)

There will be one main person over all of the Levites, and that will be the high priest. At this point, we are in a transition point, where Aaron is retiring from this responsibility and his son Eleazar is taking over. There is no set period of time over which this takes place. It could be a few weeks and it could be a few years.

Numbers 3:27–32 To Kohath [is] the branch of the Amramite and the branch of the Izharite and the branch of the Hebronite and the branch of the Uzzielite. These [are] them, the branches of the Kohathite [clan]. In counting every male a month old or more, [there were] eight thousand, six hundred of those keeping the charge of the Holy Place. The branches of the sons of Kohath will bivouac on the southward side of the Dwelling Place. The leader of the house of the father of the branches of the Kohathite [is] Elizaphan ben Uzziel. Their [particular] responsibility [is] the Ark, the table, the lampstand, the altars and [all] the manufactured goods of the Holy Place, which they attend to among them; and [they also are responsible for] the covering and all of its functions. And the prince of the leaders of the Levites [will be] Eleazar ben Aaron, the priest, [who will have] oversight of those keeping charge of the Holy Place. (Kukis mostly literal translation)

Numbers 3:27–32 The Kohath clan has four branches: the Amramite, the Izharite, the Hebronite and the Uzzielite. All of the males of the Kohath clan number 8600. They will, as a group, handle the responsibility of the Holy Place. Now, the branches of the sons of Kohath will bivouac on the south side of the Dwelling Place. Elizaphan (the son of Uzziel) will be the leader of the Kohathite. They are responsible for the Ark, the table, the lampstand, the altars and all of the manufactured good inside of the Holy place. They will attend to these things just as other clans attend to their responsibilities. The Kohathite is also responsible for the covering of the Holy place and for all of the functions of the Holy Place. There will be an overall leader of all the Levites: Eleazar (the son of Aaron), the priest. He has oversight over all those who have responsibilities in the Holy Place. (Kukis paraphrase)

To Merari the branch of the Mahlite and the branch of the Mushite: these [are] them, the branches of Merari. And a visiting of them in a numbering of every male from a son of the new moon and higher, six thousands and two hundred. And a leader of a house of a father to branches of Merari Zuriel ben Abihail. Upon a side of the Dwelling Place, they will bivouac northward. And an oversight of a charge of sons of Merari [are] boards of the Dwelling Place and his bars and his pillars and his bases and all of his manufactured goods and every work of him; and pillars of the courtyard around and their bases and their pegs and their cords.

Numbers
3:33–37

To Merari [is] the branch of the Mahlites and the branch of the Mushites: there [are] them, the branches of Merari. They [are] being contacted [in order to] number every male from a month old and higher, six thousand two hundred. The leader of the house of the father for the branches of Merari [is] Zurel ben Abihail. They will bivouac northward along the side of the Dwelling Place. And the oversight of the responsibilities of the sons of Merari [are] the boards of the Dwelling Place, its bars, its pillars and its bases; and all of [pertinent] manufactured goods and all of its [pertinent] functions; as well as the courtyard pillars and their bases, their pegs and their cords.

The clan of Merari is divided into two branches: the Mahlites and the Mushites. A census was conducted for every male over the age of one month and they numbered 6200. The leader for both branches of Merari is Zuriel (the son of Abihail). They will bivouac along the north side of the Dwelling Place. The oversight of the sons of Merari extends to the boards of the Dwelling place, along with its bars, pillars and bases; and all the related manufactured goods and functions of these items. They are also responsible for the courtyard pillars along with their bases, pegs and cords.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	To Merari the branch of the Mahlite and the branch of the Mushite: these [are] them, the branches of Merari. And a visiting of them in a numbering of every male from a son of the new moon and higher, six thousands and two hundred. And a leader of a house of a father to branches of Merari Zuriel ben Abihail. Upon a side of the Dwelling Place, they will bivouac northward. And an oversight of a charge of sons of Merari [are] boards of the Dwelling Place and his bars and his pillars and his bases and all of his manufactured goods and every work of him; and pillars of the courtyard around and their bases and their pegs and their cords.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And of Merari are the families of the Moholites, and Musites, reckoned up by their names: All of the male kind from one month and upward, six thousand two hundred. Their prince Suriel the son of Abihaiel: their shall camp on the north side. Under their custody shall be the boards of the tabernacle, and the bars, and the pillars and their sockets, and all things that pertain to this kind of service: And the pillars of the court round about with their sockets, and the pins with their cords.
Aramaic ESV of Peshitta	Of Merari was the family of the Mahlites, and the family of the Mushites. These are the families of Merari. Those who were numbered of them, according to the number of all the males, from a month old and upward, were six thousand two hundred. The prince of the fathers' house of the families of Merari was Zuriel the son of Abihail. They shall encamp on the north side of the Tabernacle. The appointed duty of the sons of Merari shall be the Tabernacle's boards, its bars, its pillars, its sockets, all its instruments, all its service, the pillars of the court around it, their sockets, their pins, and their cords.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	To Merari belonged the family of Mahli, and the family of Mushi: these are the families of Merari. The mustering of them according to their number, every male from a month old and upwards, was six thousand and fifty. And the head of the house of the families of the division of Merari was Zuriel the son of Abihail. They shall encamp by the side of the tabernacle northwards. The oversight of the charge of the sons of Merari included the boards of the tabernacle, and its bars, its pillars, its sockets and all their furniture, and their works, and the pillars of the court round about, and their bases, their pins, and their cords.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English From Merari come the Mahlites and the Mushites; these are the families of Merari.

Those who were numbered of them, the males of a month old and over, were six thousand, two hundred.

The chief of the families of Merari was Zuriel, the son of Abihail: their tents are to be placed on the north side of the House.

And in their care are to be all the boards of the Tent, with their rods and pillars and bases, and all the instruments, and all they are used for,

And the pillars of the open space round it, with their bases and nails and cords.

Easy English

Easy-to-Read Version–2008

The family groups of Mahli and Mushi belonged to the Merari family. There were 6200 men and boys who were one month old or older in the Mahli family group. The leader of the Merari family group was Zuriel son of Abihail. This family group was given the area to the north of the Holy Tent. This is the area where they camped. The people from the Merari family were given the job of caring for the frames of the Holy Tent. They cared for all the braces, posts, bases, and everything that was used with the frames of the Holy Tent. They also cared for all the posts in the courtyard around the Holy Tent. This included all the bases, tent pegs, and ropes.

God's Word™

To Merari belonged the families descended from Mahli and Mushi. These were the families descended from Merari. The total number of all the males at least one month old was 6,200. The leader of the Merarite families and households was Zuriel, son of Abihail. They put up their tents on the north side of the tent of meeting. It was the duty of the Merarites to be in charge of the framework of the inner tent, the crossbars, posts, sockets, and all the equipment. They took care of all these things. They also took care of the posts for the surrounding courtyard, the bases, pegs, and ropes.

Good News Bible (TEV)

The clan of Merari was composed of the families of Mahli and Mushi. The total number of males one month old or older that were enrolled was 6,200. This clan was to camp on the north side of the Tent, with Zuriel son of Abihail as chief of the clan. They were assigned responsibility for the frames for the Tent, its bars, posts, bases, and all its fittings. They were responsible for all the service connected with these items. They were also responsible for the posts, bases, pegs, and ropes for the outer court.

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

The two Merari clans were the Mahlites and the Mushites, and they had six thousand two hundred men and boys at least one month old. The Merarites were to camp on the north side of the sacred tent, under the leadership of Zuriel son of Abihail. Their duties included taking care of the tent frames and the pieces that held the tent up: the bars, the posts, the stands, and its other equipment. They were also in charge of the posts that supported the courtyard, as well as their stands, tent pegs, and ropes. The Merari clans were responsible for setting these things up and taking them down.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified The clans that were descended from Merari were those descended from his sons Mahli and Mushi. In those two clans there were 6,200 males who were at least one month old. They were told to set up their tents on the north side of the sacred tent. The leader of those two clans was Zuriel son of Abihail. The work of the men of those two clans was to take care of the frames that held up the tent, the crossbars, the pillars, and the bases. They also did all the work that was connected with those items. Their work was also to take care of the posts that held up the curtains that formed the walls of the courtyard, and all the bases, tent pegs, and ropes that fastened those curtains.

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 From Merari came the clans of the Mahlites and Mushites; these were the Merarite clans. The number of all the males one month old or more was 6,200. The leader of the families of the Merarites was Zuriel son of Abihail; they were to camp on the north side of the tabernacle. The duties assigned to the sons of Merari were the tabernacle's frames, crossbars, posts, bases, all its equipment, and all the service of these items, as well as the posts of the surrounding courtyard with their bases, tent pegs, and ropes.

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

Of Merari, the family of the Mahlites, and the family of the Mushites; these are the families of Merari.

And those who were visited of them, by the number of all the males, sons of a new moon and upward were six thousand, two hundred.

And the prince of the house of the father of the families of Merari, Zuriel the son of Abigail, shall pitch on the side of the tabernacle northward.

And the visitation of the guard duty of the sons of Merari: the boards of the tabernacle, and its bars, and its pillars, and its sockets, and all its implements, and all its work,

And the columns around the court, and their sockets, and their pins, and their cords.

International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) From Merari are descended the Mah lite and the Mushite clans; these are the Merarite clans. Their full number, counting the males of one month and over, came

to 6,200. The leader of the Merarite clans was Zuriel, son of Abigail. They camped on the north side of the Holy Tent. The sons of Merari were in charge of the framework of the Holy Tent, with its cross bars, posts and bases, all its fittings, and also the posts around the court, with their bases, pegs and ropes.

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .

From Merari came the clan of the Maḥlites and the clan of the Mushites. These were the clans of Merari. And the number of their registered ones, all the males from a new moon^a old and above, were six thousand two hundred.

^aOr a month.

And the leader of the fathers' house of the clans of Merari was Tsuri'ēl, son of Abiḥayil. These were to camp on the north side of the Dwelling Place. And the appointed duty of the children of Merari was the boards of the Dwelling Place, and its bars, and its columns, and its sockets, and its utensils, and all its service, and the columns of the courtyard all around, with their sockets, and their pegs, and their cords.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible TO MERARI BELONGED THE FAMILY OF MOOLI, AND THE FAMILY OF MUSI: THESE ARE THE FAMILIES OF MERARI. THE MUSTERING OF THEM ACCORDING TO NUMBER, EVERY MALE FROM A MONTH OLD AND UPWARDS, WAS SIX THOUSAND AND FIFTY. AND THE HEAD OF THE HOUSE OF THE FAMILIES OF THE DIVISION OF MERARI, WAS SURIEL THE SON OF ABICHAIL: THEY SHALL ENCAMP BY THE SIDE OF THE TABERNACLE NORTHWARDS. THE OVERSIGHT OF THE CHARGE OF THE SONS OF MERARI INCLUDED THE CHAPTERS OF THE TABERNACLE, AND ITS BARS, AND ITS PILLARS, AND ITS SOCKETS, AND ALL THEIR FURNITURE, AND THEIR WORKS, AND THE PILLARS OF THE COURT ROUND ABOUT, AND THEIR BASES, AND THEIR PINS, AND THEIR CORDS.

Awful Scroll Bible Of Merari is the family of the Mahlites, and the family of the Mushites, even these are the families of Merari. Of those being reviewed, the number of males from the moon month old son and upward, they being reviewed are six thousand, and two hundred.

The lifted up one, of the house of their fathers of the families of Merari, is Zuriel, the son of Abi-hail. They were to encamp on the side of the dwelling place northward. The assignment of the function of the sons of Merari, are the boards of the dwelling place and its bars, its pillars, its sockets, and their implements, even are theirs to service, and the pillars of the court on around, and their sockets, pins, and cords.

Concordant Literal Version Belonging to Merari were the Mahlite family and the Mushite family. These two were those of the Merari families. Their mustered ones according to the number of every

male from a month old and upward were six thousand two hundred. And the prince of their fathers' house for the families of Merari was Zuriel son of Abihail. At the flank of the tabernacle they encamped, northward. And the supervision, the charge of the sons of Merari, was the hollow tapers of the tabernacle and its bars, its columns and its sockets, all its furnishings and all its service, also the columns of the court round about and their sockets, their pegs and their cords.

exeGesese companion Bible

Of Merari is the family of the Machliy and the family of the Mushiy: these are the families of Merari. And their mustered, according to the number of all the males, sons of a month and upward: six thousand and two hundred. And the hierarch of the house of the father of the families of Merari: Suri El the son of Abi Hail: these encamp on the flank of the tabernacle northward. And the oversight and guard of the sons of Merari are the boards of the tabernacle and the bars thereof and the pillars thereof and the sockets thereof and all the instruments thereof and all the service thereto; and the pillars of the court all around and their sockets and their stakes and their cords.

Orthodox Jewish Bible

To Merari belonged the mishpakhat of the Mahli, and the mishpakhat of the Mushi: these are the mishpekhoh of Merari. And those that were counted of them, according to the number of all the zachar, from a month old and upward, were six thousand and two hundred. And the Nasi bais av of the mishpekhoh of Merari was Tzuriel ben Avichayil; these shall encamp on the side of the Mishkan northward. And under the guard duty charge of the Bnei Merari shall be: the frames of the Mishkan, and the crossbars thereof, and the pillars thereof, and the bases thereof, and all the vessels thereof, and all that serveth thereto, And the pillars of the khatzer round about, and their bases, and their pegs, and their cords.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

The Descendants of Merari and Their Duties

The families of Mahli and Mushi were descendants of Merari. As families of Merari, all the males a month old and above numbered 6,200. The leader of the tribe and family of Merari was Abihail's son Zuriel. The descendants of Merari encamped beside the tent toward the north. The duties of the caretakers from the descendants of Merari included the boards of the tent, its bars, crossbars, sockets, all its utensils for their services, the pillars around the courtyard, their sockets, pegs, and tent cords.

Kretzmann's Commentary

Lexham English Bible

To Merari belonged [Literally "for Merari was "] the clan of Mahlites [Hebrew "Mahlite"] and the clan of the Mushites: [Hebrew "Mushite"] these are the clans of Merari. The ones counted [Literally "the ones counted of them," or "the ones mustered of them"] according to the

number of every male from one month [Literally “the son of a month”] and above were six thousand two hundred. The leader of the family [Literally “the house of his father”] according to the clans of Merari is Zuriel son of Abihail; they will encamp of the side of the tabernacle to the north. The responsibility of the sons of Merari was the supervision of the frames of the tabernacle, its bars, pillars, bases, and all its vessels and all its service, and the pillars around the courtyard, and their bases, pegs, and cords.

Syndein/Thieme .
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
The Geneva Bible .
Kaplan Translation

For Merari, there was the Machli family and the Mushi family. These were the families of Merari. Their tally, numbering every male over one month old, was 6200. Paternal leader of the families of Merari was Tzuriel son of Avichail. They shall camp to the north side of the Tabernacle. The appointed task of the descendants of Merari shall include the beams, crossbars, pillars and bases of the Tabernacle, all its utensils, and the associated work, as well as the pillars, bases, stakes and ropes of the surrounding enclosure.

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

<To Merari> belonged the family of the Mahlites, and the family of the Mushites,— ||these|| are they—the families of Merari. And <they who were numbered of them, in the counting of every male, from one month old and upwards> were six thousand and two hundred. And ||the prince of the ancestral house of the families of Merari|| was Zuriel, son of Abigail,— <on the side of the habitation> were they to encamp [northward]. And ||the oversight of the charge of the sons of Merari|| was—the boards of the habitation, and the bars thereof, and the pillars thereof and the sockets thereof,—and all the furniture thereof, as to all the laborious work thereof; also the pillars of the court round about, and their sockets,—and their pins, and their cords.

^cHere again the whole assembly are regarded as primarily responsible: cp. verses 8 and 41.

^dMarked as spurious in an ancient list of spurious words (“the Siphri”). In some MS., in Sam. and Syr., there is no space for them—G.n. and G. Intro. 320–329.

Literal, almost word-for-word, renderings:

A Faithful Version .
C. Thomson Updated OT .
Charles Thomson OT

To the Merarites belonged the community of Mooli, and the community of Mousi. These are the communities of the Merarites. The muster of them, comprehending every male from one month old and upwards, was six thousand two hundred. And the chief of the head family of the community of the Merarites, was Suriel, the son of Abichail. They are to encamp on the north side of the tabernacle; and the review of the watch of the Merarites, had the charge of the tabernacle, and the bars thereof, and the pillars thereof, and the bases thereof, with all their appurtenances and works, and the pillars of the court round about, with their stakes and their cords. Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari. And those that were numbered of them, according to the

Context Group Version

number of all the males, from a month old and upward, were six thousand and two hundred. And the prince of the fathers' house of the families of Merari was Zuriel the son of Abihail: they shall encamp on the side of the tabernacle northward. And the appointed charge of the sons of Merari shall be the boards of the tabernacle, and the bars of it, and the pillars, and the sockets, and all the instruments, and its [the tabernacle's] service, and the pillars of the court round about, and their sockets, and their pins, and their cords.

English Standard Version

To Merari belonged the clan of the Mahlites and the clan of the Mushites: these are the clans of Merari. Their listing according to the number of all the males from a month old and upward was 6,200. And the chief of the fathers' house of the clans of Merari was Zuriel the son of Abihail. They were to camp on the north side of the tabernacle. And the appointed guard duty of the sons of Merari involved the frames of the tabernacle, the bars, the pillars, the bases, and all their accessories; all the service connected with these; also the pillars around the court, with their bases and pegs and cords.

Green's Literal Translation

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Legacy Standard Bible

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Literal Standard Version

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Modern English Version

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Modern Literal Version 2020

Of Merari was the Mahlite family and the Mushite family. These are the families of Merari. And those who were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred. And the ruler of the fathers' house of the families of Merari was Zuriel the son of Abihail. They will encamp on the side of the tabernacle northward. And the appointed charge of the sons of Merari will be the boards of the tabernacle and the bars of it and the pillars of it and the sockets of it and all the instruments of it and all the service of it, and the pillars of the court all around and their sockets and their pegs and their cords.

New American Standard B.

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New European Version

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New King James Version

.

Niobi Study Bible

.

Owen's Translation

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Revised Mechanical Trans.

To Merari is the clan of the Mahh'liy and the clan of the Mushiy, these are they, the clans of Merari, and they are registered by number, every male from a son of a new moon and upward is six thousand and two hundred, and the captain of the house of the father belonging to the clans of Merari is Tsurieyl the son of Avihha'il, by the midsection of the dwelling they will camp, unto the north, and the oversight of the charge of the sons of Merari is the boards of the dwelling and his wood bars and his pillars and his footings and all his utensils and all his service, and the pillars of the courtyard all around and their footings and their tent pegs and their strings, and the ones camping to the face of the dwelling to the east, to the face of the appointed tent to the sunrise,...

Updated Bible Version 2.17

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A Voice in the Wilderness

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Webster's Bible Translation

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World English Bible

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Young's Literal Translation

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Young's Updated LT

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Sometimes, in both Numbers and Leviticus, I take a shortcut. I simply chose the same set of translations for this passage as I did for the previous passage.

The gist of this passage:

33-37

Numbers 3:33			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
M ^e rârîy (מֵרָרִי) [pronounced <i>mehr-aw-REE</i>]	<i>sorrowful, sad; bitter; transliterated Merari, Marari</i>	masculine singular proper noun	Strong's #4847 BDB #601
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 singular construct	Strong's #4940 BDB #1046
Mach ^e lîy (מַחֲלִי) [pronounced <i>makh-LEE</i>]	<i>sick; transliterated Mahlites, Machelites</i>	masculine singular gentilic adjective	Strong's #4250 BDB #563
w ^e (or v ^e) (וּ, or וּ) [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
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 singular construct	Strong's #4940 BDB #1046
mûwshîy (מוֹשִׁי) [pronounced <i>moo-SHEE</i>]	<i>sensitive, yielding; transliterated Mushi, Mushite</i>	masculine singular gentilic adjective, with the definite article	Strong's #4188 BDB #559
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
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 construct	Strong's #4940 BDB #1046
M ^e rârîy (מֵרָרִי) [pronounced <i>mehr-aw-REE</i>]	<i>sorrowful, sad; bitter; transliterated Merari, Marari</i>	masculine singular proper noun	Strong's #4847 BDB #601

Translation: To Merari [is] the branch of the Mahlites and the branch of the Mushites: there [are] them, the branches of Merari.

Exodus 6:19. We have the interesting figure of speech here: an epanadiplosis [pronounced *EP-an-a-di-PLO--sis*], which where we have the same word at the beginning and the end of a sentence. What is implied is a complete circle, which in this case draws attention to the completeness of the statement.

Numbers 3:33 To Merari [is] the branch of the Mahlites and the branch of the Mushites: there [are] them, the branches of Merari. (Kukis mostly literal translation)

There are two branches for the clan of Merari: the Mahlites and the Mushites.

Numbers 3:34			
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
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
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפָּה) [pronounced <i>mis^e-FAWR</i>]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkâr (זָכָר) [pronounced <i>zaw-KAWR</i>]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
min (מִן) [pronounced <i>mihn</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
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun	Strong's #2320 BDB #294
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מַעְלֵה) [pronounced <i>mawg^e-LAW</i>]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
shishshâh (שִׁשְׁשָׁה) [pronounced <i>shish-SHAW</i>]	<i>six</i>	feminine form of numeral	Strong's #8337 BDB #995
'âlâpîhîym (אַלְפַיִם) [pronounced <i>uh-law-FEEM</i>]	<i>thousands, families; [military] units, divisions</i>	masculine plural noun	Strong's #505 (and #504) BDB #48

Numbers 3:34

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or 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
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: They [are] being contacted [in order to] number every male from a month old and higher, six thousand two hundred.

The census of the males older than one month was 6200.

Numbers 3:34 They [are] being contacted [in order to] number every male from a month old and higher, six thousand two hundred. (Kukis mostly literal translation)

Note that the population of the Levites, even combined, is among the lowest of the the populations of the other tribes. The other tribes numbered the males who were twenty years and older; these are males who are a month old or older. The reason this numbering is done is that these men are not being numbered for war but for service to yahweh, which can begin at any age beyond the age of accountability (and training prior to that is a must, as we will see).

Numbers 3:35

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or 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
nâsîy' (אִישׁוֹן) [pronounced <i>naw-SEE</i>]	<i>one lifted up, leader, chief, prince</i>	masculine plural construct	Strong's #5387 BDB #672
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
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun	Strong's #1 BDB #3
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mish ^o pâchâh (מִשְׁפָּחָה) [pronounced <i>mish-paw- KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural construct	Strong's #4940 BDB #1046
M ^e rârîy (מֵרָרִי) [pronounced <i>mehr-aw- REE</i>]	<i>sorrowful, sad; bitter; transliterated Merari, Marari</i>	masculine singular proper noun	Strong's #4847 BDB #601

Numbers 3:35			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Tsûwrîy'êl (לְאִירֹצ) [pronounced tsoo-ree-ALE]	<i>rock of God, my rock is God; transliterated, Zuriel, Tsuriel</i>	masculine singular, proper noun	Strong's #6700 BDB #849
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'Ăbîyhayil, 'Ăbîychayil (לִיְהִיבָא, לִיחִיבָא) [pronounced ab-ee-HAH-yil, ab-ee-KHAH-yil]	<i>my father is might, father (that is, possessor) of might; transliterated, Abihail, Abichail</i>	masculine singular proper noun	Strong's #32 BDB #4
'al (עַל) [pronounced ǰah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
yârek ^e (רֵיךְ) [pronounced yaw-REK ^e]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine singular construct	Strong's #3409 BDB #437
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
chânah (חָנָה) [pronounced khaw-NAW]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333
tsâphôwn (צָפוֹן) [pronounced tsaw-FOHN]	<i>north, northern, northward; north wind</i>	feminine singular noun with the directional hê	Strong's #6828 BDB #860

With the directional hê, this means *northward*.

Translation: The leader of the house of the father for the branches of Merari [is] Zurel ben Abihail. They will bivouac northward along the side of the Dwelling Place.

These branches of Merari would camp out on the north side of the Dwelling Place.

Numbers 3:35 The leader of the house of the father for the branches of Merari [is] Zurel ben Abihail. They will bivouac northward along the side of the Dwelling Place. (Kukis mostly literal translation)

Zuriel means *rock of God* and Abihail means *father (or, possessor) of might*. Zuriel is mentioned only here in God's Word.

Numbers 3:36			
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
p ^e quddâh (פְּדוּקָה) [pronounced <i>peh-kood-DAWH</i>]	<i>case, providence, visitation, office, oversight; charge, something entrusted to someone, commission, trust, responsibility</i>	feminine singular substantive; construct form	Strong's #6486 BDB #824
mish ^e mereth (מִשְׁמֶרֶת) [pronounced <i>mish^e-MEH-reth</i>]	<i>custody, guard, the act of guarding, watch, being a watchman; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
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
M ^e rârîy (מֵרָרִי) [pronounced <i>mehr-aw-REE</i>]	<i>sorrowful, sad; bitter; transliterated Merari, Marari</i>	masculine singular proper noun	Strong's #4847 BDB #601
qeresh (שֵׁרֶשׁ) [pronounced <i>KEH-resh</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural construct	Strong's #7175 BDB #903
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
w ^e (or v ^e) (וּ, or 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
b ^e rîyach (בְּרִיחַ) [pronounced <i>b^eree-AHKH</i>]	<i>bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1280 BDB #138
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
‘ammûwd (אֲמוּד) [pronounced <i>‘ahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5982 BDB #765
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
‘eden (אֲדָמָה) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #134 BDB #10

Numbers 3:36			
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
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
kêlîym (כֵּלִים) [pronounced <i>kay-LEEM</i>]	<i>hand-made or manufactured goods, artifacts, articles, utensils, vessels, weapons, armor, furniture, receptacles; baggage, valuables</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3627 BDB #479
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿăbôdâh (עֲבֹדָה) [pronounced <i>ăv^o-vo-DAWH</i>]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5656 & #5647 BDB #715

Translation: And the oversight of the responsibilities of the sons of Merari [are] the boards of the Dwelling Place, its bars, its pillars and its bases; and all of [pertinent] manufactured goods and all of its [pertinent] functions;...

Their responsibilities are given in vv. 36–37. They were to take care of the boards, the pillars, the bars, the bases and all of the things which were made related to these things; and everything related to the function of these items.

They needed to make certain that these things continued to perform the function for which they were designed, and they were to help break down the Tabernacle and they were responsible for breaking down and transporting and reassembling these items in particular.

Numbers 3:36 And the oversight of the responsibilities of the sons of Merari [are] the boards of the Dwelling Place, its bars, its pillars and its bases; and all of [pertinent] manufactured goods and all of its [pertinent] functions;... (Kukis mostly literal translation)

So that we understand here, every tribe and every subdivision had a specific function, a specific part to play in God's plan. Today, we all have specific functions and a specific plan for our lives, found only by being filled with the Holy Spirit, remaining in fellowship and studying God's Word (and not on our own).

Numbers 3:37			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 3:37			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ammûwd (דומע) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural construct	Strong's #5982 BDB #765
châtsêr (חצר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine/feminine singular noun; with the definite article	Strong's #2691 & #2699 BDB #346
çâbîyb (בִּיב) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
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
‘eden (אֵדֵן) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #134 BDB #10
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
yâthêd (תִּיתֵי) [pronounced <i>yaw-THADE</i>]	<i>pin, stake, nail, peg; tent pin, tent stake; nail, pin (figuratively); pin (used in weaving)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #3489 BDB #450
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
mêythârîym (מִיתָרִים) [pronounced <i>may-thar-EEM</i>]	<i>cords [used to secure the tabernacle], strings [of bows]</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #4340 BDB #452

Translation: ...as well as the courtyard pillars and their bases, their pegs and their cords. (Kukis mostly literal translation)

There are pillars all around the courtyard, and they have bases, pegs and cords. The clan of Merari was to be responsible for those things as well.

Numbers 3:37 ...as well as the courtyard pillars and their bases, their pegs and their cords. (Kukis mostly literal translation)

Someday I will know—when I am in heaven—why those who set up the verses would stop midway in a sentence, midway in a thought, and then finish it in the next verse.

Numbers 3:33–37 To Merari [is] the branch of the Mahlites and the branch of the Mushites: there [are] them, the branches of Merari. They [are] being contacted [in order to] number every male from a month old and higher, six thousand two hundred. The leader of the house of the father for the branches of Merari [is] Zurel ben Abihail. They will bivouac northward along the side of the Dwelling Place. And the oversight of the responsibilities of the sons of Merari [are] the boards of the Dwelling Place, its bars, its pillars and its bases; and all of [pertinent]

manufactured goods and all of its [pertinent] functions; as well as the courtyard pillars and their bases, their pegs and their cords. (Kukis mostly literal translation)

There are times which I have wondered about the organization of the books of Exodus, Leviticus and Numbers; but everything is so interrelated that, how exactly would you do that? Would everything pertaining to the clan of Merari be found in the same place? Or would everything pertaining to the boards of the Tabernacle be found in the same place?

Numbers 3:33–37 The clan of Merari is divided into two branches: the Mahlites and the Mushites. A census was conducted for every male over the age of one month and they numbered 6200. The leader for both branches of Merari is Zuriel (the son of Abihail). They will bivouac along the north side of the Dwelling Place. The oversight of the sons of Merari extends to the boards of the Dwelling place, along with its bars, pillars and bases; and all the related manufactured goods and functions of these items. They are also responsible for the courtyard pillars along with their bases, pegs and cords. (Kukis paraphrase)

And the ones bivouacking to faces of the Dwelling Place eastward to faces of a Tent of Appointment, eastward, Moses and Aaron and his sons, keepers of a guard of the Sanctuary to a guard of sons of Israel. And the stranger, the one coming near, will be executed. All the ones being visited the Levites who visited Moses (and Aaron) upon a mouth of Y^ehowah, to their families, every male from a son of a new moon and higher, two and twenty a thousand.

Numbers
3:38–39

Moses, Aaron and his sons [were] the ones bivouacking before eastward [side] of the Dwelling Place, before the Tent of Meeting to the east. [They were] keeping charge of the sanctuary [and] for the charge of the sons of Israel. But the stranger who comes near [to the Tabernacle], he will be executed. Moses and Aaron had personal contact with the Levites, on the command of Y^ehowah, regarding their families, [and they numbered] every male one month old and older, [arriving at the total of] twenty-two thousands.

Moses and Aaron and Aaron's sons camped east of the Dwelling Place. They oversaw the responsibility of the sanctuary and of the sons of Israel. However, any stranger who comes near to the Tabernacle will be executed. Moses and Aaron oversaw the census taken of the Levites, and all males a month or older totaled 22,000.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And the ones bivouacking to faces of the Dwelling Place eastward to faces of a Tent of Appointment, eastward, Moses and Aaron and his sons, keepers of a guard of the Sanctuary to a guard of sons of Israel. And the stranger, the one coming near, will be executed. All the ones being visited the Levites who visited Moses (and Aaron) upon a mouth of Y^ehowah, to their families, every male from a son of a new moon and higher, two and twenty a thousand.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.)	Before the tabernacle of the covenant, that is to say on the east side shall Moses and Aaron camp, with their sons, having the custody of the sanctuary, in the midst of the children of Israel. What stranger soever cometh unto it, shall be put to death. All the Levites, that I Moses and Aaron numbered according to the precept of the Lord, by their families, of the male kind from one month and upward, were twenty-two thousand.
Aramaic ESV of Peshitta	Those who encamp before the Tabernacle eastward, in front of the Tabernacle toward the sunrise, shall be Mosha, and Aaron and his sons, keeping the requirements of the sanctuary for the duty of the B'nai Yisrael. The stranger who comes near shall be put to death. All who were numbered of the Levites, whom Mosha and Aaron numbered at the commandment of Mar-Yah, by their families, all the males from a month old and upward, were twenty-two thousand.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	They that encamp before the tabernacle of witness on the east shall be Moses and Aaron and his sons, keeping the charges of the sanctuary according to the charges of the children of Israel; and the stranger that touches them shall die. All the numbering of the Levites, whom Moses and Aaron numbered by the word of the Lord, according to their families, every male from a month old and upwards, were twenty-two thousand..

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And those whose tents are to be placed on the east side of the House in front of the Tent of meeting, looking to the dawn, are Moses and Aaron and his sons, who will do the work of the holy place for the children of Israel; and any strange person who comes near will be put to death. All the Levites numbered by Moses and Aaron at the order of the Lord, all the males of one month old and over numbered in the order of their families, were twenty-two thousand.
Easy English	.
Easy-to-Read Version–2008	Moses, Aaron, and his sons camped east of the Holy Tent, in front of the Meeting Tent. They were given the work of caring for the Holy Place. They did this for all the Israelites. Anyone else who came near the Holy Place was to be killed. The LORD commanded Moses and Aaron to count all the men and boys one month old or older in Levi's family group. The total number was 22,000.
God's Word™	Moses, Aaron, and his sons put up their tents on the east side in front of the tent of meeting. They were in charge of the holy place on behalf of the Israelites. Anyone else who tried to do the Levites' duties had to be put to death. The grand total of Levites that Moses and Aaron counted at the LORD'S command, by families, every male who was at least one month old, was 22,000.
Good News Bible (TEV)	Moses and Aaron and his sons were to camp in front of the Tent on the east. They were responsible for carrying out the services performed in the Holy Place for the people of Israel. Anyone else who tried to do so was to be put to death. The total number of all the Levite males one month old or older that Moses enrolled by clans at the command of the LORD, was 22,000.
The Message	.
Names of God Bible	.

NIRV .
New Simplified Bible .

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

Casual English Bible .
Contemporary English V. Moses, Aaron, and his sons were to camp in front of the sacred tent, on the east side, and to make sure that the Israelites worshiped in the proper way. Anyone else who tried to do the work of Moses and Aaron was to be put to death. So Moses and Aaron obeyed the LORD and counted the Levites by their clans. The total number of Levites at least one month old was twenty-two thousand.

The Living Bible .
New Berkeley Version .
New Life Version .
New Living Translation .
The Passion Translation .
Unfolding Bible Simplified Aaron and Moses and Aaron's sons were told to set up their tents in the area in front of the sacred tent, on the east side. Their work was to supervise the work that would be done in and around the sacred tent, for the benefit of the Israelite people. Only the priests were permitted to do that. Yahweh declared that anyone else who went near the tent to do the work that the priests do must be executed. When Aaron and Moses counted all the males who were at least one month old, who belonged to the clans descended from Levi, the total was twenty-two thousand.

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 Moses, Aaron, and Aaron's sons were to camp to the east of the tabernacle, toward the sunrise, before the Tent of Meeting. They were to perform the duties of the sanctuary as a service on behalf of the Israelites; but any outsider who approached the sanctuary was to be put to death. The total number of Levites that Moses and Aaron registered by their clans at the LORD's command, including all the males a month old or more, was 22,000.

Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
God's Truth (Tyndale) .
The Heritage Bible And those who pitch their tents before the face of the tabernacle toward the east, before the face of the tent of appointed meeting eastward; Moses, and Aaron, and his sons, hedging about the guard duty of the sanctuary for the guard duty of the children of Israel; and the stranger who comes near shall be put to death.

All who were visited of the Levites, which Moses and Aaron visited at the mouth of Jehovah, according to their families, all the males, sons of a new moon and upward, twenty-two thousand.

International Standard V .
H. C. Leupold .
Lexham English Bible .

NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) . Finally, on the east side, facing the Holy Tent and the Tent of Meeting, toward the sunrise, was the camp of Moses and Aaron and his sons, who had charge of the sanctuary for the people of Israel. Anyone else coming near was to be put to death. Altogether, the total count of Levites of the age of one month and over, whom Moses numbered by clans as Yahweh had ordered, came to 22,000.

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 . And those who were to camp before the Dwelling Place on the east, before the Tent of Appointment, were Mosheh and Aharon, and his sons, guarding the duty of the set-apart place, and the duty of the children of Yisra'ël. But the stranger who came near was to be put to death. All the registered ones of the Lëwites, whom Mosheh and Aharon registered at the mouth of הוהי, by their clans, all the males from a new moon>a old and above, were twenty-two thousand.
^aOr a month.

Tree of Life Version .

Weird English, ©lde English, Anachronistic English Translations:

Alpha & Omega Bible . THEY THAT ENCAMP BEFORE THE TABERNACLE OF WITNESS ON THE EAST SHALL BE MOSES AND AARON AND HIS SONS, KEEPING THE CHARGES OF THE SANCTUARY ACCORDING TO THE CHARGES OF THE CHILDREN OF ISRAEL; AND THE STRANGER THAT TOUCHES THEM, SHALL DIE. ALL THE NUMBERING OF THE LEVITES, WHOM MOSES AND AARON NUMBERED BY THE WORD OF JESUS, ACCORDING TO THEIR FAMILIES, EVERY MALE FROM A MONTH OLD AND UPWARDS, WERE TWO AND TWENTY THOUSAND.

Awful Scroll Bible . They that are encamping turned toward the dwelling place eastward, even turned toward the tent of the appointed place, from the rising of the sun, is Moses and Aaron, and his sons, observing the obligations of the set apart place, even the functions of the sons of Contends-with-he-mighty He being a stranger who draws near, was to die.
 They being reviewed of the Levites, that Moses and Aaron is to have reviewed, at the mouth of Sustains To Become by their families, the males, the moon month old sons and upward, are twenty and two thousand.

Concordant Literal Version . Those encamping before the tabernacle eastward, before the tent of appointment, toward the sunrise, were Moses and Aaron and his sons, the ones keeping charge

of the sanctuary as the charge of the sons of Israel. But any alien who comes near shall be put to death. All the ones being mustered of the Levites whom Moses and Aaron mustered at the bidding of Yahweh by their families, every male from a month old and upward were twenty-two thousand.

exeGeses companion Bible

And encamping at the face of the tabernacle toward the rising,
at the face of the tent of the congregation dawnward,
are Mosheh and Aharon and his sons,
who guard the guard of the holies
for the guard of the sons of Yisra El;
and deathify the stranger who comes near.
All their mustered of the Leviym,
whom Mosheh and Aharon mustered
at the mouth of Yah Veh,
throughout their families,
all the males sons of a month and upward:
twenty-two thousand.

Orthodox Jewish Bible

And those that encamp in front of the Mishkan toward the east, even in front of the Ohel Mo'ed eastward, shall be Moshe, and Aharon and his banim, shomrim mishmeret HaMikdash (standing guard duty over the holy area) on behalf of the Bnei Yisroel; and the zar that shall encroach shall be put to death.
All that were counted of the Levi'im, which Moshe and Aharon numbered at the command of Hashem, by their mishpehot, all the zakhar from a month old and upward, were twenty and two thousand.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

The Encampment of Moses and Aaron

In front of the tent and east of the Tent of Meeting, Moses, Aaron, and Aaron's [Lit his] sons encamped facing the east. They were tasked to perform the duties of the sanctuary and care for the needs of the Israelis. Any unauthorized [Or undesigned] person who approached was to be executed. As the Lord had instructed, everyone counted by Moses and Aaron from the descendants of Levi, according to their tribe, all males from a month old and above numbered 22,000.

Kretzmann's Commentary

Lexham English Bible

Those encamped before the tabernacle to the east—before the tent of assembly to the east—were Moses and Aaron and his sons; they will keep the responsibility of the sanctuary for the Israelites; [Literally “for the responsibility of the children of Israel”] and the stranger [Or “outsider”] who approaches will be put to death. All those counted from the Levites whom Moses and Aaron mustered [Or “counted,” or “summoned,” or “enrolled”] according to the word of Yahweh, [Literally “the mouth of Yahweh”] according to their clans, every male from one month [Literally “the son of a month”] and above were twenty-two thousand.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation	<p>Camping to the east, in front of the Tabernacle, shall be Moses and Aaron and his sons, those who keep charge of the sanctuary as a trust for the Israelites. Any unauthorized person who includes himself shall die.</p> <p>The entire tally of the Levites was made by Moses and Aaron by families. There were 22,000 males over one month old.</p> <p>22,000</p> <p>This is an exact count, as we see in Numbers 3:46. If the number from the sub-tribes of Gershon, Kehoth and Merari are added, however, the total is 22,300, so that 300 are missing. According to tradition, the 300 were first-born Levites, who could not redeem first-born Israelites (Bekhoroth 5a; Rashi).</p>
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	<p>But they who were to encamp before the habitation_ eastwards_ before the tent of meeting_ towards sun-rise were Moses and Aaron and his sons_ to keep the charge of the sanctuary, as the charge of the sons of Israel_ ^c and the stranger that came near was to be put to death.</p> <p><All they who were numbered of the Levites_ whom Moses [and Aaron]^d numbered at the bidding of Yahweh_ by their families,—every male_ from one month old and upwards> were two-and-twenty thousand.</p> <p>^dMarked as spurious in an ancient list of spurious words (“the Siphri”). In some MS., in Sam. and Syr., there is no space for them—G.n. and G. Intro. 320–329.</p>

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	<p>They who encamp in front of the tabernacle of the testimony, towards the east, were Moses and Aaron, and their sons, who have the superintendance of the watches of the sanctuary, for the purpose of guarding the things committed to the charge of the Israelites, and if any of another family touch them, he is to be put to death. The whole muster of the Levites, whom Moses and Aaron reviewed, by the command of the Lord, according to their communities; all the males, from a month old and upwards, were twenty two thousand.</p>
Context Group Version	<p>And those that encamp before the tabernacle eastward, before the tent of meeting toward the sunrising, shall be Moses, and Aaron and his sons, keeping the charge of the special place for the charge of the sons of Israel; and the stranger that comes near shall be put to death. All that were numbered of the Levites, whom Moses and Aaron numbered at the commandment of YHWH, by their families, all the males from a month old and upward, were twenty two thousand.</p>
English Standard Version	<p>Those who were to camp before the tabernacle on the east, before the tent of meeting toward the sunrise, were Moses and Aaron and his sons, guarding the sanctuary itself, to protect the people of Israel. And any outsider who came near was to be put to death. All those listed among the Levites, whom Moses and Aaron listed at the commandment of the LORD, by clans, all the males from a month old and upward, were 22,000.</p>
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	<p>And those who encamp before the tabernacle eastward, before the tent of meeting toward the sunrise, will be Moses and Aaron and his sons, keeping the charge of the sanctuary for the charge of the sons of Israel. And the stranger that comes near will be put to death.</p>

All who were numbered of the Levites, whom Moses and Aaron numbered at the commandment of Jehovah, by their families, all the males from a month old and upward, were twenty-two thousand.

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 face of the dwelling to the east, to the face of the appointed tent to the sunrise, Mosheh and Aharon and his sons, safeguarding the charge of the sanctuary, for the charge of the sons of Yisra'eyl, and the stranger inside will be killed. All the registered ones of the ones of Lewi that Mosheh registered, by the mouth of YHWH, to their clans, every male from a son of a new moon and upward, twenty-two thousand,...

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 .

Sometimes, in both Numbers and Leviticus, I take a shortcut. I simply chose the same set of translations for this passage as I did for the previous passage.

The gist of this passage:

38-39

Numbers 3:38a			
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
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
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part [or, the edge of a sword]*. L^epânîym (לפְּנֵי) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

Numbers 3:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
qêdem (קֵדָם) [pronounced <i>KAY-dem</i>]	<i>eastward, toward the sun rising, to the front, to that which is before, aforeside; in front, mount of the East; ancient time; antiquity</i>	noun/adverb with the <i>hê</i> local	Strong's #6924 BDB #869 & #870
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
'ohel (אֹהֶל) [pronounced <i>OH-hel</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
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 <i>hê</i> locale	Strong's #4217 BDB #280
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
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

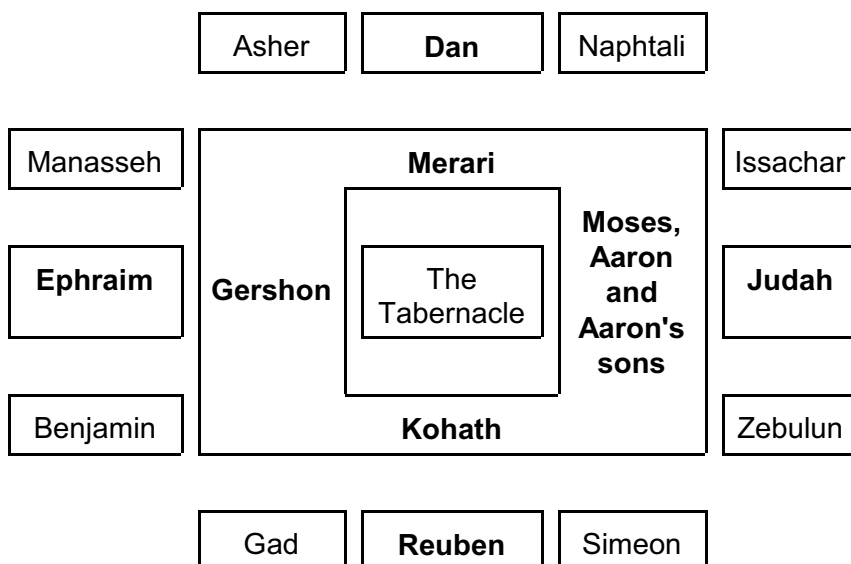
Numbers 3:38a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>keepers, those who guard, watchers, spies; the ones watching [guarding]; preservers</i>	masculine plural, Qal active participle; construct form	Strong's #8104 BDB #1036
mish ^e mereth (מְרַמֶּטֶת) [pronounced <i>mish^e-MEH-reth</i>]	<i>custody, guard, the act of guarding, watch, being a watchman; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
mîq ^d ddâsh/miq ^d dâsh (מִקְדָּשׁ) [pronounced <i>mihkd-DAWSH, mihk-qeh-DAWSH</i>]	<i>sanctuary, sacred place, holy place; Tabernacle; Temple; a synonym for the Tabernacle of God</i>	masculine singular noun with the definite article	Strong's #4720 BDB #874
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mish ^e mereth (מְרַמֶּטֶת) [pronounced <i>mish^e-MEH-reth</i>]	<i>custody, guard, the act of guarding, watch, being a watchman; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: Moses, Aaron and his sons [were] the ones bivouacking before eastward [side] of the Dwelling Place, before the Tent of Meeting to the east. [They were] keeping charge of the sanctuary [and] for the charge of the sons of Israel.

It appears as if the same thing is said twice here, about Moses and Aaron and Aaron's sons bivouacking east of the Sanctuary.

Numbers 3:38a Moses, Aaron and his sons [were] the ones bivouacking before eastward [side] of the Dwelling Place, before the Tent of Meeting to the east. [They were] keeping charge of the sanctuary [and] for the charge of the sons of Israel. (Kukis mostly literal translation)

The Location of the Clans of Levi (a graphic)



This shows the positioning of the Levite families around the tabernacle

Numbers 3:38b			
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
zûwr (זוּר) [pronounced zoor]	<i>a stranger, an alien; an enemy; of another family; a strange man, an adulterer; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i>	masculine singular, Qal active participle with the definite article	Strong's #2114 BDB #266
<p>I have come to find some good points and bad points with both Bible Hub and Owens. Here, Owens list this as a direct object + a Qal active participle. Bible Hub identifies this as a masculine singular adjective with a definite article (which may function sort of like the mark of a direct object). Strictly speaking, this is a masculine singular, Qal active participle with the definite article. The same is true of the word which follows.</p>			
<p>R. B. Thieme, Jr. indicated that one could stand on the language work done by someone else (at that time, I am only aware of Owens' work, but maybe there were others). In any case, it is helpful for the pastor-teacher and for the commentator to have some working knowledge of the Greek and the Hebrew in order to correctly unravel and individual problems as we have here.</p>			
qârab (בָּרַב) [pronounced kaw-RA ^{BV}]	<i>the one coming near, the one who approaches, the one drawing near</i>	masculine singular, Qal active participle with the definite article	Strong #7126 BDB #897
mûwth (מוּת) [pronounced mooth]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

Translation: But the stranger who comes near [to the Tabernacle], he will be executed.

An unauthorized gentile is not allowed to come near to the Tabernacle; and if one does, they will be executed.

Some gentile could not accidentally come to the Tent of Meeting.

Numbers 3:38b **But the stranger who comes near [to the Tabernacle], he will be executed.** (Kukis mostly literal translation)

Again, the stranger is anyone outside of the Levite tribe. The eastward side, or the side of the sun rising, is the most honored place, in general. This reasonably belongs to Moses and Aaron and also to the tribe of Judah, which would produce King David, King Solomon and our Lord Jesus Christ.

Numbers 3:39			
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
L ^e vîyyim (לְוִיִּם) [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
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	3 rd person masculine singular, Qal perfect	Strong's #6485 BDB #823
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahârôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804

Numbers 3:39			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mish ^e pâchâh (משפחה) [pronounced <i>mish-paw-</i> <i>KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any;</i> some have translated, <i>all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkâr (זָכָר) [pronounced <i>zaw-KAWR</i>]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
min (מִן) [pronounced <i>mihn</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
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-</i> <i>desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun	Strong's #2320 BDB #294
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מֵלָחָם) [pronounced <i>maw^e-</i> <i>LAW</i>]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
sh ^e nayîm (שְׁנַיִם) [pronounced <i>sh^en-AH-</i> <i>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;</i> <i>since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'es ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-</i> <i>REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
'eleph (אֶלֶף) [pronounced <i>EH-lef</i>]	<i>a thousand, a family [unit], a clan;</i> <i>(500?); a military unit; a division</i>	masculine singular noun	Strong's #505 (and #504) BDB #48

Numbers 3:39

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ץ, çâmekh (o, ִּוּץ) [pronounced <i>cahm-ehk</i>]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 th letter; also used as the numeral 60	No Strong's # BDB #684

Translation: Moses and Aaron had personal contact with the Levites, on the command of Y^ehowah, regarding their families, [and they numbered] every male one month old and older, [arriving at the total of] twenty-two thousands. (Kukis mostly literal translation)

The census of all the male Levites, one month and older, came to 22,000.

Numbers 3:39 Moses and Aaron had personal contact with the Levites, on the command of Y^ehowah, regarding their families, [and they numbered] every male one month old and older, [arriving at the total of] twenty-two thousands. (Kukis mostly literal translation)

This means that there were probably 10,000-15,000 males who were of age 20 and above.

Numbers 3:38–39 Moses, Aaron and his sons [were] the ones bivouacking before eastward [side] of the Dwelling Place, before the Tent of Meeting to the east. [They were] keeping charge of the sanctuary [and] for the charge of the sons of Israel. But the stranger who comes near [to the Tabernacle], he will be executed. Moses and Aaron had personal contact with the Levites, on the command of Y^ehowah, regarding their families, [and they numbered] every male one month old and older, [arriving at the total of] twenty-two thousands. (Kukis mostly literal translation)

Numbers 3:38–39 Moses and Aaron and Aaron's sons camped east of the Dwelling Place. They oversaw the responsibility of the sanctuary and of the sons of Israel. However, any stranger who comes near to the Tabernacle will be executed. Moses and Aaron oversaw the census taken of the Levites, and all males a month or older totaled 22,000. (Kukis paraphrase)

And so said Y^ehowah unto Moses, "Have personal contact with every firstborn male to sons of Israel from a son of a new moon and higher; and lift up a number of their names. And you have lifted up the Levites to Me instead of every firstborn in sons of Israel and beast of the Levites instead of all firstborn in a beast of sons of Israel." And so visited Moses as which commanded Y^ehowah him, every firstborn in sons of Israel. And so he is every firstborn male in a numbering of names from a son of the new moon and higher to their being visited, two and twenty a thousand and three and seventy and two hundred.

Numbers
3:40–43

Y^ehowah said to Moses, "Conduct a census with every firstborn male of the sons of Israel, from a month old and higher; and lift up the number of their names. And [after], you have lifted up the Levites to Me instead of every firstborn of the sons of Israel and beasts of the Levites instead of all the firstborn among the beasts of the sons of Israel." So Moses, as Y^ehowah had commanded him, took a census of every firstborn of the sons of Israel. And so it is, in the numbering the names of every firstborn male [who is] a month old or older, in their being counted [are] twenty-two thousand, two hundred seventy-three.

Jehovah told Moses, “Conduct a census of every firstborn son of Israel, who is older than a month, and number them by their names. Then you will present to Me the Levites instead of them, and the firstborn of the Levite animals instead of the animals among the beasts of the sons of Israel.” So Moses did as God had commanded him and he took a census of all the firstborn sons in Israel. The firstborn animals in Israel will be replaced by the animals belonging to the Levites. Now, the number of firstborn males who are older than one month old is, 23,273.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so said Y ^e howah unto Moses, “Have personal contact with every firstborn male to sons of Israel from a son of a new moon and higher; and lift up a number of their names. And you have lifted up the Levites to Me instead of every firstborn in sons of Israel and beast of the Levites instead of all firstborn in a beast of sons of Israel.” And so visited Moses as which commanded Y ^e howah him, every firstborn in sons of Israel. And so he is every firstborn male in a numbering of names from a son of the new moon and higher to their being visited, two and twenty a thousand and three and seventy and two hundred.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord said to Moses: Number the firstborn of the male sex of the children of Israel, from one month and upward, and thou shalt take the sum of them. And thou shalt take the Levites to me for all the firstborn of the children of Israel, I am the Lord: and their cattle for all the firstborn of the cattle of the children of Israel: Moses reckoned up, as the Lord had commanded, the firstborn of the children of Israel: And the males by their names, from one month and upward, were twenty-two thousand two hundred and seventy-three.
Aramaic ESV of Peshitta	Mar-Yah said to Moshā, "Number all the firstborn males of the B'nai Yisrael from a month old and upward, and take the number of their names. You shall take the Levites for me (I am Mar-Yah) instead of all the firstborn among the B'nai Yisrael; and the livestock of the Levites instead of all the firstborn among the livestock of the B'nai Yisrael." Moshā numbered, as Mar-Yah commanded him, all the firstborn among the B'nai Yisrael. All the firstborn males according to the number of names, from a month old and upward, of those who were numbered of them, were twenty-two thousand two hundred seventy-three.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, Count every firstborn male of the children of Israel from a month old and upwards, and take the number by name. And you shall take the Levites for Me — I am the Lord-- instead of all the firstborn of the sons of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the children of Israel.

And Moses counted, as the Lord commanded him, every firstborn among the children of Israel.

And all the male firstborn in number by name, from a month old and upwards, were according to their numbering twenty-two thousand two hundred and seventy-three.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And the Lord said to Moses, Let all the first male children be numbered, and take the number of their names.</p> <p>And give to me the Levites I am the Lord in place of the first sons of the children of Israel; and the cattle of the Levites in place of the first births among the cattle of the children of Israel.</p> <p>So Moses had all the first sons among the children of Israel numbered, as the Lord said to him.</p> <p>Every first son from a month old and over was numbered by name, and the number came to twenty-two thousand, two hundred and seventy-three.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>The LORD said to Moses, "Count all the firstborn men and boys in Israel who are at least one month old. Write their names on a list. I am the LORD. I will take the Levites instead of all the firstborn men and boys of Israel. I will also take the animals from the Levites instead of taking all the firstborn animals from the other people in Israel."</p> <p>So Moses did what the LORD commanded. He counted all the firstborn children of the Israelites. He listed all the firstborn men and boys who were one month old or older. There were 22,273 names on that list.</p>
<i>God's Word™</i>	<p>The LORD said to Moses, "Register every firstborn male of the Israelites who is at least one month old, and make a list of their names. I am the LORD. Take the Levites for me to be substitutes for all firstborn Israelites. Also take the animals of the Levites to be substitutes for all firstborn animals of the Israelites."</p> <p>So Moses registered all the firstborn Israelites as the LORD commanded him. The total of all the firstborn males at least one month old was 22,273. They were listed by name.</p>
Good News Bible (TEV)	<p>The LORD said to Moses, "All of Israel's first-born sons belong to me. So register by name every first-born male Israelite, one month old or older. But in place of them I claim all the Levites as mine! I am the LORD! I also claim the livestock of the Levites in place of all the first-born of the livestock."</p> <p>Moses obeyed, and registered all the first-born males one month old or older; the total was 22,273.</p>
<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.	<p>The LORD said to Moses, "Make a list and count the first-born sons at least one month old in each of the Israelite families. They belong to me, but I will accept the Levites as substitutes for them, and I will accept the Levites' livestock as substitutes for the Israelites' first-born livestock."</p> <p>Moses obeyed the LORD and counted the first-born sons; there were 22,273 of them.</p>

The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Then Yahweh said to Moses, "Now count all the other firstborn males in Israel who are at least one month old, and write down their names. Also, set apart for me the descendants of Levi to be substitutes for the firstborn males of the other Israelites. And set apart for me the livestock of the descendants of Levi to be substitutes for the firstborn livestock of the other Israelite people." So Moses did that. He counted the firstborn males of all the Israelite people, as Yahweh had commanded. The total of those who were at least one month old was 22,273.

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 Jehovah said to Moses, Visit all the firstborn of the males of the children of Israel, sons of a new moon and upward, and lift the number of their names. And you shall take the Levites for me - I am Jehovah - instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the children of Israel. And Moses visited, as Jehovah commanded him, all the firstborn among the children of Israel. And all the firstborn males by the number of names, sons of a new moon and upward, of those who were visited of them were twenty-two thousand, two hundred and seventy-three.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	. aged
Urim-Thummim Version	YHWH spoke to Moses, Number all the firstborn from the males of the children of Israel from a month old and higher, and take the tally of their names. The Levites will be reserved for myself (I AM YHWH), to be substituted for the firstborn among the children of Israel and the cattle of the Levites instead of all the firstborn among the livestock of the children of Israel. And Moses registered all the firstborn among the children of Israel as YHWH commanded him. All the firstborn males by the number of their names, from a month old and higher, of those that were registered from them were 22,273.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .

And הוה said to Mosheh, “Register all the first-born males of the children of Yisra’ël from a new moon^a old and above, and take the number of their names. “And you shall take the Lëwites for Me – I הוה am – instead of all the first-born among the children of Yisra’ël, and the livestock of the Lëwites instead of all the first-born among the livestock of the children of Yisra’ël.”

And Mosheh registered all the first-born among the children of Yisra’ël as הוה had commanded him. And all the first-born males, by the number of names, from one new moon^a old and above of their registered ones, were twenty-two thousand two hundred and seventy-three.

^aOr a month.

Tree of Life Version .

Adonai said to Moses, “Count every firstborn male of Bnei-Yisrael from one month old and upward and make a list of their names. Set the Levites apart for me in place of all the firstborn of Bnei-Yisrael, and, all the livestock of the Levites in place of the firstborn of the livestock of Bnei-Yisrael. I am Adonai.”

So Moses counted all the firstborn of Bnei-Yisrael as Adonai commanded him. The sum total of the firstborn males of Bnei-Yisrael, one month old and upward, listed by name, was 22,273.

Weird English, ©198 English, Anachronistic English Translations:

Alpha & Omega Bible .

AND JESUS SPOKE TO MOSES, SAYING, COUNT EVERY FIRST-BORN MALE OF THE CHILDREN OF ISRAEL FROM A MONTH OLD AND UPWARDS, AND TAKE THE NUMBER BY NAME.

AND YOU SHALL TAKE THE LEVITES FOR ME—I AM JESUS—INSTEAD OF ALL THE FIRST-BORN OF THE SONS OF ISRAEL, AND THE CATTLE OF THE LEVITES INSTEAD OF ALL THE FIRST-BORN AMONG THE CATTLE OF THE CHILDREN OF ISRAEL.

AND MOSES COUNTED, AS JESUS COMMANDED HIM, EVERY FIRST-BORN AMONG THE CHILDREN OF ISRAEL.

AND ALL THE MALE FIRST-BORN IN NUMBER BY NAME, FROM A MONTH OLD AND UPWARDS, WERE ACCORDING TO THEIR NUMBERING TWENTY-TWO THOUSAND AND TWO HUNDRED AND SEVENTY-THREE.

Awful Scroll Bible .

Sustains To Become was to speak to Moses: Be numbering the first born males, of the sons of Contends-with-he-mighty the moon month old sons and upward, even be evaluating the number of names.

You is to have taken the Levites for Sustains To Become for the first born among the sons of Contends-with-he-mighty and the dumb beast of the Levites, for the first born of the dumb beasts, of the sons of Contends-with-he-mighty

Moses was to review them, as Sustains To Become gave charge to him, even the first born of the sons of Contends-with-he-mighty

The first born males, the number of names, the moon month old sons and upward, even being reviewed, are twenty and two thousand, and two hundred, and seventy three.

Concordant Literal Version Yahweh said to Moses: Muster every firstborn male of the sons of Israel from a month old and upward and obtain the number of their names. You will take the Levites for Me (I am Yahweh) instead of every firstborn among the sons of Israel, and the beasts of the Levites instead of every firstborn among the beasts of the sons of Israel.

So Moses mustered, just as Yahweh had instructed him, every firstborn among the sons of Israel. And all the firstborn males by the number of the names, from a month old and upward, as they had been mustered, were twenty-two thousand two hundred and seventy-three.

exeGesés companion Bible And Yah Veh says to Mosheh,
Muster all the firstbirths
of the males of the sons of Yisra El
- sons of a month and upward;
and bear the number of their names.
And take the Leviym for me
- I - Yah Veh
instead of all the firstbirths among the sons of Yisra El;
and the animals of the Leviym
instead of all the firstlings among the animals
of the sons of Yisra El.
And Mosheh musters, as Yah Veh misvahs him,
all the firstbirth among the sons of Yisra El:
and all the firstbirth males
by the number of names,
sons of a month and upward, of their mustered:
twenty-two thousand two hundred
and seventy-three.

Orthodox Jewish Bible And Hashem said unto Moshe, Count all the bechor of the zakhar of the Bnei Yisroel from a month old and upward, and calculate the total by their shmot. And thou shalt take the Levi'im for Me—I am Hashem—instead of all the bechor among the Bnei Yisroel; and the cattle of the Levi'im instead of all the firstlings among the cattle of the Bnei Yisrael.

And Moshe counted, as Hashem commanded him, all the bechor among the Bnei Yisrael.

And it came about that all the bechor zakhar by the number of shmot, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

Rotherham's Emphasized B. And Yahweh said unto Moses:
Number thou every firstborn male belonging to the sons of Israel, from one month old and upwards,—and reckon up the number of their names; then shalt thou take the Levites for me, ||me Yahweh||, instead of every firstborn among the sons of Israel,—also the cattle of the Levites, instead of every firstling among the cattle of the sons of Israel.

So then Moses numbered, as Yahweh commanded him,—every firstborn among the sons of Israel. And it was so—that all the firstborn of the males, in the counting of names from one month old and upwards, of such as were numbered of them,—were two-and-twenty thousand, two hundred and seventy-three.

Expanded/Embellished Bibles:

The Amplified Bible
 The Expanded Bible
 International Standard V

Numbering Israel's First-born

Later the Lord instructed Moses: "Number all the first-born males of Israel from a month old and above and list their names. Separate [Lit. Take] the descendants of Levi for me—since [The Heb. lacks since] I am the Lord—in place of all the first-born sons of Israel. Also separate [The Heb. lacks separate] the livestock of the descendants of Levi in place of all the firstborn of the livestock of Israel."

So Moses numbered all the firstborn from the sons of Israel just as the Lord commanded him. All the first-born males according to the list of their names from a month old and above numbered 22,273.

Kretzmann's Commentary
 Lexham English Bible

And Yahweh said to Moses, "Muster every firstborn male from the Israelites [Literally "sons/children of Israel"] from one month [Literally "the son of a month"] and above and count [Literally "and lift up the number of"] their names. And you will receive the Levites for me—I am Yahweh—in the place of all the firstborn among the Israelites, [Literally "sons/children of Israel"] and the animals [Hebrew "animal"] of the Levites in the place of all the firstborn among the animals [Hebrew "animal"] among the Israelites." [Literally "sons/children of Israel"] So Moses mustered [Or "counted" or "summoned" or "enrolled"] all the firstborn among the Israelites [Literally "sons/children of Israel"] just as Yahweh commanded him. And all the firstborn males [Hebrew "male"] among the number of names from one month [Literally "the son of a month"] and above, the ones counted, [Literally "the ones counted of them," or "the ones mustered of them"] were twenty-two thousand two hundred and seventy-three.

Syndein/Thieme
 The Voice

Bible Translations with Many Footnotes:

The Complete Tanach
 The Geneva Bible
 Kaplan Translation

Census of the First-Born

God said to Moses, 'Make a tally of the male first-born among the Israelites who are over one month old, and take a census of their names.

Take the Levites to Me (I am God) in place of all the Israelite male first-born. [Also take] the Levites' animals in place of the Israelites' first-born animals.'

Moses made a tally of all the first-born male Israelites, as God had commanded him.

According to the number of their names, the tally of all the first-born over one month old was 22,273.

22,273

It is significant to note that the first-born comprised only one out of 27 Israelites. If the fact that they were numbered from only one month is taken into account, while the count of 603,550 is for those over 20 years old, it comes out that the first-born were approximately one out of 45. This may be because the Israelites had huge families in Egypt (see Rashi on Exodus 1:7). It is also possible that many first-born did not observe the first Passover and died in Egypt. Another possibility is that the first-born of many families were girls.

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	Then the Lord spoke to Moses, saying, Review all the male first born of the children of Israel, from one month old and upwards, and take the number by name. And thou shalt take the Levites for me; I the Lord; instead of all the first born sons of Israel; and the cattle of the Levites instead of all the firstlings of the cattle belonging to the children of Israel. So Moses reviewed, in the manner the Lord commanded, all the male first born among the Israelites; and all the first born males, numbered by name, from one month old and upwards, were twenty two thousand two hundred and seventy three.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And Jehovah said to Moses, Number all the firstborn males of the sons of Israel from a month old and upward and take the number of their names. And you will take the Levites for me (I am Jehovah) instead of all the firstborn among the sons of Israel and the cattle of the Levites instead of all the first-offspring among the cattle of the sons of Israel. And Moses numbered, as Jehovah commanded him, all the firstborn among the sons of Israel. And all the firstborn males according to the number of names, from a month old and upward, of those who were numbered of them, were twenty-two thousand two hundred and seventy-three.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and YHWH said to Mosheh, register all the firstborn males belonging to the sons of Yisra'eyl, from a son of a new moon and upward, and lift up the number of their titles, and you will take the ones of Lewi belonging to me, I am YHWH, in place of all the firstborn among the sons of Yisra'eyl, and the beasts of the ones of Lewi in place of all the firstborn among the beasts of the sons of Yisra'eyl, and Mosheh registered, just as YHWH directed him, all the firstborn among the sons of Yisra'eyl, and all the firstborn males existed, by the number of their titles, from a son of a new moon and upward, according to their registered ones, twenty-two thousand, seventy-three and two hundred,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	. above
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

40-43

Numbers 3:40

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'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>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [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
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>go to a person, visit, have personal contact with, sort out, visit a person, commit, charge to the care of; fall upon, attack, number, take a census</i>	2 nd person masculine singular, Qal imperative	Strong's #6485 BDB #823
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (רִוְכָב) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards 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
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

Numbers 3:40			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</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
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun	Strong's #2320 BDB #294
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מֵאֲלֵהּ) [pronounced <i>mawg^e-LAW</i>]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
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
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i>]	<i>lift up, bear (up), carry (away, off); be cheerful, be confident; support, sustain; endure; take (away); forgive</i>	2 nd person masculine singular, Qal imperative	Strong's #5375 BDB #669
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
miç ^e phâr (מִסְפָּר) [pronounced <i>mis^e-FAWR</i>]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #8034 BDB #1027

Translation: Y^ehowah said to Moses, "Conduct a census with every firstborn male of the sons of Israel, from a month old and higher; and lift up the number of their names.

God has claim on all of the firstborn in Israel. So Moses needs to count up how many males there are in Israel who are older than one month old.

Numbers 3:40 Y^ehowah said to Moses, "Conduct a census with every firstborn male of the sons of Israel, from a month old and higher; and lift up the number of their names. (Kukis mostly literal translation)

Now God requires Moses to take a census of just the first-born.

Numbers 3:41

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
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	2 nd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
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
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (רִכּוּב) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114
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
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e 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
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 3:41			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
b ^e hêmâh (הַמָּה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular construct; often used in the collective sense	Strong's #929 BDB #96
L ^e vîyyim (לְוִיִּם) [pronounced <i>l^e-vee-YIM</i>]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (רִכּוּב) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114
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
b ^e hêmâh (הַמָּה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular construct; often used in the collective sense	Strong's #929 BDB #96
bânîym (בְּנֵי־יִשְׂרָאֵל) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: And [after], you have lifted up the Levites to Me instead of every firstborn of the sons of Israel and beasts of the Levites instead of all the firstborn among the beasts of the sons of Israel.”

The Levites will be the replacement or the substitution for the firstborn of Israel. This is done both for men and for beasts. So, instead of God laying His claim on every firstborn son of Israel, He will lay this claim on all male Levites.

Numbers 3:41 **And [after], you have lifted up the Levites to Me instead of every firstborn of the sons of Israel and beasts of the Levites instead of all the firstborn among the beasts of the sons of Israel.**" (Kukis mostly literal translation)

The Levites were to be in place of the first-born, which belonged to God. The Levites would belong to God instead. God has paid for the first-born of Israel, which in turn paid for the Levites.

Numbers 3:42			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	3 rd person masculine singular, Qal imperfect	Strong's #6485 BDB #823
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
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 <i>to be</i> 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> .			
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 yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Numbers 3:42

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹךְ) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (רִוְכָב) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114
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
bânîym (בְּנֵי־אִם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^{er} â'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: So Moses, as Y^ehowah had commanded him, took a census of every firstborn of the sons of Israel.

Moses does just as God commanded him, and he first to a census of the firstborn sons of Israel.

Numbers 3:42 So Moses, as Y^ehowah had commanded him, took a census of every firstborn of the sons of Israel. (Kukis mostly literal translation)

Moses again follows God's orders without question or delay.

Numbers 3:43

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kôl (לֹךְ) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (רִוְכָב) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114

Numbers 3:43			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç ^e phâr (מִצְפָּה) [pronounced mis ^e -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun	Strong's #8034 BDB #1027
min (מִן) [pronounced mihn]	<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
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun	Strong's #2320 BDB #294
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ma ^e lâh (מֵלָחָם) [pronounced mawg ^e -LAW]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'es ^e rîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797

Numbers 3:43			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾelep̄h (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
shēlôwshâh/shēlôshâh (שְׁלוֹשָׁה) (שְׁלֹשָׁה) [pronounced shel-oh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
wê (or vê) (וְ, 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
shibʿîym (שִׁבְעִים) [pronounced shi ^b v-GEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
wê (or vê) (וְ, 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
mâ'thayim (מֵאֵתַיִם) [pronounced maw-thah-YIM]	<i>two hundred</i>	feminine dual numeral (not certain about the spelling)	Strong's #3967 BDB #547
pê (פּ, פּ, or פּ) [pronounced pay]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: And so it is, in the numbering the names of every firstborn male [who is] a month old or older, in their being counted [are] twenty-two thousand, two hundred seventy-three. (Kukis mostly literal translation)

The total number of male firstborn in Israel was 22,273.

Numbers 3:43 And so it is, in the numbering the names of every firstborn male [who is] a month old or older, in their being counted [are] twenty-two thousand, two hundred seventy-three. (Kukis mostly literal translation)

This is the first exact figure which was taken and you will note that there are just enough Levites to stand in the steads of the first-born. We should exmaine some numbers now: if, say, 200,000 of the men of the 600,000 are married and have children, then the number for first-born would reasonably be between 20,000 and 60,000. If a higher number of men are married, that would increase these figures. Well, this is going to cause us some problems with the large population of the Israelites. Under any one of the theories proposed, this number of first-born would have been far too large. However, if you read this carefully, the number of first-born being 20,000 would appear to be too small. This would mean that each family would average ten children, which is excessive at this point. The key here is that the sanctification of the first-born did not occur until Exodus 13:1–2; prior to that, the first-born were not set aside to God. So from that point on, the first-born belonged to Yahweh. This gives us a great many births between Exodus 13 and now (less than two years later). This may not be too large a number; this means that for a period of less than two years, 1 out of 30 men age twenty or above, got married, or were recently married, and they sired their first-born since the Exodus. The population of Israel had grown had a good rate during their persecution; this probably leveled off with the tremendous pressures put upon them by the Egyptian Pharaohs, and this sudden freedom probably blossomed into many marriages and first-born children. This is not too unlike the baby boomer generation of the United States which generated a tremendous populatoin growth immediately following World War II.

Alfred Eldersheim in his book *Bible History Old Testament*, points out that you cannot judge past population figures by present growth. He gives the example of Austria that, in 1851, saw roughly one marriage for every ten people; which country in 1854, had less than one marriage per 100 people.²¹ He also gives the example of England increasing in population by a million in the space of three years, whereas, during the same time period, the number of marriages decreased by 11, 000.

Numbers 3:40–43 Y^ehowah said to Moses, “Conduct a census with every firstborn male of the sons of Israel, from a month old and higher; and lift up the number of their names. And [after], you have lifted up the Levites to Me instead of every firstborn of the sons of Israel and beasts of the Levites instead of all the firstborn among the beasts of the sons of Israel.” So Moses, as Y^ehowah had commanded him, took a census of every firstborn of the sons of Israel. And so it is, in the numbering the names of every firstborn male [who is] a month old or older, in their being counted [are] twenty-two thousand, two hundred seventy-three. (Kukis mostly literal translation)

Numbers 3:40–43 Jehovah told Moses, “Conduct a census of every firstborn son of Israel, who is older than a month, and number them by their names. Then you will present to Me the Levites instead of them, and the firstborn of the Levite animals instead of the animals among the beasts of the sons of Israel.” So Moses did as God had commanded him and he took a census of all the firstborn sons in Israel. The firstborn animals in Israel will be replaced by the animals belonging to the Levites. Now, the number of firstborn males who are older than one month old is, 23,273. (Kukis paraphrase)

And so speaks Y^ehowah unto Moses, to say, “Take the Levites instead of every firstborn in the sons of Israel and beast of the Levite instead of their beast. And they have been to Me, the Levites. I [am] Y^ehowah. And payments of the three and the seventy and the two hundred, the ones remaining over upon the Levites from the firstborn of sons of Israel. And you have taken five of five of shekels for skull, in a shekel of the Holy Place, twenty a gerah [to] the shekel. And you have given the silver to Aaron and to his sons, payments of the ones remaining over in them.”

Numbers
3:44–48

Y^ehowah then spoke to Moses, saying, “Take the Levites instead of every firstborn in the sons of Israel, and the animals of the Levites instead of their [firstborn] animals. The Levites are Mine [lit., are to Me]; I [am] Y^ehowah. The redemption for the two hundred seventy-three extra [souls] over the [number of] Levites of the firstborn of Israel [will be as follows]: You will take five shekels per person; you will take by the shekel of the Holy Place, [which is] twenty gerahs [to] the shekel. You will give this silver to Aaron and to his sons [as] the redemption price of the additional souls among them.”

Jehovah then gave these instructions to Moses: “Instead of My claim on the firstborn of the sons of Israel, you will take the sons of the Levites and their animals instead. Therefore, the Levites are Mine; I am Jehovah. There are 273 more firstborn from Israel than there are Levites, so these must be redeemed (paid for). The redemption price will be five shekels per person, according to the shekel of the Sanctuary (which is 20 gerahs to the shekel). You, Moses, will give this redemption price to Aaron and to his sons.”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Moses, to say, “Take the Levites instead of every firstborn in the sons of Israel and beast of the Levite instead of their beast. And they have been to Me, the Levites. I [am] Y^ehowah. And payments of the three and the seventy and the two hundred, the ones remaining over upon the Levites from

²¹ IThis is from p. 231 in the footnotes (f I am reading this correctly; there was a textual error in his book).

the firstborn of sons of Israel. And you have taken five of five of shekels for skull, in a shekel of the Holy Place, twenty a gerah [to] the shekel. And you have given the silver to Aaron and to his sons, payments of the ones remaining over in them."

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.) And the Lord spoke to Moses, saying:

Take the Levites for the firstborn of the children of Israel, and the cattle of the Levites for their cattle, and the Levites shall be mine. I am the Lord.

But for the price of the two hundred and seventy-three, of the firstborn of the children of Israel, that exceed the number of the Levites,

Thou shalt take five sicles for every bead, according to the weight of the sanctuary. A sicle hath twenty obols.

And thou shalt give the money to Aaron and his sons, the price of them that are above.

Aramaic ESV of Peshitta

Mar-Yah spoke to Mosha, saying,

"Take the Levites instead of all the firstborn among the B'nai Yisrael, and the livestock of the Levites instead of their livestock; and the Levites shall be mine. I am Mar-Yah.

For the redemption of the two hundred seventy-three of the firstborn of the B'nai Yisrael, who exceed the number of the Levites,

you shall take five shekels apiece for each one; after the shekel of the sanctuary you shall take them (the shekel is twenty gerahs):

and you shall give the money, with which the remainder of them is redeemed, to Aaron and to his sons."

Original Aramaic Psalms .

V. Alexander's Aramaic T. .

Plain English Aramaic Bible .

Lamsa's Peshitta (Syriac) .

Samaritan Pentateuch .

Updated Brenton (Greek)

And the Lord spoke to Moses, saying,

Take the Levites instead of all the firstborn of the sons of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be Mine: I am the Lord.

And for the ransoms of the two hundred and seventy-three which exceed the Levites in number of the firstborn of the sons of Israel,

you shall even take five shekels a head; you shall take them according to the holy shekel, twenty gerahs to the shekel.

And you shall give the money to Aaron and to his sons, the ransom of those who exceed in number among them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the Lord said to Moses,

Take the Levites in place of all the first sons of the children of Israel, and the cattle of the Levites in place of their cattle; the Levites are to be mine; I am the Lord.

And the price you have to give for the two hundred and seventy-three first sons of the children of Israel which are in addition to the number of the Levites,

Will be five shekels for every one, by the scale of the holy place the shekel is twenty gerahs;

And this money, the price of those over the number of the Levites, is to be given to Aaron and his sons.

Easy English

Easy-to-Read Version–2008

"I, the LORD, give this command: 'Take the Levites instead of all the firstborn men from the other families of Israel. And I will take the animals of the Levites instead of the animals of the other people. The Levites are mine. There are 22,000 Levites, but there are 22,273 firstborn sons from the other families. This leaves 273 more firstborn sons than Levites. Using the official measure, collect five shekels of silver for each of the 273 people. (The shekel by the official measure weighs 20 gerahs.) Collect that silver from the Israelites. Give the silver to Aaron and his sons as payment for the 273 Israelites.'"

God's Word™

The LORD said to Moses, "Take the Levites to be substitutes for all the firstborn Israelites and the animals of the Levites to be substitutes for their animals. The Levites will be mine. I am the LORD. There are 273 more firstborn male Israelites than there are Levites. It will cost you two ounces of silver per person (using the standard weight of the holy place) to buy them back. Give the silver to Aaron and his sons. It will buy back those Israelites who outnumber the Levites."

Good News Bible (TEV)

The LORD said to Moses, "Now dedicate the Levites as mine in place of all the first-born Israelite sons, and dedicate the livestock of the Levites in place of the first-born of the Israelites' livestock. Since the first-born Israelite sons outnumber the Levites by 273, you must buy back the extra sons. For each one pay five pieces of silver, according to the official standard, and give this money to Aaron and his sons."

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

Then the LORD said, "The Levites will belong to me and will take the place of the first-born sons; their livestock will take the place of the Israelites' first-born livestock. But since there are more first-born sons than Levites, the extra two hundred seventy-three men and boys must be bought back from me. For each one, you are to collect five pieces of silver, weighed according to the official standards. This money must then be given to Aaron and his sons."

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

"Set apart the descendants of Levi to be substitutes for the firstborn males of the other Israelite people. The descendants of Levi belong to me, Yahweh. There are 273 more firstborn males of the other Israelite people than of the descendants of Levi. To pay for these 273 males, collect five pieces of silver for each of them. Each of those pieces of silver must weigh the same as each of the silver pieces that are stored in the sacred tent. Give this silver to Aaron and his sons."

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 . Again the LORD spoke to Moses, saying, "Take the Levites in place of all the firstborn of Israel, and the cattle of the Levites in place of their cattle. The Levites belong to Me; I am the LORD. To redeem the 273 firstborn Israelites who outnumber the Levites, you are to collect five shekels for each one, according to the sanctuary shekel of twenty gerahs. Give the money to Aaron and his sons as the redemption price for the excess among the Israelites."

Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .
 International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version . YHWH spoke to Moses saying, Take the Levites instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of their livestock; and the Levites will be mine: I am YHWH. And for those that are to be ransomed of the 273 from the firstborn of the children of Israel, that exceed the number of Levites; You will take 5 shekels [about 2 ounces or 55 grams] for each headcount, according to the Sanctuary shekel, which weighs 20 gerahs. You will give the money to Aaron and to his sons for those numbered in excess from among them who were to be ransomed.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) . Then Yahweh spoke to Moses and said,
 "Take the Levites instead of all the first-born of Israel's sons, and the cattle of the Levites instead of their cattle; the Levites shall be my own. But you have to buy back the 273 of the first-born of the sons of Israel who outnumber the Levites. So for each one you are to pay five pieces of silver, according to the official standard, and you shall give this money to Aaron and his sons." Lev 5:15

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures—2009 . And יהוה spoke to Mosheh, saying,

“Take the Lěwites instead of all the first-born among the children of Yisra’ěl, and the livestock of the Lěwites instead of their livestock. And the Lěwites shall be Mine, I am יהוהי.

“And for the ransom of the two hundred and seventy-three of the first-born of the children of Yisra’ěl, who are more than the number of the Lěwites, you shall take five sheqels for each one, head by head – take it by the sheqel of the set-apart place, the sheqel of twenty gěrahs.

“And you shall give the silver, the ransom of those who are in excess among them, to Aharon and his sons.”

Tree of Life Version

Again Adonai spoke to Moses saying, “Take the Levites in place of all the firstborn of Bnei-Yisrael, and the livestock of the Levites in place of their livestock. The Levites will be Mine. I am Adonai. To redeem the 273 firstborn of Bnei-Yisrael exceeding the number of the Levites, you are to collect five shekels for each, based on the shekel of the Sanctuary, which is 20 gerahs. Give the money for the redemption of the extra ones of the firstborn of them to Aaron and his sons.”

Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible

AND JESUS SPOKE TO MOSES, SAYING,
TAKE THE LEVITES INSTEAD OF ALL THE FIRST-BORN OF THE SONS OF ISRAEL, AND THE CATTLE OF THE LEVITES INSTEAD OF THEIR CATTLE, AND THE LEVITES SHALL BE MINE; I AM JESUS.

AND FOR THE RANSOMS OF THE TWO HUNDRED AND SEVENTY-THREE WHICH EXCEED THE LEVITES IN NUMBER OF THE FIRST-BORN OF THE SONS OF ISRAEL;

YOU SHALL EVEN TAKE FIVE SHEKELS A HEAD; YOU SHALL TAKE THEM ACCORDING TO THE HOLY DRACHMA, TWENTY OBOLI TO THE SHEKEL. AND YOU SHALL GIVE THE MONEY TO AARON AND TO HIS SONS, THE RANSOM OF THOSE WHO EXCEED IN NUMBER AMONG THEM.

Awful Scroll Bible

Sustains To Become was to speak to Moses, to the intent:

Be taking the Levites, for the first born of the sons of Contends-with-he-mighty and the dumb beasts of the Levites, for their dumb beast, even the Levites are for Sustains To Become

They ransomed of the two hundred and seventy and three, first born of the sons of Contends-with-he-mighty remaining over and above of the Levites, you is to have taken five shekels a head, even the shekel of that set apart, was you to take. (A shekel is twenty gerahs.)

You is to have given the silver, of that remaining over of those ransomed, to Aaron and his sons..

Concordant Literal Version

Yahweh spoke to Moses, saying.

Take the Levites instead of every firstborn among the sons of Israel and the beasts of the Levites instead of their beasts. So the Levites become Mine:I am Yahweh.

And as the ransoms of the two hundred seventy-three, the superfluity, those over the number of the Levites, from the firstborn of the sons of Israel you will take also five shekels, five shekels per skull. By the shekel of the holy place shall you take them, twenty gerahs to the shekel. And you will give the silver to Aaron and to his sons, the ransoms of the superfluity among them.

exeGesés companion Bible

And Yah Veh words to Mosheh, saying,

Take the Leviym

instead of all the firstbirth among the sons of Yisra El

and the animals of the Leviym

instead of their animals;

and the Leviym become mine

- I - Yah Veh.

And of the redeemed
of the two hundred and seventy-three
of the firstbirths of the sons of Yisra El,
left over of the Leviym;
take five - five shekels per cranium
- after the shekel of the holies you take them:
- the shekel is twenty gerahs:
and give the silver,
whereby those left over are redeemed,
to Aharon and to his sons.

Orthodox Jewish Bible

And Hashem spoke unto Moshe, saying,
Take the Levi'im instead of all the bechor among the Bnei Yisroel, and the cattle of
the Levi'im instead of their cattle; and the Levi'im shall be Mine: I am Hashem.
And for those that are to be redeemed of the two hundred and threescore and
thirteen of the bechor of the Bnei Yisroel, which are more than the Levi'im;
Thou shalt even take five shekels for each one individually, after the shekel of
HaKodesh shalt thou take them (the shekel is twenty gerahs) [Vayikra 27:6];
And thou shalt give the kesef, wherewith those over and above them [the Levi'im]
is to be redeemed, unto Aharon and to his banim.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

Creation of the Levite Ministry

Then the Lord told Moses, "Separate the descendants of Levi in place of all the
firstborn sons of Israel and the livestock of the descendants of Levi in place of their
livestock. The descendants of Levi belong to me, since [The Heb. lacks since] I am the
Lord. You are to pay a ransom of the 273 first-born sons of Israel who exceed the
census number of the descendants of Levi, so collect five shekels for each
individual, [Lit. head] denominated in shekels of the sanctuary, that is, the shekel that
weighs 20 gerahs. [I.e., a unit of weight measurement equal to about 16 barley grains; about 0.025
ounces or 0.5 grams; cf. Exod 30:13; Num 18:16] Then give the money meant for ransom
of their excess to Aaron and his sons."

Kretzmann's Commentary

Lexham English Bible

Yahweh spoke to Moses, saying, "Receive the Levites in the place of all the
firstborn among the Israelites, [Literally "sons/children of Israel"] and the animals of the
Levites in the place of their animals; the Levites will be mine. I am Yahweh. And
the ransom of the two hundred and seventy-three of the firstborn of the Israelites
[Literally "sons/children of Israel"] who are excessive over the Levites, you will receive five
shekels a person, in the sanctuary shekel; you will collect twenty gerahs [Hebrew
"gerah"] per shekel. You will give the money to Aaron, and to his sons the ransom
of the ones who are excessive among them."

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

Substituting the Levites

God spoke to Moses, saying:

Take the Levites in place of all the male first-born Israelites. [Also take] the Levites' livestock in place of [the Israelites' first-born] animals. The Levites shall become Mine. I am God.

[Also take] a redemption for the 273 individuals by which the first-born outnumber the Levites.

This shall be 5 shekels for each individual, according to the sanctuary standard, where the shekel is 20 gerahs.

Give the silver to Aaron and his sons as a redemption for [the first-born who are] in excess [of the Levites].

273 individuals

Because there were 22,273 first-born and 22,000 Levites.

5 shekels

This is the amount for the redemption of a first-born son; see Numbers 3:47, 18:15; Leviticus 27:6.

the shekel is 20 gerahs

See Exodus 30:13, Leviticus 27:25, Numbers 18:16, Ezekiel 45:12.

the silver...

Or, 'the redemption money'.

NET Bible®

New American Bible (2011)

New Catholic Bible

Rotherham's *Emphasized B.* Then spake Yahweh unto Moses, saying:—

Take the Levites, instead of all the firstborn among the sons of Israel, and the cattle of the Levites, instead of their cattle,—so shall the Levites' belong unto me, ||me Yahweh||;^e and <as the ransom of the two hundred and seventy-three,—who are more than the Levites, of the firstborn of the sons of Israel> thou shalt take five shekels apiece, by the poll,—<by the shekel of the sanctuary> shalt thou take it, twenty gerahs to the shekel; and shalt give the silver to Aaron, and to his sons,—as the ransom^f of them that are in excess over them.

^e Cp. verse 41, n.

^f That Israel is a ransomed people is again and again expressed by statute.

Literal, almost word-for-word, renderings:

A Faithful Version . domestic

C. Thomson Updated OT .

Charles Thomson OT

Whereupon the Lord spoke to Moses, saying, Take the Levites, instead of all the first born of the children of Israel, and the cattle of the Levites, for the firstlings of their cattle; and the Levites shall belong to me; I the Lord. And as redemption money for the two hundred and seventy three, of the first born, more than the Levites, thou shalt take from the first born of the children of Israel, five shekels a poll. According to the holy didrachm, thou shall receive twenty oboli for a shekel. And thou shalt give the money to Aaron and his sons, as the redemption of the overplus among the Israelites.

Context Group Version

And YHWH spoke to Moses, saying, Take the Levites instead of all the first-born among the sons of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am YHWH. And for the redemption of the two hundred and seventy three of the first-born of the sons of Israel, that are over and above [the number of] the Levites, you shall take five shekels apiece by the poll; after the shekel of the special place you shall take them (the shekel is twenty gerahs): and you shall give the money, with which the odd number of them is ransomed, to Aaron and to his sons.

English Standard Version .

Green’s Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And YHWH speaks to Moses, saying, “Take the Levites instead of every firstborn among the sons of Israel, and the livestock of the Levites instead of their livestock; and the Levites have been Mine; I [am] YHWH. And [from] those ransomed of the two hundred and seventy-three of the firstborn of the sons of Israel, who are more than the Levites, you have even taken five shekels apiece by the counted head—you take by the shekel of the holy place; the shekel [is] twenty gerahs; and you have given the money to Aaron and to his sons, whereby those over and above are ransomed.”
Modern English Version	.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, Take the Levites instead of all the firstborn among the sons of Israel and the cattle of the Levites instead of their cattle. And the Levites will be mine. I am Jehovah. And for the redemption of the two hundred and seventy-three of the firstborn of the sons of Israel, who are over and above the number of the Levites, you will take five shekels apiece by the poll. According to the shekel of the sanctuary you will take them (the shekel is twenty gerahs), and you will give the money, with which the odd number of them is redeemed, to Aaron and to his sons.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen’s Translation	.
Revised Mechanical Trans.	...and YHWH spoke to Mosheh saying, take the ones of Lewi in place of all the firstborn among the sons of Yisra'eyl, and the beasts of the ones of Lewi in place of their beasts, the ones of Lewi will exist for me, I am YHWH, and the redeemed ones of the seventy-three and the two hundred, the ones exceeding over the ones of the Lewi, from the firstborn of the sons of Yisra'eyl, and you will take five, five sheqels for the skull, with the special sheqel you will take, twenty gerahs is the sheqel, and you will give the silver to Aharon and to his sons, the redeemed ones exceeding them,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
Young’s Literal Translation	.
Young’s Updated LT	.

The gist of this passage:

44-48

Numbers 3:44			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253

Numbers 3:44			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dābar (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 yohoh-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
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'āmar (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: Y^ehowah then spoke to Moses, saying,...

Numbers 3:45a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lāqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
'êth (אֶת) [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
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
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065

Numbers 3:45a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לָךְ) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (רִוְכָב) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114
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
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 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
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
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
b ^e hêmâh (הַמְּאֵה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular construct; often used in the collective sense	Strong's #929 BDB #96
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
tachath (תַּחַת) [pronounced TAH-khath]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
b ^e hêmâh (הַמְּאֵה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun; often used in the collective sense with the 3 rd person masculine plural suffix	Strong's #929 BDB #96

Translation: ... "Take the Levites instead of every firstborn in the sons of Israel, and the animals of the Levites instead of their [firstborn] animals.

Much of the end of Exodus, most of Leviticus and much of Numbers are composed of direct quotes from God.

Numbers 3:45b			
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
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 1 st person singular suffix	No Strong's # BDB #510
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
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
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

Translation: The Levites are Mine [lit., are to Me]; I [am] Y^ehowah.

The Levites would be taken in place of the firstborn in Israel. The firstborn in Israel belonged to God, but since God took the Levites (using them in whatever way He chose), the firstborn of Israel were excused.

The same is true of the firstborn animals.

Numbers 3:44–45 Y^ehowah then spoke to Moses, saying, “Take the Levites instead of every firstborn in the sons of Israel, and the animals of the Levites instead of their [firstborn] animals. The Levites are Mine [lit., are to Me]; I [am] Y^ehowah. (Kukis mostly literal translation)

The Levites are kept alive as an even trade for every first-born, just as our Lord was raised again and stands as a perfect substitute for our deserving death upon the cross.

Numbers 3:46			
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
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
pâdûwy (פְּדוּי) [pronounced <i>paw-DOOee</i>]	<i>ransom, redemption; payment</i>	masculine plural abstract noun; construct form	Strong's #6302 BDB #804

Numbers 3:46			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^o lôwshâh/sh ^o lôshâh (שְׁלוֹשָׁה) (שְׁלֹשָׁה) [pronounced shel-oh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun with definite article	Strong's #7969 BDB #1025
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shib ^e ġym (שִׁבְעִים) [pronounced shi ^b v-GEEM]	<i>seventy</i>	numeral with the definite article	Strong's #7657 BDB #988
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mâ'thayim (מֵאֵתַיִם) [pronounced maw-thah-YIM]	<i>two hundred</i>	feminine dual numeral (not certain about the spelling); with the definite article	Strong's #3967 BDB #547
'ādaph (עָדַף) [pronounced aw-DAF]	<i>remaining over, that which is in excess, having more (a surplus, an excess); being more</i>	masculine plural, Qal active participle with the definite article	Strong's #5736 BDB #727
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
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
min (מִן) [pronounced mihn]	<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
b ^e kôwr (רִכְבֵּב) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
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 (יִסְרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: The redemption for the two hundred seventy-three extra [souls] over the [number of] Levites of the firstborn of Israel [will be as follows]:...

There were 273 more firstborn of the Israelites (at that time) than there were Levites. Therefore, these people had to be redeemed or purchased.

Numbers 3:46 The redemption for the two hundred seventy-three extra [souls] over the [number of] Levites of the firstborn of Israel [will be as follows]:... (Kukis mostly literal translation)

There are an excess of first-born sons who are not covered by the Levitical population. There were 22,000 Levites (Numbers 3:39) and 22,273 firstborn (Leviticus 3:43). Therefore, God required Israel to pay a ransom for the excess of 273 men.

Numbers 3:47			
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
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine singular, Qal perfect	Strong's #3947 BDB #542
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral; construct form	Strong's #2568 BDB #331
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral; construct form	Strong's #2568 BDB #331
sh ^e qâlîym (שֶׁקֶלִים) [pronounced <i>she-kaw-LEEM</i>]	<i>0.4 ounces or 11 grams and is transliterated shekels</i>	masculine plural noun	Strong's #8255 BDB #1053
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
gûl ^e gôleth (גֻּלְגֹּלֶת) [pronounced <i>gool^e-GOH-leth</i>]	<i>skull, head; figuratively, each person, each man; head count</i>	feminine singular noun with the definite article	Strong's #1538 BDB #166
This is variously translated in Numbers 3:47: <i>apiece, apiece by the poll, apiece for each one, apiece by the head; per head, a head, by the head, each by the head, by head count, for each headcount; for each one, for each of, gfor each of them, for each individual, for each one individually; per person, a person; for every one; per skull, per cranium; for each one, head by head.</i> Most of the time, one or two or three of these translations will stand out as being used far more than the rest, but this was not the case here.			
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
sheqel (שֶׁקֶל) [pronounced <i>SHEH-keh</i>]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871
With the definite article, this means, <i>the holy place, the sacred place, the sanctuary.</i>			

Numbers 3:47			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâqach (לָקַח) [pronounced law- KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
'esrîym (עֶשְׂרִים) [pronounced ges ^e - REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
gêrâh (גֵּרָה) [pronounced gay-RAW]	<i>a small weight; weight of 16 barley grains, weight of 4-5 carob beans; 20th part of a shekel; transliterated gerah</i>	feminine singular noun	Strong's #1626 BDB #176
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun with the definite article	Strong's #8255 BDB #1053

Translation: ...You will take five shekels per person; you will take by the shekel of the Holy Place, [which is] twenty gerahs [to] the shekel.

A gerah is approximately 1/40th of an ounce, making a shekel about 1/2 an ounce (other sources read 4/10ths of an ounce).

Yahweh will not ignore this disparity. Similarly, every sin that we have ever committed and will commit was paid for on the cross. God did not allow a single sin to go without being paid for.

Numbers 3:47 ...You will take five shekels per person; you will take by the shekel of the Holy Place, [which is] twenty gerahs [to] the shekel. (Kukis mostly literal translation)

The price of redemption was five shekels per person.

Numbers 3:48			
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
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with the definite article	Strong's #3701 BDB #494
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Ahârôn (אַהֲרֹן) [pronounced ah-huh- ROHN]	<i>transliterated Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Numbers 3:48			
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
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards 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 noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
pâdûwy (פְּדוּי) [pronounced <i>paw-DOOee</i>]	<i>ransom, redemption; payment</i>	masculine plural abstract noun; construct form	Strong's #6302 BDB #804
‘âdaph (עֲדָפָה) [pronounced <i>aw-DAF</i>]	<i>remaining over, that which is in excess, having more (a surplus, an excess); being more</i>	masculine plural, Qal active participle with the definite article	Strong's #5736 BDB #727
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; with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: You will give this silver to Aaron and to his sons [as] the redemption price of the additional souls among them.” (Kukis mostly literal translation)

The redemption price may have been given first to Moses, but he would turn this over to Aaron and to his sons.

Numbers 3:48 You will give this silver to Aaron and to his sons [as] the redemption price of the additional souls among them.” (Kukis mostly literal translation)

A major topic of the Old Testament is the ransoming of fallen man.

Numbers 3:44–48 Y^ehowah then spoke to Moses, saying, “Take the Levites instead of every firstborn in the sons of Israel, and the animals of the Levites instead of their [firstborn] animals. The Levites are Mine [lit., *are to Me*]; I [am] Y^ehowah. The redemption for the two hundred seventy-three extra [souls] over the [number of] Levites of the firstborn of Israel [will be as follows]: You will take five shekels per person; you will take by the shekel of the Holy Place, [which is] twenty gerahs [to] the shekel. You will give this silver to Aaron and to his sons [as] the redemption price of the additional souls among them.” (Kukis mostly literal translation)

Numbers 3:44–48 Jehovah then gave these instructions to Moses: “Instead of My claim on the firstborn of the sons of Israel, you will take the sons of the Levites and their animals instead. Therefore, the Levites are Mine; I am Jehovah. There are 273 more firstborn from Israel than there are Levites, so these must be redeemed (paid for). The redemption price will be five shekels per person, according to the shekel of the Sanctuary (which is 20 gerahs to the shekel). You, Moses, will give this redemption price to Aaron and to his sons.” (Kukis paraphrase)

And so takes Moses silver of the redemption from the ones remaining over the redemptions of the Levites. From a firstborn of sons of Israel he took the silver: five and sixty and three hundreds and a thousands in a shekel of the Holy Place. And so gives Moses silver of the redemptions to Aaron and to his sons upon a mouth of Y^ehowah as which commanded Y^ehowah Moses.

Numbers
3:49–51

Moses took the silver of redemption from the excess [of the firstborn sons of Israel] over the ransom payment regarding the Levites. He took the silver from the firstborn sons of Israel [in the amount of] one thousand, three hundred sixty-five [shekels] by the shekel of the Holy Place. Moses gave the silver of redemptions to Aaron and to his sons on the word [lit., *mouth*] of Y^ehowah, as Y^ehowah had commanded Moses.

Moses collected the silver redemption money from the extra firstborn sons of Israel, according to the number of Levites. He took in 1365 shekels, according to the measurement of the shekel kept at the Holy Place. Moses gave this redemption silver to Aaron and to his sons, just as Jehovah had commanded him.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so takes Moses silver of the redemption from the ones remaining over the redemptions of the Levites. From a firstborn of sons of Israel he took the silver: five and sixty and three hundreds and a thousands in a shekel of the Holy Place. And so gives Moses silver of the redemptions to Aaron and to his sons upon a mouth of Y ^e howah 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.)	Moses therefore took the money of them that were above, and whom they had redeemed from the Levites, For the firstborn of the children of Israel, one thousand three hundred and sixty-five sicles, according to the weight of the sanctuary, And gave it to Aaron and his sons according to the word that the Lord had commanded him.
Aramaic ESV of Peshitta	Mosha took the redemption money from those who exceeded the number of those who were redeemed by the Levites; from the firstborn of the B'nai Yisrael he took the money, one thousand three hundred sixty-five shekels, after the shekel of the sanctuary: and Mosha gave the redemption money to Aaron and to his sons, according to the word of Mar-Yah, as Mar-Yah commanded Mosha.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And Moses took the silver, the ransom of those that exceeded in number the redemption of the Levites. He took the silver from the firstborn of the sons of Israel, a thousand three hundred and sixty-five shekels, according to the holy shekel. And Moses gave the ransom of them that were over to Aaron and his sons, by the word of the Lord, as the Lord commanded Moses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So Moses took the money, the price of those whose place had not been taken by the Levites; From the first sons of Israel he took it, a thousand, three hundred and sixty-five shekels, by the scale of the holy place; And he gave the money to Aaron and his sons, as the Lord had said.
Easy English	.
Easy-to-Read Version—2008	There were not enough Levites to take the place of all the men from the other family groups, so Moses gathered the money for them. Moses collected the silver from the firstborn men of the Israelites. He collected 1365 shekels of silver, using the official measure. Moses obeyed the LORD'S command and gave the silver to Aaron and his sons. He did it just as the LORD had told him.
God's Word™	So Moses took this ransom money from the Israelites who outnumbered the Levites. The silver Moses collected for the firstborn Israelites weighed 34 pounds using the standard weight of the holy place. Then Moses did what the LORD said and gave Aaron and his sons this ransom money as he had been commanded.
Good News Bible (TEV)	Moses obeyed and took the 1,365 pieces of silver and gave them to Aaron and his sons.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Moses collected the silver from the extra two hundred seventy-three first-born men and boys, and it amounted to one thousand three hundred sixty-five pieces of silver, weighed according to the official standards. Then he gave it to Aaron and his sons, just as the LORD had commanded.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So Moses did that. He collected the silver from those 273 males. The total was 1,365 pieces of silver. Each silver piece weighed the same as each of the silver pieces stored in the sacred tent. Moses gave these silver pieces to Aaron and his sons, as Yahweh had commanded.

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	. obedience
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Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	So Moses collected the payment of redemption from those who exceeded the number of those redeemed by the Levites. Moses collected the money from the firstborn of the people of Israel. He collected 1,365 shekels, weighing with the shekel of the sanctuary. Moses gave the redemption money to Aaron and to his sons. Moses did everything he was told to do by Yahweh's word, as Yahweh had commanded him.
Urim-Thummim Version	So Moses took the ransom money from those who exceeded the tally ransomed by the Levites from the firstborn of the children of Israel. He took the money; 1,365 shekels [35 pounds], after the shekel of the Holy Place. Then Moses gave the money from them that were ransomed to Aaron and his sons, according to the Word of YHWH, as YHWH commanded Moses.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses received the 1,365 pieces of silver as ransom from those who were left when the rest had been redeemed by the Levites. From the first-born of the Israelites he received one thousand three hundred and sixty-five pieces of silver according to the sanctuary standard. And he gave them to Aaron and his sons as Yahweh had ordered.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	And Mosheh took the ransom silver from those who were over and above those who were ransomed by the Lēwites. From the first-born of the children of Yisra'ël he took the silver, one thousand three hundred and sixty-five pieces, according to the sheqel of the set-apart place. And Mosheh gave their ransom silver to Aharon, and to his sons, according to the word of הוהי, as הוהי had commanded Mosheh.
Tree of Life Version	Hence Moses collected the redemption money for those exceeding the number redeemed by the Levites. From the firstborn of Bnei-Yisrael he collected silver weighing 1,365 shekels, according to the Sanctuary shekel. Moses gave the redemption money to Aaron and his sons, just as Adonai commanded him, in accordance with the mouth of Adonai.

Weird English, ©1ḏḗ English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES TOOK THE SILVER, THE RANSOM OF THOSE THAT EXCEEDED IN NUMBER THE REDEMPTION OF THE LEVITES. HE TOOK THE SILVER FROM THE FIRST-BORN OF THE SONS OF ISRAEL, A THOUSAND THREE HUNDRED AND SIXTY-FIVE SHEKELS, ACCORDING TO THE HOLY SHEKEL. AND MOSES GAVE THE RANSOM OF THEM THAT WERE OVER TO AARON AND HIS SONS, BY THE WORD OF JESUS, AS JESUS COMMANDED MOSES.
Awful Scroll Bible	Moses was to take the redemption silver, remaining over of they ransomed by the Levites, of the first born of the sons of Contends-with-he-mighty and has taken the silver, a thousand, and three hundred, and sixty and five shekels, by that set apart, and Moses was giving the silver, of those ransomed a redemption, to Aaron and his sons, by the mouth of Sustains To Become as Sustains To Become has laid charge to Moses.
Concordant Literal Version	So Moses took the silver of the ransoms from the superfluity, those over the ones ransomed by the Levites. From the firstborn of the sons of Israel he took the silver, a thousand three hundred sixty-five shekels, by the shekel of the holy place. And Moses gave the silver of the ransoms to Aaron and to his sons at the bidding of Yahweh, just as Yahweh had instructed Moses.
exeGeses companion Bible	And Mosheh takes the redemption silver of those left over of those redeemed by the Leviym. Of the firstbirths of the sons of Yisra El he takes the silver: a thousand three hundred and sixty-five after the shekel of the holies: and Mosheh gives the silver of redemption to Aharon and to his sons, according to the mouth of Yah Veh, as Yah Veh misvahed Mosheh.
Orthodox Jewish Bible	And Moshe took the kesef hapidyom of them that were over and above them that were redeemed by the Levi'im; Of the bechor of the Bnei Yisroel collected he the kesef; a thousand three hundred and threescore and five shekels, after the shekel of HaKodesh; And Moshe gave the kesef hapidyom unto Aharon and to his banim, according to the command of Hashem, as Hashem commanded Moshe.
Rotherham's <i>Emphasized B.</i>	So Moses took the redemption' silver from them who were in excess over them who were redeemed by the Levites: <from the firstborn of the sons of Israel> took he the silver,—a thousand three hundred and sixty-five shekels, by the shekel of the sanctuary. And Moses gave the redemption' silver to Aaron and to his sons, at the bidding of Yahweh,— As Yahweh commanded Moses.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	So Moses took the ransom money to account for the difference in the total number [Lit. the excess] of those redeemed by the descendants of Levi. From the firstborn of the Israelis, Moses took money amounting to 1,365 shekels according to the shekel of the sanctuary. Moses gave the ransom money to Aaron and his sons according to the Lord's instructions, just as the Lord had commanded Moses.
Kretzmann's Commentary Lexham English Bible	And Moses received the money of the redemption from the ones who were excessive from those redeemed of the Levites. From the firstborn of the Israelites

[Literally “sons/children of Israel”] he took the money, one thousand three hundred and sixty-five shekels, in the sanctuary shekel. And Moses gave the money of the ransom to Aaron and to his sons according to the word [Literally “mouth”] of Yahweh just as Yahweh commanded Moses.

Syndein/Thieme .
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
The Geneva Bible .
Kaplan Translation .
Moses took the redemption money for those who were left over [after the majority of first-born] had been redeemed by the Levites.
The silver that he took from the first-born Israelites consisted of 1365 sanctuary shekels.
Moses gave the silver for those who were redeemed to Aaron and his sons at God's command. [It was all done] as God had commanded Moses.
after the majority...
(cf. Rashi).
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 .
So Moses took the redemption money, for those who exceeded the redemption made by the Levites. From the first born of the children of Israel he took the money, amounting to one thousand three hundred and sixty five shekels according to the holy shekel, and gave the redemption money for the overplus to Aaron and his sons, by the command of the Lord, as the Lord commanded Moses.
Context Group Version .
And Moses took the redemption-money from those that were over and above those that were ransomed by the Levites; from the first-born of the sons of Israel he took the money, a thousand three hundred and sixty five [shekels], after the shekel of the special place: and Moses gave the redemption-money to Aaron and to his sons, according to the word of YHWH, as YHWH commanded Moses.
English Standard Version .
Green's Literal Translation .
Legacy Standard Bible .
Literal Standard Version .
Modern English Version .
Modern Literal Version 2020 .
And Moses took the redemption-money from those who were over and above those who were redeemed by the Levites. He took the money from the firstborn of the sons of Israel, a thousand three hundred and sixty-five shekels, according to the shekel of the sanctuary. And Moses gave the redemption-money to Aaron and to his sons, according to the word of Jehovah, as Jehovah commanded Moses.
New American Standard B. .
New European Version .
New King James Version .
Niobi Study Bible .
Owen's Translation .

Revised Mechanical Trans. ...and Mosheh took the silver, the ransom price, from the exceeding ones over the redeemed ones of the Lewi. From the firstborn sons of Yisra'eyl he took the silver, sixty-five and three hundred and a thousand, in the special sheqel, and Mosheh gave the silver of the redeemed ones to Aharon, and to his sons, by the mouth of YHWH, 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:

49-51

Numbers 3:49a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'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
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494
pid ^e yôm/pid ^e yôn (פִּדְיוֹן/פִּדְיוֹן) [pronounced <i>pid-YOME/pid-YONE</i>]	<i>ransom, a redemption, something which has been redeemed</i>	masculine singular noun with the definite article	Strong's #6306 BDB #804.
There does not appear to be any appreciable difference between this an its feminine counterpart.			
min (מִן) [pronounced <i>mihn</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
'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
'âdaph (עָדַף) [pronounced <i>aw-DAF</i>]	<i>remaining over, that which is in excess, having more (a surplus, an excess); being more</i>	masculine plural, Qal active participle with the definite article	Strong's #5736 BDB #727

Numbers 3:49a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pâdûwy (פְּדוּי) [pronounced <i>paw-DOOee</i>]	<i>ransom, redemption; payment</i>	masculine plural abstract noun; construct form	Strong's #6302 BDB #804
Bible Hub lists this as a Qal passive participle, masculine plural construct. Both can be true.			
L ^e vîyyim (לְוִיִּם) [pronounced <i>l^e-vee-YIM</i>]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532

Translation: Moses took the silver of redemption from the excess [of the firstborn sons of Israel] over the ransom payment regarding the Levites.

Moses oversaw the collection of the redemption payment. God took the Levites one-for-one in place of the firstborn of Israel (whom God saved). However, there were more firstborn than Levites, so 5 shekels per person had to be paid to redeem these extra Israelites.

Numbers 3:49 Moses took the silver of redemption from the excess [of the firstborn sons of Israel] over the ransom payment regarding the Levites. (Kukis mostly literal translation)

God requires an exact accounting for every last person. This 273 first-born which were not redeemed man-for-man by the Levites, were redeemed with silver at five shekels each.

Numbers 3:50

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</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
ʿêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
b ^e kôwr (בְּכוֹר) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Numbers 3:50			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâqach (לָקַח) [pronounced law- KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with the definite article	Strong's #3701 BDB #494
châmêsh (חָמֵשׁ) [pronounced khaw- MAYSH]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shishshîym (שִׁשְׁשִׁיִּם) [pronounced shish- SHEEM]	<i>sixty</i>	indeclinable plural noun	Strong's #8346 BDB #995
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e lôwshâh/sh ^e lôshâh (שְׁלוֹשָׁה) (שְׁלֹשָׁה) [pronounced shel-oh- SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun in the construct state	Strong's #7969 BDB #1025
mê'ôwth (מֵאוֹת) [pronounced may- OHTH]	<i>hundreds</i>	feminine plural; numeral	Strong's #3967 BDB #547
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'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
b ^e (בּ) [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
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

With the definite article, this means, *the holy place, the sacred place, the sanctuary.*

Translation: He took the silver from the firstborn sons of Israel [in the amount of] one thousand, three hundred sixty-five [shekels] by the shekel of the Holy Place.

The shekel of the sanctuary means that there is a divine standard.

The Levites were taken as God's firstborn, instead of the firstborn from every family, as a tribe dedicated to Him. Numbers 3:12, 45, 50 The close association with the number of Levites as compared to the number of firstborn was to indication (1) that redemption was involved in setting apart the firstborn; (2) setting apart the Levites as firstborn was analogous to God setting apart Jesus as His firstborn; and (3) the redemption had to be exactly the right amount. Jesus could not just go and suffer on the cross for awhile, and that would do the trick; He had to pay for the sins of all mankind.

Numbers 3:50 He took the silver from the firstborn sons of Israel [in the amount of] one thousand, three hundred sixty-five [shekels] by the shekel of the Holy Place. (Kukis mostly literal translation)

Moses collected 1365 shekels of silver, which redeemed all of the extra firstborn of Israel.

Numbers 3:51			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
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
'êth (אֶת) [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
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494
pid ^e yôm/pid ^e yôn (פִּדְיוֹן/פִּדְיוֹן/פִּדְיוֹן) [pronounced pid-YOME/pid-YONE]	<i>ransom, a redemption, something which has been redeemed</i>	masculine plural noun with the definite article	Strong's #6306 BDB #804.
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Ahârôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 3:51

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
‘al (עַל) [pronounced <i>gahʃ</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
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
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
‘ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, ka‘ăsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] 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 (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
pê (פּ, פֿ, or ף) [pronounced <i>pay</i>]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: Moses gave the silver of redemptions to Aaron and to his sons on the word [lit., *mouth*] of Y^ehowah, as Y^ehowah had commanded Moses. (Kukis mostly literal translation)

This redemption silver came into the hands of Moses, and he gave it to Aaron and his sons, based upon God's commands to him.

That which is spoken is often called in the Hebrew *according to the mouth of*.

Numbers 3:51 Moses gave the silver of redemptions to Aaron and to his sons on the word [lit., *mouth*] of Y^ehowah, as Y^ehowah had commanded Moses. (Kukis mostly literal translation)

Numbers 3:49–51 Moses took the silver of redemption from the excess [of the firstborn sons of Israel] over the ransom payment regarding the Levites. He took the silver from the firstborn sons of Israel [in the amount of] one thousand, three hundred sixty-five [shekels] by the shekel of the Holy Place. Moses gave the silver of redemptions to Aaron and to his sons on the word [lit., *mouth*] of Y^ehowah, as Y^ehowah had commanded Moses. (Kukis mostly literal translation)

Numbers 3:49–51 Moses collected the silver redemption money from the extra firstborn sons of Israel, according to the number of Levites. He took in 1365 shekels, according to the measurement of the shekel kept at the Holy Place. Moses gave this redemption silver to Aaron and to his sons, just as Jehovah had commanded him. (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 3 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 3

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 3

[Chapter Outline](#)

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Numbers*.

Edersheim Summarizes Numbers 3

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.

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Addendum

This footnote is referenced in [Numbers 3:1](#).

Footnote for Numbers 3:1 (Christian Community Bible)

- 3.1 Chapters 3, 4 and 8 refer to the priests or Levites.

At the time of Abraham, each family head was “priest” for his own group: he himself was responsible for the sacrifices (Gen 15:10) and sacred rituals (Gen 28:18); he also gave blessings on behalf of God (Gen 27:27).

Possibly, Moses appointed men in charge of teaching Yahweh’s laws to Israel. The group called the tribe of Levi, perhaps a tribe of warriors at first, became responsible for this mission. In the episode of the Golden Calf they supported Moses in restoring order.

Still, heads of families as well as priests kept on celebrating without laws or control (Jdg 17). David and Solomon established the Jewish clergy: from then on, only men from the tribe of Levi could be priests. It was perhaps with Josiah’s reform that a distinction was made among the Levites. Those of a higher rank were called priests and those of a lower rank were Levites (see 2 K 22:8). Those who returned to Jerusalem at Josiah’s command and were forbidden to officiate in the Temple may have been the first “Levites” of a lower rank, while the Jerusalem clergy saw their privileges confirmed. They, the “priests” of the Temple, began to form a superior class and, to differentiate themselves within the tribe of Levi, they claimed to be descendants of Aaron, Moses’ brother.

The Book of Numbers attributes to Moses himself, in a fictitious way, all this organization.

The Levites represent the first-born of Israel, the ones whom Yahweh saved in the first Pass - over when the first-born of Egypt died. Since they were saved by Yahweh, from that time on they belonged to God.

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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus’ History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

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.

R. B. Thieme, III has not taught this chapter on any available lesson.

Word Cloud from a Reasonably Literal Paraphrase of Numbers 3

Word Cloud from Exegesis of Numbers 3²²

These two graphics should be very similar; this means that the exegesis of Numbers 3 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²² Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.