

# NUMBERS 4

Written and compiled by Gary Kukis

**Numbers 4:1–49**

**Census and Responsibilities of the Three Levite Clans**

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 three clans or branches of Levites are the descendants of Kohath, Gershom and Merari. Their responsibilities and their very specific census will be examined in this chapter.

The Bible Summary of Numbers 4 (in 140 characters or less): *The Kohathites are to carry the most holy things. The Gershonites are to carry the coverings. The Merarites are to carry the frame.*<sup>1</sup>

There are many **chapter commentaries** on the book of Numbers. This will be the most extensive examination of Numbers 4, 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 4:

#### Introduction

vv. 1–15	<b>The Duties and Responsibilities of the Kohathites</b>
vv. 16–20	<b>Specific Responsibilities of Eleazar, Moses and Aaron</b>
vv. 21–28	<b>The Duties and Responsibilities of the Gershonites</b>
vv. 29–33	<b>The Duties and Responsibilities of the Merarites</b>
vv. 34–45	<b>Census of the Three Branches of the Levites</b>
vv. 46–49	<b>Final Census Numbers for a Specific Age Group of Levites</b>

#### Chapter Summary

#### Addendum

### Charts, Graphics and Short Doctrines:

Preface	<b>Quotations</b>
Introduction	<b>Titles and/or Brief Descriptions of Numbers 4</b> (by various commentators)
Introduction	<b>Brief, but insightful observations of Numbers 4</b> (various commentators)
Introduction	<b>Fundamental Questions About Numbers 4</b>
Introduction	<b>The Prequel of Numbers 4</b>
Introduction	<b>The Principals of Numbers 4</b>
Introduction	<b>The Places of Numbers 4</b>
Introduction	<b>By the Numbers</b>
Introduction	<b>Timeline for Numbers 4</b>
Introduction	<b>A Synopsis of Numbers 4</b>
Introduction	<b>Outlines of Numbers 4</b> (Various Commentators)
Introduction	<b>A Synopsis of Numbers 4 from the Summarized Bible</b>
Introduction	<b>The Big Picture (Numbers 1–4)</b>

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



Summary  
Summary

[Edersheim Summarizes Numbers 4](#)

Addendum  
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[Footnote for Numbers 4:1](#) (Christian Community Bible)

[Josephus' History of this Time Period](#)  
[A Complete Translation of Numbers 4](#)  
[Doctrinal Teachers Who Have Taught Numbers 4](#)  
[Word Cloud from a Reasonably Literal Paraphrase of Numbers 4](#)  
[Word Cloud from Exegesis of Numbers 4](#)

<a href="#">Beginning of Document</a>	<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics, Short Doctrines</a>
<a href="#">Introduction and Text</a>	<a href="#">First Verse</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Numbers folder</a>	<a href="#">Exegetical Studies in Numbers</a>

<a href="#">Doctrines Covered or Alluded To</a>			
Additional doctrines and links are found in <a href="#">Definition of Terms</a> below.			

<a href="#">Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter</a>			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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.

<a href="#">Definition of Terms</a>	
<a href="#">Rebound (Restoration to fellowship with God)</a>	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 <a href="#">Doctrine of Rebound (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

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

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

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

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## An Introduction to Numbers 4

**Introduction:** Numbers 4 is one of the census chapters. The Levites were numbered, but not all of them. Specifically those who had responsibilities related to the Tabernacle were numbered. This would be those who are between the ages of thirty and fifty. They were not drafted into Israel's army, but they were drafted into a spiritual service to God.

Numbers 4 deals even more specifically with the duties of the Levites; primarily it covers their responsibilities in the moving of the Tabernacle.

Although there is very limited application of many chapters of the books of Leviticus and Numbers, this all shows that God was complex, He was organized, and He set up a system that the Israelites would follow (for the most part) whether in a state of spiritual serenity or reversionism.

I must admit to being struck by just how specific all of these instructions are. Specific people are named, clans and branches are specified, and duties regarding the moving of the Tabernacle are laid out carefully. This moving would occur a number of times during the 39 years remaining in the desert-wilderness. However, the Tabernacle will be moved on occasion during the history of Israel. An example of this is, Saul came and killed most of the priests (one got away). The Tabernacle was moved right after that (if memory serves, it may have been moved closer to Saul and populated with pro-Saul priests). Later, when David is given power, he sets up somewhat of a shadow Tabernacle. Solomon, his son, will eliminate that duplication and build the Temple.

In any case, much of this chapter deals with the moving of the Tabernacle. Had this been written six hundred years later (or later than that), then few people would even be aware that such a thing as the Tabernacle even existed (Solomon built the Temple around 1000 B.C., which was the center of Hebrew worship from that point forward). The Temple was a building and it stayed in one place. The Tabernacle was designed to disassemble and move (whenever Israel moved in the desert-wilderness south of Canaan, the Tabernacle also had to be moved).

One of the allegations of the JEPD theory is that the priestly class, at one point, had a heavy influence on these writings (hundreds of years after the fact<sup>2</sup>). There are huge portions of the Mosaic Law devoted to Tabernacle worship, which would not have been a thing during the time period JEPD theorists supposedly wrote. In fact, an idea for a theological thesis might be, explain why the Mosaic Law was not written in the 6<sup>th</sup> century B.C., and not written in the 7<sup>th</sup> century B.C., and not written in the 8<sup>th</sup> century B.C., etc.

Tabernacle worship would continue for 500 years after this was first written; and Temple worship (begun circa 1000 B.C.) would have been built upon Tabernacle worship. Moving the Tabernacle and who was responsible for doing what—that would have been very important at the time Moses wrote the Law. With each century, the importance of these topics would have become less and less a factor. By the time of the writing of the Mosaic Law, according to the JEPD theory, perhaps as much as a quarter of the Mosaic Law would have been irrelevant to the people of Israel—particularly, to the Levites. If the Torah was written many centuries after Moses, as is

<sup>2</sup> According to the JEPD theory.

alleged in the JEPD theory, then we have this inordinate amount of writing given over to a Tabernacle, something with which they would not have any familiarity. If memory serves, the pieces of the Tabernacle were kept inside of the Temple, but it was not set up or anything like that, and all of the furniture was now in the Temple and not in the Tabernacle.

Furthermore, again assuming that the Torah was written long after Moses, one would think that they would foreshadow the Temple in some ways. Temple worship was central to Israel during the time that the JEPD theory supposes that the Torah was written. Then why was there so much detail written about the Tabernacle; and yet not a word suggests that the Tabernacle will someday be replaced?

There is some prophetic material in the Torah (in Leviticus 26 in particular). If someone rejects that the Bible is actually from God, then they will reject prophecy. If they reject prophecy, then they must somehow explain it away. Well, one way of explaining Leviticus 26 away is to claim it was written after the fulfillment of Leviticus 26. Well, that was long after David and Solomon. When JEPD claims the Torah was written, the Tabernacle was not even a memory anymore. No one's parents or grandparents or great grandparents or great-great grandparents had ever seen the Tabernacle. Yet huge chunks of the Torah are all about the Tabernacle. This makes perfect sense if Moses is the author and that the Torah was written in his day. It makes little sense that this was written hundreds of years later. And remember, the thing that a late writing of the Torah is *supposed* to explain? It explains why sometimes we find *YHWH* more than we find *Elohim*; and vice versa. At no time in my word-by-word study of any of the Law have I found it necessary to stop and say, *YHWH is occurring a lot in this chapter; let's worry about that for awhile*. My point is, the JEPD theory is a solution to something which is not a problem. The JEPD theory explains something that really requires no explanation. The only reason I reference it is, this false theory is taught in many seminaries. However, as I have alleged many times, if a pastor-teacher receives a degree and believes in this theory, and then tries to teach it, he will empty out his church toot sweet. Whatever his coffers were, they will be half that within a month or two.

Satan desires to shake our confidence in the Word of God in any way possible. One of his approaches is the proffering of the JEPD theory. Most congregations would not stand for it to be taught in their church.

Let me come up with an analogy. There are all kinds of weird economic theories out there, like Keynesian Economics. The main people who believe these theories are economics majors in college. They are *educated* to the point where they set common sense aside and believe in how they were indoctrinated. When such students graduated and write for media outlets, the average person just rejects what they have to say, because it is so illogical. But fellow Keynesian economists agree, because that is how they have been taught.

The point that I am attempting to make is, a person can believe the goofiest things, if they are educated enough. Maybe I should have used evolution<sup>3</sup> as the illustration instead?

**Application:** We are studying these things 3500 years after the fact. What do we get out of this? We worship a God Who is organized and methodical. If you have ever been to a holy roller church (a charismatic, tongues, healing church) the words *organized and methodical* do not apply.<sup>4</sup>

I have not sat down and tabulated the chapters which were very specific to this period of time; and the stuff which was very specific to the Hebrew religious life for the next 500 years (give or take). However, as a wild guess, I would think at least a third of the Torah (which I count as Exodus, Leviticus, Numbers and Deuteronomy) is given over specifically to this period of time (from the giving of the Law to the time of David). And yet, it is claimed by some that a rather large group of people put together these Scriptures hundreds of years after David. Logically, this makes no sense. Not is there no overwhelming evidence for a late date assigned to the writing of these books of the Bible, but there is literally no evidence that such a thing is true.

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<sup>3</sup> I did not use evolution because children are taught this from their earliest years, so it becomes a fundamental belief by the time a person reaches high school. I was looking for an illustration of something which is found on the college level, but rarely anywhere else.

<sup>4</sup> Are there exceptions to this? Possibly. I have not been to every holy roller church there is.

**Titles and/or Brief Descriptions of Numbers 4 (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 4 (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 4**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

**The Prequel of Numbers 4**

Numbers 4 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 4**

**Characters**

**Commentary**

### The Principals of Numbers 4

**Characters**

**Commentary**


[Chapter Outline](#)

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We need to know where this chapter takes place.

### The Places of Numbers 4

**Place**

**Description**


[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### By the Numbers

**Item**

**Duration; size**


[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Timeline for Numbers

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



Here is what to expect from Numbers 4:

### A Synopsis of Numbers 4

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 4 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

### A Synopsis of Numbers 4 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Numbers 4.

[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 1–4)

**Numbers**

**Text/Commentary**

Generation X (the generation that failed):

**1**

All adult males (those over twenty) are numbered for Israel's army. The Levites are excepted.

**2**

The tribes of Israel are arranged around the Tabernacle and organized.

**3**

Aaron's sons, the duties of the Levites, and redemption of the firstborn.

## The Big Picture (Numbers 1–4)

### Numbers

### Text/Commentary

4

The specific duties of the Kohathite, the Gershonite and the Merarite are given by God.

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**Changes—additions and subtractions (for Numbers 4):** 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.

I have added the Eth Cipher Bible to the list of translations. This may be *A Faithful Version* with weird Hebrew spellings.

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.

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](#)

## The Duties and Responsibilities of the Kohathites

*Compare Numbers 3:27-32 Numbers 4:34-37 1Chronicles 23:12-20*

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

Kukis slavishly literal:

**And so speaks Y<sup>e</sup>howah unto Moses and Aaron, to say, "Lifting up a head of sons of Kohath from a midst of Levi to their families, to a house of their fathers, from a son of thirty a year and higher as far as a son of fifty a year, every one entering into the host in a Tent of Appointment.**

Numbers  
4:1-3

Kukis mostly literal:

**Y<sup>e</sup>howah spoke to Moses and Aaron, saying, "Lift up a head count of the sons of Kohath, from the midst of Levi to their families regarding the house of their fathers, from thirty years old and higher, as far as fifty years old, [for] every one entering into the service within the Tent of Meeting.**

Kukis paraphrase:

**Jehovah spoke to Moses and Aaron, saying these things: "Take a census of the Kohath males, one of the clans of Levi, with regards to their responsibilities. This will be a census to determine the number of men in Kohath who are between the ages of 30 and 50, as those will be the men who will enter into the service of the Tent of Meeting.**

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 translation<sup>5</sup>; 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.

<sup>5</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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

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

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

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

#### Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y<sup>e</sup>howah unto Moses and Aaron, to say, “Lifting up a head of sons of Kohath from a midst of Levi to their families, to a house of their fathers, from a

son of thirty a year and higher as far as a son of fifty a year, every one entering into the host in a Tent of Appointment.

Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims <sup>6</sup>	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, and Aaron, saying: Take the sum of the sons of Caath from the midst of the Levites, by their houses and families. From thirty years old and upward, to fifty years old, of all that go in to stand and to minister in the tabernacle of the covenant.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha and to Aaron, saying, "Take a census of the sons of Kohath from among the sons of Levi, by their families, by their fathers' houses, from thirty years old and upward even until fifty years old, all who enter into the service, to do the work in the Tabernacle.
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	.
Updated Brenton (Greek) <sup>7</sup>	And the Lord spoke to Moses and Aaron, saying, Take the sum of the children of Kohath from the midst of the sons of Levi, after their families, according to the houses of their fathers' households; from twenty-five years old and upward until fifty years, everyone that goes in to minister, to do all the works in the tabernacle of witness.

Significant differences:

#### Limited Vocabulary Translations:<sup>8</sup>

Bible in Basic English	And the Lord said to Moses and Aaron, Let the sons of Kohath, from among the sons of Levi, be numbered by their families, in the order of their fathers' houses; All those from thirty to fifty years old who are able to do the work of the Tent of meeting.
Easy English Easy-to-Read Version–2008	. The LORD said to Moses and Aaron, "Count the men in the families of the Kohath family group. (The Kohath family group is a part of Levi's family group.) Count all the men from 30 to 50 years old who come to serve. These men will work in the Meeting Tent.
God's Word™	The LORD said to Moses and Aaron, "Take a census of the Levites who are descended from Kohath. List them by families and households. Register all the men between the ages of 30 and 50 who are qualified to work at the tent of meeting.
Good News Bible (TEV)	The LORD told Moses to take a census of the Levite clan of Kohath by subclans and families, and to register all the men between the ages of thirty and fifty who were qualified to work in the Tent of the LORD's presence.
The Message	.
Names of God Bible	.

<sup>6</sup> I have simply taken the 1899 American version and updated the thee's and the thou's.

<sup>7</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>8</sup> 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.

NIRV .  
New Simplified Bible .

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

Casual English Bible .  
Contemporary English V. The LORD told Moses and Aaron: Find out how many men between the ages of thirty and fifty are in the four Levite clans of Kohath. Count only those who are able to work at the sacred tent.  
The Living Bible .  
New Berkeley Version .  
New Life Version .  
New Living Translation .  
UnfoldingWord (Simplified)<sup>9</sup> Then Yahweh said to Moses, "Write down the names of the men who belong to the clans descended from Kohath. Write the names of the men who are between 30 and 50 years old. These will be men who will do work 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):

Christian Standard Bible .  
Berean Study Bible .  
Conservapedia .  
Revised Ferrar-Fenton Bible .  
God's Truth (Tyndale) .  
The Heritage Bible .  
International Standard V .  
Lexham English Bible .  
NIV, ©2011 .  
Unfolding Word Literal Text<sup>10</sup> Yahweh spoke to Moses and to Aaron. He said, "Conduct a census of the male descendants of Kohath from among the Levites, by their clans and families. Count all the men who are thirty to fifty years old. These men must join the company to serve in the tent of meeting.  
Urim-Thummim Version YHWH spoke to Moses and to Aaron saying, Take a tally of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers from 30 years old and up to 50 years old, all that enter into the service to do the work in the Tabernacle at the Appointed Place.  
Wikipedia Bible Project<sup>11</sup> .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The Levite families: the Kohathites**

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

<sup>10</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

<sup>11</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

- Yahweh spoke to Moses and Aaron. He said: "Take a census of those Levites who are sons of Kohath, by sub-clans and families count all the men between thirty and fifty years of age, those able to give military service who will be given tasks in the Tent of Meeting.

The **footnote** for v. 1 is placed in the **Addendum**.

New American Bible(2011)<sup>12</sup> .  
 The Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible–1989<sup>13</sup> .

### Jewish/Hebrew Names Bibles:

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

And יהוה spoke to Mosheh, and to Aharon, saying, "Take a census of the sons of Qehath from among the children of Lēwi, by their clans, by their fathers' house, from thirty years old and above, even to fifty years old, all who enter the service to do the work in the Tent of Appointment..

Adonai spoke to Moses and to Aaron saying, "Take a census of the sons of Kohath from among the sons of Levi, by their families and by their ancestral households, everyone from 30 years of age to 50, all who come to serve doing the work in the Tent of Meeting.

### Weird English, ©lḏ English, Anachronistic English Translations:

Alpha & Omega Bible<sup>14</sup> .  
 Awful Scroll Bible .  
 Concordant Literal Version .  
 exeGeses companion Bible .

AND JESUS SPOKE TO MOSES AND AARON, SAYING,  
 TAKE THE SUM OF THE CHILDREN OF CAATH FROM THE MIDST OF THE  
 SONS OF LEVI, AFTER THEIR FAMILIES, ACCORDING TO THE HOUSES OF  
 THEIR FOREFATHERS' HOUSEHOLDS;  
 FROM TWENTY-FIVE YEARS OLD AND UPWARD UNTIL FIFTY YEARS, EVERY  
 ONE THAT GOES IN TO MINISTER, TO DO ALL THE WORKS IN THE  
 TABERNACLE OF WITNESS.

Sustains To Become was to speak to Moses and Aaron, to the intent:  
 You is to take the sum of the sons of Kohath, from among the sons of Levi, by their  
 families, by the house of their fathers,  
 the thirty years old sons and upward, to the fifty years old sons, they coming in for  
 the service, to effect their occupation in the tent of the appointed place.

Yahweh spoke to Moses and to Aaron, saying. You are to obtain the sum of the  
 sons of Kohath from the midst of the sons of Levi by their families, by their fathers'  
 house, from thirty years old and upward, unto fifty years old, all those coming to the  
 Levitical host, to do the work in the tent of appointment.

**SERVICE OF THE SONS OF QEATH**  
 And Yah Veh words to Mosheh and to Aharon,  
 saying,  
 Bear the heads of the sons of Qehath  
 from among the sons of Levi,  
 by their families, by the house of their fathers,

<sup>12</sup> From <https://bible.usccb.org/bible> accessed on various dates.

<sup>13</sup> From <https://alkitab.mobi/2/reb/> accessed on various dates.

<sup>14</sup> The A&O Bible follows the Greek text.

sons of thirty years and upward to sons of fifty years,  
all going to the host,  
to work the work in the tent of the congregation.  
Orthodox Jewish Bible And Hashem spoke unto Moshe and unto Aharon, saying,  
Take the census of the Bnei Kehat from among the Bnei Levi, after their  
mishpekhoh, by the bais of their avot,  
From shloshim shanah (thirty years old) and upward even until chamishim shanah  
(fifty years old), all that enter into the tz'va (holy militia of Hashem) to do the  
melachah (work) in the Ohel Mo'ed.

Rotherham's *Emphasized B.* § 4. *The Numbering of the Levites for Active Service, under the Priests.*  
**Chapter 4.**

Then spake Yahweh unto Moses and unto Aaron, saying:  
Reckon up the sum of the sons of Kohath, out of the midst of the sons of  
Levi,—by their families, by their ancestral house:  
from thirty years old, and upwards, even unto fifty years,—every one that can  
enter into the host, to do service in the tent of meeting.

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V

#### ***The Duties of the Descendants of Kohath***

The Lord told Moses and Aaron, "Take a census [Lit. Lift the head] of the descendants  
of Kohath from among the descendants of Levi according to their tribes and  
ancestral houses from 30 years and older through the age of 50 years, from  
everyone who can enter the service to perform work at the Tent of Meeting.

Kretzmann's Commentary .

Lexham English Bible

#### ***The Census of the Kohathites***

Yahweh spoke to Moses and Aaron, saying, "Take a census [Literally "and lift up the  
number of"] of the descendants [Or "sons"] of Kohath from the midst of the descendants  
[Or "sons"] of Levi, according to their clans and their families, [Literally "the house of their  
fathers"] from thirty years old [Literally "a son of thirty years"] and above, up to fifty years  
old, [Literally "a son of fifty years"] everyone who comes to the service to do the work in  
the tent of assembly.

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach<sup>15</sup> .

The Geneva Bible .

Kaplan Translation

#### *Duties for Kehoth*

God spoke to Moses and Aaron, saying:

Take a [special] census of the descendants of Kehoth among the Levites. [Take it]  
by families, following the paternal line.

[It shall include] those from 30 to 50 years old, all who enter service to work in the  
Communion Tent. The Kaplan Translation, particularly in Numbers through  
Deuteronomy, takes note of historic rabbinic opinions.

#### ***special***

(Rashi). See Numbers 4:36.

NET Bible® .

<sup>15</sup> Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).



New American Bible(2011)<sup>16</sup> .  
 Rotherham's *Emphasized B.* .

**Literal, almost word-for-word, renderings:**

- C. Thomson Updated OT .
- Charles Thomson OT<sup>17</sup> . Then the Lord spoke to Moses and Aaron, saying; Take the sum of the Kaathites, apart from the Levites, according to their communities, according to the houses of their families, from twenty five years and upwards, to fifty years, every one who goeth in to minister; to do all the services of the tabernacle of the testimony.
- Context Group Version .
- English Standard Version .
- Green's Literal Translation .
- Legacy Standard Bible .
- Literal Standard Version . host
- Modern English Version .
- Modern Literal Version 2020 . And Jehovah spoke to Moses and to Aaron, saying, Take the total of the sons of Kohath from among the sons of Levi, by their families, by their fathers' houses, from thirty years old and upward even until fifty years old, all who enter upon the service, to do the work in the tent of meeting.
- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible .
- Revised Mechanical Trans.<sup>18</sup> . ...and YHWH spoke to Mosheh and to Aharon saying, lift up the head<sup>[850]</sup> of the sons of Qehat from the midst of the sons of Lewi, according their clans, according to the house of their fathers. From a son of thirty years and upward, and until a son of fifty years, each came for the army to do the business of the appointed tent.  
**850.** "Lift up the head" is an idiom for "counting heads."
- Updated Bible Version 2.17 .
- A Voice in the Wilderness . head count
- Webster's Bible Translation . most holy things
- World English Bible .
- Young's Literal Translation* .
- Young's Updated LT .

**The gist of this passage:**

Numbers 4:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (l) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

<sup>16</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

<sup>17</sup> Thompson's translation follows the Greek text.

<sup>18</sup> From <https://www.mechanical-translation.org/index.html>

Numbers 4:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
dâbar (דָּבַר) [pronounced daw <sup>p</sup> -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 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'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
'Ahârôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** Y<sup>e</sup>howah spoke to Moses and Aaron, saying,...

Whenever God spoke about the Levites or the priests or the responsibilities of the Tabernacle, He often spoke to both Moses and Aaron.

Numbers 4:1 Y<sup>e</sup>howah spoke to Moses and Aaron, saying,... (Kukis mostly literal translation)

Again, this is a direct quote from God. Whoever developed the idea of a red-lettered edition of the Bible did not take it far enough.

## Numbers 4:2

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	Qal infinitive absolute	Strong's #5375 BDB #669
Nearly every time that I have seen the Qal infinitive absolute, it is half of a pair of the same verbs.			
'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
rôsh (רֹאשׁ אוֹ שָׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; head count, sum, census</i>	masculine singular construct	Strong's #7218 BDB #910
Within the context of this chapter, these words, in Numbers 4:2, are variously translated, <i>take a census, take the sum, take the total; conduct a census, take a tally of, you are to obtain the sum; life up the number of; lift the heads, take a headcount, bear the heads</i> . The first two are found the most often.			
Whereas, this is not an unusual phrase, it can mean something very different in a different context. Compare this use of the verb to Numbers 1:2 1:49 3:40 4:2, 22 26:2.			
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
Q <sup>e</sup> hâth (קְהָת) [pronounced k <sup>eh</sup> -HAWTH]	<i>to ally onself, allied; assembly; transliterated Kehath, Kohath, Qehath</i>	masculine singular proper noun	Strong's #6955 BDB #875
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
tâvek <sup>e</sup> (תַּוֵּק) [pronounced taw-VEK <sup>E</sup> ]	<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 baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Lêvîy (לְוִי) [pronounced lay-VEE]	<i>joined to, attached; garland, crown; and is transliterated Levi</i>	masculine singular, proper noun	Strong's #3878 BDB #532
Although Bible Hub lists this as the Strong's # for the gentile adjective, I believe that it is simply the proper noun. I think the distinguishing factor is generally the definite article.			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
mish <sup>e</sup> pâchâh (מִשְׁפָּחָה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4940 BDB #1046

Numbers 4:2			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
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
ʾâbôwth (אָבוֹת) [pronounced <i>aw<sup>b</sup>-VOOTH</i> ]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3

**Translation:** ...“Lift up a head count of the sons of Kohath, from the midst of Levi to their families regarding the house of their fathers,...

Rô'sh (רֹאשׁ or שָׂרָף) [pronounced *rohsh*], as we have seen, means *shake*, and it generally means *head count*, as an idiom, although it is used in several other ways. Strong's #7218 BDB #910. Initially, you should be confused; didn't we just take a census of the sons of Kohath? However, the key here is that this is an unfinished sentence.

This particular use of the verb *nâsâ* (נָסַף) [pronounced *naw-SAW*] (which means, *to lift up, to bear, to carry*); is not unique. Similar passages are given in the Hebrew exegesis table. Strong's #5375 BDB #669.

There are three clans of the Levites, and each clan had a very specific set of responsibilities as laid out here and in the previous chapter.

Numbers 4:2 ...“Lift up a head count of the sons of Kohath, from the midst of Levi to their families regarding the house of their fathers,... (Kukis mostly literal translation)

Numbers 4:3			
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
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced <i>sh<sup>l</sup>ow-SHEEM</i> ]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>l</sup> lâh (מֵלָחָה) [pronounced <i>maw<sup>l</sup>-LAW</i> ]	<i>higher, upward (s), taller, higher [than]; older; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751

Numbers 4:3			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʿad (עד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
chāmishîym (חֲמִשִּׁיִּם) [pronounced <i>khuh-mih-SHEEM</i> ]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
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
bôw' (בוֹ) [pronounced <i>boh</i> ]	<i>entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	masculine singular, Qal active participle	Strong's #935 BDB #97
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
tsâbâ' (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ]	<i>army, division, host; war, or warfare; service</i>	masculine singular noun with the definite article	Strong's #6635 BDB #838
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
ʾohel (אוֹהֶל) [pronounced <i>OH-heh</i> ]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i> ]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** ...from thirty years old and higher, as far as fifty years old, [for] every one entering into the service within the Tent of Meeting. (Kukis mostly literal translation)

The word here used for service is the same one used for the men entering the armed forces. The Levites are entering into a spiritual battle, the likes of which we learn from God's Word, but will never completely appreciate until we are face to face with the Lord.

This is to the Levites: from twenty-five years old and upward they will enter to perform service in the work of the tent of meeting; but at fifty years they will retire from service in the work and not work any more (Numbers 8:24–25). Apparently between ages twenty-five and thirty, the Levites went through an apprentice program of sorts.

A specific age range is given for the people of Kohath. They will have very specific responsibilities regarding the Tabernacle, which will be enumerated over the next portion of Numbers 4.

Numbers 4:3 ...from thirty years old and higher, as far as fifty years old, [for] every one entering into the service within the Tent of Meeting. (Kukis mostly literal translation)

Numbers 4:1–3 Y<sup>e</sup>hovah spoke to Moses and Aaron, saying, “Lift up a head count of the sons of Kohath, from the midst of Levi to their families regarding the house of their fathers, from thirty years old and higher, as far as fifty years old, [for] every one entering into the service within the Tent of Meeting. (Kukis mostly literal translation)

Admittedly, I once questioned (in my own mind) the organization of the latter half of Exodus along with Leviticus and Numbers. However, the religious system of the Hebrew people was so complex and interrelated as to defy any simplistic approach to organization.

### So far, the organization of Numbers goes as follows:

Numbers 1	Adult males are numbered as part of their military draft. The Levites are excepted.
Numbers 2	The tribes of Israel are organized around the Tabernacle (in a way as to protect the Tabernacle)
Numbers 3	A census is taken of the tribe of Levi.
Numbers 4	A census of specific ages of the three clans of Levi is taken. The duties of specific adults from the clans of Levi are enumerated.

A military draft is instituted, but the tribe of Levi is left out. Well, what about Levi? A census is also taken of them and their responsibilities are laid out as well.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

Numbers 4:1–3 Jehovah spoke to Moses and Aaron, saying these things: “Take a census of the Kohath males, one of the clans of Levi, with regards to their responsibilities. This will be a census to determine the number of men in Kohath who are between the ages of 30 and 50, as those will be the men who will enter into the service of the Tent of Meeting. (Kukis paraphrase)

**This [is] work of sons of Kohath in a Tent of Appointment, a holy of the holies. And has come Aaron and his sons in a pulling up (of stakes), and they caused to go down a veil of the covering and they have covered in her an Ark of the Testimony. And they have given upon it a covering of a skin of a tachash and they have broken into pieces a garment of entirely violet from top to higher and they have set his parts.**

Numbers  
4:4–6

**This is the service of the sons of Kohath in the Tent of Meeting [and] the Holy of Holies: Aaron and his sons have come when [all Israel] is to break camp (and move out). They have brought down the veil of covering and they have covered the Ark of Testimony with it. And they will place on it the covering of the tachash skins. Also they have separated into pieces the entirely violet cloth from above and they have set in its poles.**

The sons of Kohath will have the following responsibilities with regards to the Tent of Meeting and the Holy of Holies. When all Israel is going to break camp and move out, Aaron and his sons will come to dismantle the entire Tabernacle. The veil which separates the holy place will be taken down and placed on top of the Ark of Testimony. On top of that, they will place the covering of the badger skins (which were used as part of the roof for the Tabernacle). The bottom layer of roof is the all violet cloth and that will be broken down into its component parts as well. They will adjust the poles for the Ark, preparing to move the Ark.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	This [is] work of sons of Kohath in a Tent of Appointment, a holy of the holies. And has come Aaron and his sons in a pulling up (of stakes), and they caused to go down a veil of the covering and they have covered in her an Ark of the Testimony. And they have given upon it a covering of a skin of a tachash and they have broken into pieces a garment of entirely violet from to higher and they have set his parts.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	This is the service of the sons of Caath: When the camp is; to set forward, Aaron and his sons shall go into the tabernacle of the covenant, and the holy of holies, and shall take down the veil that hangeth before the door, and shall wrap up the ark of the testimony in it, And shall cover it again with a cover of violet skins, and shall spread over it a cloth all of violet, and shall put in the bars.
Aramaic ESV of Peshitta	"This is the service of the sons of Kohath in the Tabernacle, the most holy things. When the camp moves forward, Aaron shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the Testimony with it, and shall put a covering of sealskin on it, and shall spread over it a cloth all of blue, and shall put in its poles.
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 works of the sons of Kohath in the tabernacle of witness; it is most holy. And Aaron and his sons shall go in, when the camp is about to move, and shall take down the shadowing veil, and they shall cover with it the ark of the Testimony. And they shall put a cover on it of blue skin, a garment of all blue, and they shall put the poles through <i>the rings</i> .

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And this is to be the work of the sons of Kohath in connection with the most holy things.
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When all the people go forward, Aaron is to go in with his sons, and take down the veil of the curtain, covering the ark of witness with it; And putting over it the leather cover and over that a blue cloth; and putting its rods in place.

Easy English

Easy-to-Read Version–2008

.  
Their job is to take care of the most holy things in the Meeting Tent.

"When the Israelites travel to a new place, Aaron and his sons must go into the Meeting Tent and take down the curtain and cover the Box of the Agreement with it. Then they must cover all of this with covering made from fine leather. Then they must spread the solid blue cloth over the leather and put the poles in the rings on the Holy Box.

God's Word™

"This is the work the Kohathites will do in the tent of meeting: They will take care of the most holy things. When the camp is supposed to move, Aaron and his sons will go in and take down the canopy that hangs over the ark containing the words of God's promise. First they will cover the ark with the canopy. Over this they will put a covering of fine leather. On top of that they will spread a cloth made entirely of violet material. Then they will put the poles in place.

Good News Bible (TEV)

Their service involves the most holy things. The LORD gave Moses the following instructions. When it is time to break camp, Aaron and his sons shall enter the Tent, take down the curtain in front of the Covenant Box, and cover the Box with it. They shall put a fine leather cover over it, spread a cloth of solid blue on top, and then insert the carrying poles.

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

.  
The Kohathites will be responsible for carrying the sacred objects used in worship at the sacred tent. When the Israelites are ready to move their camp, Aaron and his sons will enter the tent and take down the curtain that separates the sacred chest from the rest of the tent. They will cover the chest with this curtain, and then with a piece of fine leather, and cover it all with a solid blue cloth. After this they will put the carrying poles in place.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

.  
The work of these descendants of Kohath will be to take care of the sacred items that are used when the people worship at the sacred tent. When you Israelites move to another location, Aaron and his sons must enter the tent to take down the curtain that separates the very holy place from the holy place in the sacred tent. They must cover the sacred chest with that curtain. Then they must cover that with a covering made from fine leather skins. Over that they must spread a blue cloth. Then they must insert into the rings on the chest the poles for carrying it.

### Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Common English Bible



New Advent (Knox) Bible .  
 Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible .  
     This shall be the work of the sons of Kohath in the tent of appointed meeting about the most holy things;  
     And when the camp pulls up, Aaron shall come and his sons, and they shall take down the covering veil, and cover the ark of testimony with it;  
     And shall give it the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the separators. Note Ex 25:5.<sup>19</sup>

International Standard V .  
 H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text .  
     The descendants of Kohath must take care of the most holy things reserved for me in the tent of meeting. When the camp prepares to move forward, Aaron and his sons must go into the tent, take down the curtain that separates the most holy place from the holy place and cover the ark of the testimony with it. They must cover the ark with a piece of fine leather. They must spread a blue cloth over it. They must insert the poles to carry it.

Urim-Thummim Version .  
     This will be the service of the sons of Kohath in the Tabernacle at the Appointed Place, concerning the Most Holy things. When the camp pulls up, Aaron and his sons will come and they will take down the covering veil, and cover the Ark of Testimony with it and will put on it the outer covering of animal hides, and will spread over it a cloth (entirely of blue), and will insert its bars in place.

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
     These are the duties of the sons of Kohath in the Tent of Meeting: they are to have charge of the most holy things. When it is time to move from the camp, Aaron and his sons are to come and take down the veil of the screen. With it they shall cover up the Ark of the Covenant. On top of this they shall put a covering of fine leather, and spread over the whole a cloth all of violet. Then they are to fix the poles to the ark.

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 .

<sup>19</sup> This does *not* mean that there is a footnote or note for this verse. *Note* is an imperative verb here.

Kaplan Translation  
The Scriptures—2009

“This is the service of the sons of Qehath in the Tent of Appointment, the most set-apart matters:

“At the breaking of camp, Aharon and his sons shall come, and they shall take down the covering veil and cover the ark of the Witness with it, and shall put on it a covering of fine leather, and spread over that an all-blue wrapper, and shall insert its poles.

Tree of Life Version

This is the task of the sons of Kohath in the Tent of Meeting—the most holy things. Whenever the camp is about to move out, Aaron and his sons are to take down the shielding curtain and cover the Ark of the Testimony with it. Then they are to cover this with porpoise hide, then spread over it a cloth of solid blue. Then they are to put its poles in place.

### **Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible

AND THESE ARE THE WORKS OF THE SONS OF CAATH IN THE TABERNACLE OF WITNESS; IT IS MOST HOLY.

AND AARON AND HIS SONS SHALL GO IN, WHEN THE CAMP IS ABOUT TO MOVE, AND SHALL TAKE DOWN THE SHADOWING VEIL, AND SHALL COVER WITH IT THE ARK OF THE TESTIMONY.

AND THEY SHALL PUT ON IT A COVER, EVEN A BLUE SKIN, AND PUT ON IT ABOVE A GARMENT ALL OF BLUE, AND SHALL PUT THE STAVES THROUGH THE RINGS.

Awful Scroll Bible

Even is this to be the service of the sons of Kohath, in the tent of the appointed place, the set apart set apart.

As the camp is to pull out, Aaron is to have come in, and his sons, and they are to have taken down the screening veil, and are to have covered the ark of the testimony.

and are to have put a covering of sea cow hide on it, and are to have spread over it a garment completely violet, and are to have placed its poles.

Concordant Literal Version

This is the carrier service of the sons of Kohath in the tent of appointment:the holy of holies. For Aaron will come in, and his sons, when the camp is to journey, and they will take down the portiere curtain and cover the coffer of the testimony with it. They will put on it a cover of azure hide and spread over it a cloth wholly of blue from above and put its poles in place.

exeGesés companion Bible

This is the service of the sons of Qehath in the tent of the congregation, the holy of holies:

and when the camp pulls stakes,  
Aharon and his sons come  
and lower the covering veil  
and cover the ark of witness with it:  
and give thereon the covering of skins of badgers  
and spread over it a cloth totally blue  
and put in the staves thereof:...

Orthodox Jewish Bible

This shall be the Avodat Bnei Kehat in the Ohel Mo'ed: kodesh hakodashim (the most holy things);

And when the machaneh (camp) setteth forward, Aharon shall come, and his banim, and they shall take down the Parochet (veil) of the screen, and cover the Aron HaEdut (Ark of the Testimony) with it;

And shall put thereon the tachash hide covering, and shall spread over it a cloth wholly sky-blue violet, and shall put in the carrying poles thereof.

Rotherham's *Emphasized B.* .

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	“Here’s what the descendants of Kohath are to do regarding the Tent of Meeting and what’s inside the Most Holy Place: When the camp is about to travel, Aaron and his sons are to come and take down the veil of the curtain and cover the Ark of the Testimony with it. They are to set a leather-dyed [Or porpoise; or fine leather] skin covering over it, cover it with a pure blue cloth, and then insert its poles.
Kretzmann’s Commentary Lexham English Bible	This is the work of the descendants [Or “sons”] of Kohath in the tent of assembly, concerning the holiness of the sanctuary: When setting out the camp, Aaron and his sons will go and lower the curtain of the covering and cover with it the ark of the testimony. [Or “the ark of the covenant”] They will put on it a covering of fine leather, [Literally “the hide of a sea cow”] and they will spread a cloth of perfect blue over it, and they will place its poles.
Syndein/Thieme	.
The Voice	.

**Bible Translations with Many Footnotes:**

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	The following is the service of Kehoth's descendants in the Communion Tent. It is the holy of holies. When the camp is about to travel, Aaron and his sons shall come and take down the partition drape, using it to cover the Ark of Testimony. They shall then place a cover of blue-processed skins over it, and on top of that, a cloth of pure sky blue wool. They shall then put its carrying poles in place. <b>partition drape</b> The drape over the Holy of Holies. See Numbers 3:31. <b>blue processed skins</b> Tachash in Hebrew. See note on Exodus 25:5. <b>put its carrying poles in place</b> See Numbers 4:8, 4:11, 4:14. In other cases, the Torah means that the poles had been removed, and replaced, but in the case of the ark, the poles were not to be removed (Exodus 25:15). Therefore, in the case of the ark, the poles were merely adjusted (Baaley Tosafoth; Ramban; Meiri on Yoma 72a). Others say that the rings were placed into slots in the poles, so that they would not slip (Chizzkuni). Others say that there was one set of decorative poles that could not be removed, and another set that were used to move the ark (Tosafoth, Yoma 72a, s.v. Kethiv; see note on Exodus 25:12). Others say that the poles were moved from the top rings to the bottom rings when the ark was carried (Ibn Ezra on Exodus 25:12). According to others, the poles were now set in place on the shoulders of the Levites (Ibn Ezra).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham’s <i>Emphasized B.</i>	[[This]] shall be the labour of the sons of Kohath, in the tent of meeting,—[[the most holy things]]. So then Aaron and his sons shall enter, when the camp is to set forward, and take down the screening’ veil,—and enwrap therein the ark of the testimony; and put thereon a covering of badgers’ skin, and spread <sup>a</sup> a complete wrapper of blue, over above,—and put in the staves thereof. <sup>a</sup> Some cod. (w. Sam. and Sep.) add: “thereupon”—G.n.

**Literal, almost word-for-word, renderings:**

A Faithful Version	This <i>shall be</i> the service of the sons of Kohath in the tabernacle of the congregation, the most holy <i>place</i> . And when the camp sets forth, Aaron and his sons shall come, and they shall take down the covering veil and cover the ark of testimony with it. And they shall put on it the covering of tanned leather skins, and shall spread over it a cloth wholly of blue, and shall put in its staves.
C. Thomson Updated OT Charles Thomson OT	. Now these are the services of the Kaathites in the tabernacle of the testimony, a most sacred service. When the camp is about to remove, Aaron shall go in with his sons, and they shall take down the covering veil, and with it cover the ark of the testimony, and put thereon the covering of blue skins; and over it they shall spread a mantle, wholly blue, and put in the staves.
Context Group Version	This is the service of the sons of Kohath in the tent of meeting, [about] the most special things: when the camp sets forward, Aaron shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the testimony with it, and shall put on it a covering of sealskin, and shall spread over it a cloth of all blue, and shall put in the poles.
English Standard Version	This is the service of the sons of Kohath in the tent of meeting: the most holy things. When the camp is to set out, Aaron and his sons shall go in and take down the veil of the screen and cover the ark of the testimony with it. Then they shall put on it a covering of goatskin and spread on top of that a cloth all of blue, and shall put in its poles.
Green's Literal Translation	. dugong
Legacy Standard Bible	.
Literal Standard Version	. tachash
Modern English Version	.
Modern Literal Version 2020	This is the service of the sons of Kohath in the tent of meeting, <i>about</i> the most holy things: When the camp sets forward, Aaron will go in and his sons and they will take down the veil of the screen and cover the ark of the testimony with it. And will put on it a covering of <i>certain</i> skin and will spread over it a cloth all of blue and will put in the staves of it.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...This is the service of the sons of Qehat in the appointed tent, the special of specials <sup>[851]</sup> , and Aharon will come, and his sons, in the journeying of the camp, and they will bring down the tent curtain of the screen, and they will cover over the box of the evidence with her, and they will place upon him the outer covering of skin of the deer, and they will spread out the garment, entirely of blue, above, and they will place his strands,...
Updated Bible Version 2.17	<b>851.</b> The phrase "special of specials" means a "very special thing, one or place."
A Voice in the Wilderness	This is the service of the sons of Kohath in the tent of meeting, regarding the set apart, holy things: When the camp sets out, Aaron and his sons shall come, and they shall take down the covering veil, and cover the ark of the Testimony with it. And they shall put on it a covering of badger skins, and spread over that a cloth entirely of violet; and they shall insert its poles.
Webster's Bible Translation	.
World English Bible	. sealskin
Young's Literal Translation	.

Young's Updated LT

**The gist of this passage:**

4-6

<b>Numbers 4:4</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
zô'th (זֹתָה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
‘ăbôdâh (עֲבֹדָה) [pronounced gû <sup>b</sup> -vo-DAWH]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
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
Q <sup>e</sup> hâth (קְהָתָה) [pronounced k <sup>eh</sup> -HAWTH]	<i>to ally onself, allied; assembly; transliterated Kehath, Kohath, Qehath</i>	masculine singular proper noun	Strong's #6955 BDB #875
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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 (אוֹהֶל) [pronounced OH-he]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw’êd (מוֹעֵד) [pronounced moh-ÇADE]	<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
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place, the sanctuary</i>	masculine singular construct	Strong's #6944 BDB #871
qôdâshîym (קֹדְשֵׁימ) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun with the definite article	Strong's #6944 BDB #871

In Numbers 4:4, the plural noun has a definite article. The two words are translated there, *the most holy things; the Holy of Holies, the most holy place, most holy, holy things, most special things, a most sacred service, the Meeting Tent.*

**Translation:** This is the service of the sons of Kohath in the Tent of Meeting [and] the Holy of Holies:...

The three clans will have very specific duties when it comes to dismantling and moving the Tent of Meeting. The Holy of Holies is a portion of the Tabernacle.

Numbers 4:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
bôw' (בָּוּ) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97
ʾAhărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHM</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (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 with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
When 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> . <sup>20</sup>			
nâçac' (נָצַח) [pronounced <i>naw-SAHÇ</i> ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	Qal infinitive construct	Strong's #5265 BDB #652

**Translation:** ...Aaron and his sons have come when [all Israel] is to break camp (and move out).

When it is time to break camp and move out, Aaron and his sons will come on the scene to break down and move the entire Tabernacle complex.

Numbers 4:4–5a [This is the service of the sons of Kohath in the Tent of Meeting \[and\] the Holy of Holies: Aaron and his sons have come when \[all Israel\] is to break camp \(and move out\).](#) (Kukis mostly literal translation)

This will be a list of the services that they will perform, primarily with respect to the moving of the tabernacle. The Kohathites have one of the most sacred positions of responsibility—they will be handling the furniture of the Holy Place and from the Holy of Holies. However, they are not to touch it directly (v. 15) or even look at it (v. 20); or they will be executed by God. The Kohathites were under the direct supervision of Aaron and his sons, who would help to keep them from violating God's holiness.

There is a continual emphasis in the Old Testament on the absolute holiness of God and the fact that man can have no direct contact with God. Those who claim to have a casual, friendly relationship with God the Father or with Jesus Christ have not read the Scriptures and do not realize how painfully sinful we are in the light of His perfection.

<sup>20</sup> 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 4:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
yârad (יָרַד) [pronounced <i>yaw-RAHD</i> ]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	3 <sup>rd</sup> person masculine plural, Hiphil perfect	Strong's #3381 BDB #432
pôreketh (תְּכִיפָה) [pronounced <i>poh-REH-keith</i> ]	<i>curtain, veil</i>	feminine singular construct	Strong's #6532 BDB #827
mâçâk <sup>e</sup> (מָסַךְ) [pronounced <i>maw-SAWK<sup>E</sup></i> ]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular noun with the definite article	Strong's #4539 BDB #697
w <sup>e</sup> (or v <sup>e</sup> ) (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
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i> ]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 <sup>rd</sup> person masculine plural, Piel perfect	Strong's #3680 BDB #491
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #88
'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
'ârôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i> ]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
'êdûwth (עֲדוּת) [pronounced <i>gay-DOOTH</i> ]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

**Translation:** They have brought down the veil of covering and they have covered the Ark of Testimony with it.

Between the sanctuary and the Holy of Holies (the two sections of the Tabernacle), there is a veil. That veil separates these two sections. For the most part, no one was to go into the Holy of Holies except the high priest once a year (on the Day of Atonement).

When the Tabernacle must be moved, then the sons of Kohath will go into the Tabernacle and take down the curtain or veil between the two sections.

Now, even though people were not allowed to simply walk into the Tabernacle, everyone there knew what they were dealing with because they took part in the building and assembling of the Tabernacle. They have already assembled the Tabernacle; so now they will disassemble it (when camp Israel is to move).

This veil is used to cover the Ark of Testimony (which comes out of the Holy of Holies). At this point in the process, the Ark is simply left there in place.

Given the size of this veil (it stretched out across the entire width of the Tabernacle), I would assume that it would completely cover the Ark of Testimony.

Numbers 4:5b **They have brought down the veil of covering and they have covered the Ark of Testimony with it.** (Kukis mostly literal translation)

The veil hanging between the Holy Place and the Holy of Holies is used to cover the ark.

<b>Numbers 4:6</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
w <sup>e</sup> (or v <sup>e</sup> ) (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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #5414 BDB #678
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
kâsûwy (כַּסוּי) [pronounced <i>kaw-SOOee</i> ]	<i>covering, outer covering</i>	masculine singular construct	Strong's #3681 BDB #492
‘ôwr (עוֹר) [pronounced <i>gohr</i> ]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular construct	Strong's #5785 BDB #736
tachash (תַּחַשׁ) [pronounced <i>TAHKH-ash</i> ]	<i>a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep</i>	masculine singular noun	Strong's #8476 BDB #1065
Yes, BDB suggests <i>dolphin</i> ; Strong suggests some species of antelope. Owen translates <i>goats</i> in Exodus 26:14.			
w <sup>e</sup> (or v <sup>e</sup> ) (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
pâras (פָּרַס) [pronounced <i>paw-RAHS</i> ]	<i>to break, to break into pieces; to expand; to spread [out, over], to disperse; to display</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #6566 BDB #831
beged (בִּגְדָ) [pronounced <i>BEH-ged</i> ]	<i>garment, clothing; treachery</i>	masculine singular construct	Strong's #899 BDB #93
kâlîyl (כֹּלֵיִל) [pronounced <i>kaw-LEEL</i> ]	<i>the whole, the entirety; altogether [as an adverb]</i>	adjective/substantive; also used as an adverb	Strong's #3632 BDB #483
As an adjective, kâlîyl means <i>entire, all, perfect, complete</i> ; as a substantive, it means <i>the whole, the totality, the entirety; a whole burnt offering</i> ; and, as an adverb, it means <i>altogether</i> . Bible Hub lists this as a masculine singular construct adjective.			
tekêleth (תְּלֵילָת) [pronounced <i>tek-AY-lehth</i> ]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067



Numbers 4:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (לָ) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma <sup>e</sup> lâh (מֵעַלָּהּ) [pronounced <i>mawg<sup>e</sup>-LAW</i> ]	<i>higher, higher part, above, upon, forward</i>	adverb with the hê local	Strong's #4605 BDB #751
With the lâmed preposition this means <i>upwards, over the head; beyond; over [anything]; in a higher degree, exceedingly</i> . With the hê local, it can mean <i>upwards; farther; more</i> . Adding the min, the lâmed, the adverb and the hê local together, it means <i>from above; above</i> .			
w <sup>e</sup> (or v <sup>e</sup> ) (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
sîym (שִׂים) [pronounced <i>seem</i> ]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i> ]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #7760 BDB #962
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give</i> . Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare</i> . I have used the translation <i>to designate, to designate</i> .			
badiym (בַּדִּים) [pronounced <i>bahd-EEM</i> ]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #905 BDB #94

**Translation:** And they will place on it the covering of the tachash skins. Also they have separated into pieces the entirely violet cloth from above and they have set in its poles. (Kukis mostly literal translation)

There are four layers to the roof of the Tabernacle. The top layer is made from badger (?) skins. That layer was to be removed and placed over the Ark.

The bottom layer of the roof is made from violate cloth and this can be apparently taken down and divided into its individual parts.

The poles in the Ark remain in the Ark. They are adjusted with the intent of lifting up the Ark and the things covering it, and moving it to the next location.

To remind you, all Israel is, right at this point, in the Sinai desert-wilderness. They are not yet in their land and they are at least one year out of Egypt.

Numbers 4:6 And they will place on it the covering of the tachash skins. Also they have separated into pieces the entirely violet cloth from above and they have set in its poles. (Kukis mostly literal translation)

We do not know really what kind of a skin is being talked about here. Various translations use *badger* or *dolphin*; so you can see there is no real agreement. The poles being placed are those poles which are used in order to carry the ark. The idea here is simple: the Ark represents Jesus Christ, and what was seen of the Ark, the gold plating, represented His deity. Man cannot look directly upon God's deity, due to man's inherent sinfulness. Therefore, the Ark had to be covered when it was moved. We have one incident when the Ark was transported on the orders of King David, that one of the men reached out to steady the Ark, and God struck him dead for that irreverence (2Samuel 6:2–7).

Numbers 4:4–6 This is the service of the sons of Kohath in the Tent of Meeting [and] the Holy of Holies: Aaron and his sons have come when [all Israel] is to break camp (and move out). They have brought down the veil of covering and they have covered the Ark of Testimony with it. And they will place on it the covering of the tachash skins. Also they have separated into pieces the entirely violet cloth from above and they have set in its poles. (Kukis mostly literal translation)

Numbers 4:4–6 The sons of Kohath will have the following responsibilities with regards to the Tent of Meeting and the Holy of Holies. When all Israel is going to break camp and move out, Aaron and his sons will come to dismantle the entire Tabernacle. The veil which separates the holy place will be taken down and placed on top of the Ark of Testimony. On top of that, they will place the covering of the badger skins (which were used as part of the roof for the Tabernacle). The bottom layer of roof is the all violet cloth and that will be broken down into its component parts as well. They will adjust the poles for the Ark, preparing to move the Ark. (Kukis paraphrase)

**And upon a table of the faces, they will spread out a garment of violet and they will give upon him the dishes and the bowls and the cups and jugs of the libation and bread of the continuity upon him he keeps on being. And they spread out upon them a garment of worm-dye of scarlet; and they have covered him in a covering of a skin of leather and they have placed his parts.**

Numbers  
4:7–8

**They will spread out a violet cloth upon the table of [His] Presence, and they will place upon it the dishes, bowls, cups and jugs of the libation. Also the bread of continuity will keep being on it. And they will spread out over them a scarlet-dyed cloth; and they will cover it [the table] with a leather skin covering, and they have inserted its poles.**

**The sons of Kohath will place a violet sheet over the table of His Presence, and they will place on top of the sheet the dishes, bowls, cups and jugs of libation. Also, the continuous bread will remain on top of the table. Over all this, they will spread a scarlet-dyed sheet, and that will be covered with a leather skin covering. To prepare for the move, the poles will be inserted into their housing.**

Here is how others have translated this passage:

#### **Ancient texts:**

Masoretic Text (Hebrew)

And upon a table of the faces, they will spread out a garment of violet and they will give upon him the dishes and the bowls and the cups and jugs of the libation and bread of the continuity upon him he keeps on being. And they spread out upon them a garment of worm-dye of scarlet; and they have covered him in a covering of a skin of leather and they have placed his parts.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

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Aramaic Targum

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The Psalms Targum

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Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	They shall wrap up also the table of proposition in a cloth of violet, and shall put with it the censers and little mortars, the cups and bowls to pour out the libations: the loaves shall be always on it: And they shall spread over it a cloth of scarlet, which again they shall cover with a covering of violet skins, and shall put in the bars.
Aramaic ESV of Peshitta	"On the table of show bread they shall spread a blue cloth, and put on it the dishes, the spoons, the bowls, and the cups with which to pour out; and the continual bread shall be on it. They shall spread on them a scarlet cloth, and cover the same with a covering of sealskin, and shall put in its poles.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And they shall put on the table set forth for showbread a cloth all of purple, and the dishes, and the censers, and the cups, and the vessels with which one offers drink offerings; and the continual loaves shall be upon it. And they shall put upon it a scarlet cloth, and they shall cover it with a blue covering of skin, and they shall put the poles into it.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And on the table of the holy bread they are to put a blue cloth, and on it all the vessels, the spoons and the basins and the cups; and the holy bread with them; And over them they are to put a red cloth, covering it with a leather cover, and putting its rods in their places.
Easy English	.
Easy-to-Read Version–2008	"Then they must spread a blue cloth over the holy table. Then they must put the plates, spoons, bowls, and the jars for drink offerings on the table. Put the special bread on the table. Then you must put a red cloth over all these things, cover everything with fine leather, and put the poles in the rings of the table.
God's Word™	"They will spread a violet cloth over the table of the presence and put on it the plates, dishes, bowls, and pitchers for the wine offerings. The bread that is always in the LORD'S presence will also be on it. They will spread a bright red cloth over everything on the table. They will cover all this with fine leather. Then they will put the poles in place.
Good News Bible (TEV)	They shall spread a blue cloth over the table for the bread offered to the LORD and put on it the dishes, the incense bowls, the offering bowls, and the jars for the wine offering. There shall always be bread on the table. They shall spread a red cloth over all of this, put a fine leather cover over it, and then insert the carrying poles.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Next, Aaron and his sons will use another blue cloth to cover the table for the sacred bread. On the cloth they will place the dishes, the bowls for incense, the

cups, the jugs for wine, as well as the bread itself. They are to cover all of this with a bright red cloth, and then with a piece of fine leather, before putting the carrying poles in place.

The Living Bible .  
 New Berkeley Version .  
 New Life Version .  
 New Living Translation .  
 The Passion Translation .  
 Unfolding Bible Simplified .

Then they must put a blue cloth over the table on which the priests will put the bread to display before God. On top of the cloth they must put the bowls for incense, the pans, the other dishes, the jars for the wine that will be offered as a sacrifice, and the sacred bread. Over all of this they must spread a scarlet cloth. Finally, they must put on top a covering made from fine leather skins. Then they must insert into the rings at the corners of the tables the poles for carrying it.

#### Partially literal and partially paraphrased translations:

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

#### Mostly literal renderings (with some occasional paraphrasing):

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

And upon the table of his face they shall spread out a cloth of blue, and put on it the dishes, and the spoons, and the bowls, and covers to cover it; and the continuous bread shall be on it; Note, Ex 25:30.

And they shall spread over them a cloth of crimson, and cover the same with a covering of badgers' skins, and shall put in its separators.

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

And on the table of the Presence they spread a cloth of blue, and will put on it the dishes, spoons, bowls, and the jars of the Drink Offerings, and the perpetual bread will remain on it. And they will spread on them a cloth of scarlet, and cover the same with a covering of animal hides and will insert in the bars.

Wikipedia Bible Project .

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Over the offertory table they are to spread a violet cloth and put on it the dishes, cups, bowls and jars for the wine offering; the bread offered to the Lord shall be perpetually on it. Over these they shall spread a cloth of scarlet and cover the whole with a covering of fine leather. Then they are to fix the poles to the table.

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 on the table of showbread they shall spread a blue wrapper, and shall put on it the dishes, and the ladles, and the bowls, and the jars for pouring, and the showbread on it.  
 “And they shall spread over them a scarlet wrapper, and cover the same with a covering of fine leather, and shall insert its poles, and shall take a blue wrapper and cover the lampstand of the light, with its lamps, and its snuffers, and its trays, and all its oil vessels, by which they serve it. V. 9 is included for context.  
 Tree of Life Version “Then over the table of the Presence they are to spread a solid blue cloth, then lay on it the plates, ladles, bowls, and jars for the drink offering. The bread that is continually there is to remain there. Over them they are to spread a solid scarlet cloth, cover it with a covering of porpoise hide, then install its poles.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .  
 Awful Scroll Bible On the table of that being turned before, they were to spread a garment of violet, and are to have put on it its platters, pans, purification vessels, jar for libations, and the sustained bread.  
 They are to have spread a cloth of scarlet and crimson over them, and are to have covered it with a covering of sea cow hide, and are to have placed its poles.  
 Concordant Literal Version And over the table of the presence they shall spread a blue cloth, and they will put on it the dishes and the spoons, the waste pans and the libation chalices. Also the continual bread shall be on it.  
 Then they will spread over them a cloth of double-dipped crimson, and they will cover it with a cover of azure hide and put its poles in place.  
 exeGeses companion Bible ...and on the table of face bread  
 spread a cloth of blue  
 and give thereon the dishes and the spoons  
 and the exoneration basins and covers of libation:  
 and the continual bread thereon:  
 and they spread on them a cloth of scarlet  
 and cover the same with a covering of skins of badgers  
 and put in the staves thereof:...  
 Orthodox Jewish Bible And upon the Shulchan HaPanim they shall spread a cloth of sky-blue, and put thereon the dishes, and the incense spoons, and the offering bowls, and kesot hanesekh (pitchers of the drink offering); and Lechem HaTamid (Perpetual Bread) shall be thereon;  
 And they shall spread upon them a cloth of scarlet, and cover the same with a tachash hide covering, and shall put in the poles thereof.  
 Rotherham’s *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible International Standard V	.	“They are to spread a blue cloth over the table of the bread of the Presence and on top of it the dishes, pans, bowls, pitchers for drink offerings, [Or libation] and the bread of presence are to be on it continuously. They are to spread over them a scarlet cloth and a leather-dyed [Or porpoise; or fine leather] skin covering and then insert its poles.
Kretzmann’s Commentary Lexham English Bible	.	And over the table of the presence they will spread <i>out</i> a blue cloth and put on it the plates, dishes, and libation bowls, and the pitchers of the libation; and the bread of continuity will be on it. They will spread over it a scarlet cloth, and they will cover it with a covering of fine leather, [Literally “the hide of a sea cow”] and they will place its poles.
Syndein/Thieme The Voice	.	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.	
The Geneva Bible	.	
Kaplan Translation	.	They shall spread a sky blue cloth over the inner table. Then they shall set in place on it the bread forms, incense bowls, half tubes, and covering side frames, so that the bread can remain [on the table] constantly. Over it all, they shall place a crimson wool cloth, and cover it with a case of blue-processed skins. They shall then put its carrying poles in place. <b>inner table</b> Since there were other tables outside for the sacrifices (Ibn Ezra; Chizzkuni). Or, 'showbread table' (Targum). <b>bread forms...</b> See Exodus 25:29.
NET Bible®	.	
New American Bible (2011)	.	
New Catholic Bible	.	
Rotherham’s <i>Emphasized B.</i>	.	And <over the Presence'-table> shall they spread a wrapper of blue, and put thereon the dishes and the pans and the bowls and the libation cups, <sup>b</sup>   [the perpetual bread <sup>c</sup> also   <thereupon> shall remain; and they shall spread over them a wrapper of crimson, and cover the same with a covering of badgers' skin,—and shall put in the staves thereof. <sup>b</sup> Or: “basins. <sup>c</sup> MI.: “bread of continuity” (always there)—O.G.

### Literal, almost word-for-word, renderings:

A Faithful Version	.	And they shall spread a cloth of blue upon the table of showbread, and put the dishes on it, and the spoons, and the bowls, and the cups of the drink offering, and covers to cover it with. And the continual bread shall be on it. And they shall spread upon them a cloth of scarlet and cover it with a covering of tanned leather skins, and they shall put in its staves.
C. Thomson Updated OT Charles Thomson OT	.	Then over the presence table they shall spread a mantle, all of purple; upon it, and upon the platters, and the censers, and the goblets, and the libation cups, with which he maketh libations; and the loaves which are continually thereon shall be upon it. And they shall throw over it a scarlet mantle, and cover it, with a blue skin covering, and put in the staves to carry it.
Context Group Version	.	

English Standard Version	And over the table of the bread of the Presence they shall spread a cloth of blue and put on it the plates, the dishes for incense, the bowls, and the flagons for the drink offering; the regular showbread also shall be on it. Then they shall spread over them a cloth of scarlet and cover the same with a covering of goatskin, and shall put in its poles.
Green's Literal Translation	. dugong
Legacy Standard Bible	.
Literal Standard Version	And they spread a garment of blue over the table of the presence, and have put the dishes, and the spoons, and the bowls, and the cups of the drink-offering on it, and the bread of continuity is on it, and they have spread a garment of scarlet over them, and have covered it with a covering of tachash skin, and have placed its poles, and have taken a garment of blue, and have covered the lampstand of the lamp, and its lights, and its snuffers, and its snuff-dishes, and all its oil vessels with which they minister to it; and they have put it and all its vessels into a covering of tachash skin, and have put [it] on the bar. Vv. 9–10 are included for context.
Modern English Version	.
Modern Literal Version 2020	And upon the table of showbread they will spread a cloth of blue and put on it the dishes and the spoons and the bowls and the cups with which to pour out. And the continual bread will be on it. And they will spread upon them a cloth of scarlet and cover the same with a covering of certain skin and will put in the staves of it.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and upon the table of the face they will spread out the garment of blue, and they will place upon him the platters and the palms and the sacrificial bowl and the pouring jug and the continual bread will exist upon him, and they will spread out upon them a garment of scarlet kermes, and they will cover him over with a roof covering of skin of deer, and they will place his strands,...
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:**

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Numbers 4:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
shul <sup>e</sup> chân (שֻׁלְחָן) [pronounced <i>shool<sup>e</sup>-KHAWN</i> ]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular construct	Strong's #7979 BDB #1020

## Numbers 4:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the definite article	Strong's #6440 BDB #815
pâras (פָּרַס) [pronounced paw-RAHS]	<i>to break, to break into pieces; to expand; to spread [out, over], to disperse; to display</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6566 BDB #831
beged (בִּגְדָ) [pronounced BEH-ged]	<i>garment, clothing; treachery</i>	masculine singular construct	Strong's #899 BDB #93
tekêleth (תְּלֵלֶת) [pronounced tek-AY-leth]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #5414 BDB #678
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
'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
q <sup>e</sup> ârâh (קַעֲרָה) [pronounced keh-gaw-RAW]	<i>dish, plate, platter; bowl</i>	feminine plural noun with the definite article	Strong's #7086 BDB #891
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
'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
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, sole of the foot; paw; bowl, spoon</i>	feminine plural noun with the definite article	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
'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



## Numbers 4:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
menaqqîyth (מִנְיָהֶם) [pronounced <i>mehn-ahk-KEETH</i> ]	(sacrificial) bowl, cup, basin	feminine plural noun with the definite article	Strong's #4518 BDB #667
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	and, even, then; namely; when; since, that; though; as well as; or	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
qas <sup>e</sup> vâh/qâsâh (קַשְׂוֹת/קַשְׂוֹת) [pronounced <i>kahs-VAW/kaw-SAW</i> ]	jugs, jars, cups	feminine plural construct	Strong's #7184 BDB #903
neseke <sup>e</sup> (נֶסֶךְ) [pronounced <i>NEH-sehk</i> ]	a drink offering, a libation, something poured out; molten images	masculine singular noun with the definite article	Strong's #5262 BDB #651

**Translation:** They will spread out a violet cloth upon the table of [His] Presence, and they will place upon it the dishes, bowls, cups and jugs of the libation.

Qas<sup>e</sup>vâh/qâsâh (קַשְׂוֹת/קַשְׂוֹת) [pronounced *kahs-VAW/kaw-SAW*] does not mean *covers* as the KJV has, nor does it mean *basins*, as implied by *The Emphasized Bible*; they are simply *cups* or *jugs* and this word is found only here and in Exodus 25:29 37:16 1Chronicles 28:17. Strong's #7184 BDB #903.

I believe that we are still speaking of the sons of Kohath, and this is their part in moving the Tabernacle from point A to point B (which probably occurred many times when Israel was in the desert-wilderness).

They would be in charge of the Table of Showbread, also called the Table of His Presence. First a violet cloth was laid on top of the table, and then all of the related dishes, bowl, cups and jugs would be placed on top of that.

## Numbers 4:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	and, even, then; namely; when; since, that; though; as well as; or	simple wâw conjunction	No Strong's # BDB #251
lechem (לֶחֶם) [pronounced <i>LEH-khem</i> ]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536
tâmîyd (תָּמִיד) [pronounced <i>taw-MEED</i> ]	continuously, continuity; regularly, at regular intervals; continuity, perpetuity	masculine singular noun/adverb with the definite article	Strong's #8548 BDB #556
'al (עַל) [pronounced <i>gah!</i> ]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224

**Translation:** Also the bread of continuity will keep being on it.

The *perpetual bread* or the *bread of continuity* is simply bread which is always there; the bread speaks of fellowship and even though God and Israel are now estranged, there is a place in God's plan for every single Israelite, both now and in the future. Furthermore, this fellowship with the nation Israel will be restored in the future when Israel returns to the Lord Who bought her.

Also, at a time when I thought that the bread would not be made, the bread is apparently preserved and placed on top of the table. This is why it is called the bread of continuity. It is always there.

**Application:** The bread represents the humanity of Jesus Christ as well as the nourishment that we receive in our relationship with Him. This is always available, even during the times of our lives where we do not think it is there for us.

Numbers 4:7 They will spread out a violet cloth upon the table of [His] Presence, and they will place upon it the dishes, bowls, cups and jugs of the libation. Also the bread of continuity will keep being on it. (Kukis mostly literal translation)

We might go down to the local liquor store and pick up a few boxes in order to pack the breakables; however, they did not have that luxury; therefore, the related items were placed over the garment which was on the table.

Numbers 4:8			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
pâras (פָּרַס) [pronounced <i>paw-RAHS</i> ]	<i>to break, to break into pieces; to expand; to spread [out, over], to disperse; to display</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #6566 BDB #831
'al (לְעַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5921 BDB #752
begeg (בִּגְדָה) [pronounced <i>BEH-ged</i> ]	<i>garment, clothing; treachery</i>	masculine singular construct	Strong's #899 BDB #93
tôlâ'/tôlê'âh/tôla'ath (תֹּלַת/תֹּלַת/תֹּלַת) [pronounced <i>to-LAW, to-lay-AW, to-LAH-ath</i> ]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular construct	Strong's #8438 BDB #1068
shânîy (שָׁנִי) [pronounced <i>shaw-NEE</i> ]	<i>crimson, scarlet; scarlet clothing; cloth, fabric</i>	masculine singular noun	Strong's #8144 BDB #1040
Properly, the insect 'coccus ilicis', the dried body of the female yielding colouring matter from which is made the dye used for cloth to colour it scarlet or crimson. This came from BDB.			
w <sup>e</sup> (or v <sup>e</sup> ) (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
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i> ]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 <sup>rd</sup> person masculine plural, Piel perfect	Strong's #3680 BDB #491

Numbers 4:8			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
mik <sup>e</sup> seh (מִכְסֵּה) [pronounced mihk-SEH]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular construct	Strong's #4372 BDB #492
'ôwr (רֹוּעַ) [pronounced gôhr]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular construct	Strong's #5785 BDB #736
tachash (תַּחַשׁ) [pronounced TAHKH-ash]	<i>a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep</i>	masculine singular noun	Strong's #8476 BDB #1065
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שִׂיַם) [pronounced seem]; also spelled sûwm (שׂוּמ) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #7760 BDB #962
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give.</i> Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare.</i> I have used the translation <i>to designate, to designate.</i>			
'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
badîym (בַּדִּיַם) [pronounced bahd-EEM]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #905 BDB #94

**Translation:** And they will spread out over them a scarlet-dyed cloth; and they will cover it [the table] with a leather skin covering, and they have inserted its poles. (Kukis mostly literal translation)

The way I read this, everything is kept on top of the table. Over all this is placed a scarlet sheet and over that, a leather skin covering. I believe that some of these coverings are taken from the roof over the Tabernacle.

Numbers 4:8 And they will spread out over them a scarlet-dyed cloth; and they will cover it [the table] with a leather skin covering, and they have inserted its poles. (Kukis mostly literal translation)

The first garment, from a practical viewpoint, holds everything in place; and the animal (of whatever kind) skin, holds everything in place as sort of a ballast. These things which are holy are surrounded by a cloth of blue, which speaks of the third heaven; by a cloth of scarlet, speaking of our Lord's blood; and an animal skin, speaking of our Lord's sacrifice. The latter two items may seem as though they overlap, but recall in the Lord's supper, we partake both of the body and the blood of our Lord (symbolically).

Numbers 4:7–8 They will spread out a violet cloth upon the table of [His] Presence, and they will place upon it the dishes, bowls, cups and jugs of the libation. Also the bread of continuity will keep being on it. And they will spread out over them a scarlet-dyed cloth; and they will cover it [the table] with a leather skin covering, and they have inserted its poles. (Kukis mostly literal translation)

Numbers 4:7–8 The sons of Kohath will place a violet sheet over the table of His Presence, and they will place on top of the sheet the dishes, bowls, cups and jugs of libration. Also, the continuous bread will remain on top of the table. Over all this, they will spread a scarlet-dyed sheet, and that will be covered with a leather skin covering. To prepare for the move, the poles will be inserted into their housing. (Kukis paraphrase)

And they have taken a garment of violet and cover a lampstand of the light and her bright lights and her tongs and her fire pan and all manufactured goods of her oil where they serve to her in them. And they have given her and with all manufactured goods of her oil unto a covering of a skin of tachash and they have placed upon the pole.

Numbers  
4:9–10

And they have taken a violet sheet and cover the light-bearing lampstand and its light, its tongs, its fire pan and all articles [related] to oil, with which they minister with regards to [the lampstand]. And they have placed it with all the articles [related] to the oil on a animal skin covering and they have placed [this] on the bar.

They will cover the lampstand with a violet sheet, along with its tongs, its bulbs, its fire pan and all of the vessels used to hold the oil, which items are used when they perform their services in the Tabernacle as related to the Lampstand. All of these items will then be placed on a leather covering, and that is placed on a bar which is used to move these things about.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And they have taken a garment of violet and cover a lampstand of the light and her bright lights and her tongs and her fire pan and all manufactured goods of her oil where they serve to her in them. And they have given her and with all manufactured goods of her oil unto a covering of a skin of tachash and they have placed upon the pole.

Dead Sea Scrolls

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Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

They shall take also a cloth of violet wherewith they shall cover the candlestick with the lamps and tongs thereof and the snuffers and all the oil vessels, which are necessary for the dressing of the lamps:  
And over all they shall put a cover of violet skins and put in the bars.

Aramaic ESV of Peshitta	"They shall take a blue cloth, and cover the menorah of the light, and its lamps, and its snuffers, and its snuff dishes, and all its oil vessels, with which they minister to it. They shall put it and all its vessels within a covering of sealskin, and shall put it on the frame.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And they shall take a blue covering, and cover the lampstand that gives light, and its lamps, and its snuffers, and its funnels, and all the vessels of oil with which they minister. And they shall put it, and all its vessels, into a blue skin cover; and they shall put it on bearers.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And they are to take a blue cloth, covering with it the light-support with its lights and its instruments and its trays and all the oil vessels which are used for it: All these they are to put in a leather cover, and put it on the frame.
Easy English	.
Easy-to-Read Version–2008	"Then they must cover the lampstand and its lamps with a blue cloth. They must also cover all the things used to keep the lamps burning and all the jars of oil that are used in the lamps. Then wrap everything in fine leather. Then they must put all these things on poles used for carrying them.
God's Word™	"They will take a violet cloth and cover the lamp stand, as well as the lamps, tongs, trays, and all the containers for the olive oil used in the lamps. Then they will put the lamp stand and all its utensils under a covering of fine leather and put them on a frame to carry them.
Good News Bible (TEV)	They shall take a blue cloth and cover the lampstand, with its lamps, tongs, trays, and all the olive oil containers. They shall wrap it and all its equipment in a fine leather cover and place it on a carrying frame.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	With another blue cloth they will cover the lampstand, along with the lamps, the lamp snuffers, the fire pans, and the jars of oil for the lamps. All of this will then be covered with a piece of fine leather and placed on a carrying frame.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Then with another blue cloth they must cover the lampstand, the lamps, the lamp snuffers, the trays, and the special jars of olive oil to burn in the lamps. They must

cover the lampstand and all the other items with a covering made from fine leather skins. They must place all these things on a frame for carrying them.

### 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 They are to take a blue cloth and cover the lampstand used for light, together with its lamps, wick trimmers, and trays, as well as the jars of oil with which to service it. Then they shall place it with all its utensils inside a covering of fine leather and put it on the carrying frame.

Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible And they shall take a cloth of blue, and cover the lampstand of its light, and its lamps, and its tongs, and its snuffdishes, and all its oil vessels with which they minister to it;  
 And they shall give it, and all its implements within a covering of badgers' skins, and shall put it upon a bar.

International Standard V .  
 H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text .  
 Urim-Thummim Version They will take a cloth of blue, and cover the lamp stand of the glistening light, and its lamps, and its snuffers, and fire- holder, and all the oil vessels which are used for it. And they will put it and all the vessels within a covering of animal hides, and will put it on a bar- pole.

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) They are then to take a cloth of violet and cover the light-bearing lampstand together with the lamps, tongs, trays and all the oil jars that belong to it. They are to put it, with all its utensils, on a covering of fine leather and place it on the carrying frame.

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

### Jewish/Hebrew Names Bibles:

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

Kaplan Translation The Scriptures–2009	.
Tree of Life Version	“And they shall put it with all its utensils in a covering of fine leather, and put it on a bar. V. 9 was placed with the previous passage for context. “Then they are to take a blue cloth and cover the menorah for light, along with its lamps, tongs, snuffers and oil jars that they use to tend to it. They then are to wrap it and all its accessories in a cover of porpoise hide and place it all on a carrying frame.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEY SHALL TAKE A BLUE COVERING, AND COVER THE LAMPSTAND THAT GIVES LIGHT, AND ITS LAMPS, AND ITS SNUFFERS, AND ITS FUNNELS, AND ALL THE VESSELS OF OIL WITH WHICH THEY MINISTER. AND THEY SHALL PUT IT, AND ALL ITS VESSELS, INTO A BLUE SKIN COVER; AND THEY SHALL PUT IT ON BEARERS.
Awful Scroll Bible	They are to have taken a cloth of violet, and are to have covered the lampstand: the lights of lamp, its snuffers, snuff dishes, and oil vessels, that with which they minister. They are to have put it and its implements, within a covering of sea cow hide, and are to have placed its poles.
Concordant Literal Version	They will take a blue cloth and cover the lampstand of the luminary, its lamps and its snuffers, its fire-pans and all its oil vessels with which they minister to it. Then they will put it and all its furnishings into a cover of azure hide and put it on the slider bar.
exeGesés companion Bible	...and take a cloth of blue and cover the menorah of the light and his lamps and his tongs and his trays and all the oil instruments thereof: wherewith they minister to it: and give it and all the instruments thereof within a covering of skins of badgers and give it on a pole:...
Orthodox Jewish Bible	And they shall take a cloth of sky-blue, and cover the Menorat HaMa'ohr (Menorah of Illumination), and its nerot (lamps), and its tongs, and its trays, and all the klei shemen (oil vessels) thereof, wherewith they prepare it for [holy] service; And they shall put it and all the vessels thereof within a tachash hide covering, and shall put it upon the carrying frame.
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	“They are to take a blue cloth and cover the lamp stand for the light with its lamp, lamp-snuffers, censer, and all the utensils for its oil with which they minister. Then they are to put them with all the other [The Heb. lacks other] utensils on the leather-dyed [Or porpoise; or fine leather] skin covering and set them on the beams for transport. [Or poles for carrying stuff]
Kretzmann's Commentary Lexham English Bible	They will take a blue cloth and cover the lampstand for the light source, its lamps, a pair of its tongs, its small pans, and all the vessels of its oil with which they attend to it. They will put it and all its vessels inside a covering of fine leather [Literally “the hide of a sea cow”] and put it on the carrying frame.
Syndein/Thieme	.

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

They shall take a cloth of sky blue wool, and cover the menorah lamp along with its oil cups, wick tongs, ash scoops and the oil containers used for it.

[The menorah] and all its utensils shall be placed in a case of blue-processed skins, and placed on a carrying frame.

#### **wick tongs...**

See Exodus 29:38.

#### **oil containers...**

Mentioned here for the first time.

#### **carrying frame**

Mot in Hebrew. It was carried on the frame, not hanging from it (Chizzkuni).

See Numbers 13:23.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

Then shall they take a wrapper of blue, and cover the light'-giving lampstand, and the lamps thereof, and the snuffers thereof, and the snuff-trays thereof,—and all the oil'-vessels thereof, wherewith they minister thereunto; and shall put the same, and all the vessels thereof, within a covering of badgers' skin,—and shall put it upon a frame.<sup>d</sup>

<sup>d</sup>Or: "pole."

### Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

Then they shall take a blue mantle, and cover the candlestick which giveth light with its lamps, and its snuffers, and its tweezers, and all the oil vessels, which they use in that service; and they shall put it, and all the utensils thereof, into a blue skin covering, and lay it on the staves to carry it.

Context Group Version

And they shall take a cloth of blue, and cover the candlestick of the light, and its lamps, and its snuffers, and its snuffdishes, and all the oil vessels, with which they minister to it: and they shall put it and all the vessels inside a covering of sealskin, and shall put it on the frame.

English Standard Version

And they shall take a cloth of blue and cover the lampstand for the light, with its lamps, its tongs, its trays, and all the vessels for oil with which it is supplied. And they shall put it with all its utensils in a covering of goatskin and put it on the carrying frame.

Green's Literal Translation . dugong

Legacy Standard Bible .

Literal Standard Version . tachash

Modern English Version .

Modern Literal Version 2020

And they will take a cloth of blue and cover the lamp-stand of the light and its lamps and its snuffers and its snuff dishes and all the oil vessels of it, with which they minister to it. And they will put it and all the vessels of it within a covering of certain skin and will put it upon the frame.

New American Standard B. .

New European Version .

New King James Version .



Niobi Study Bible	. carrying pole
Owen's Translation	.
Revised Mechanical Trans.	...and they will take the garment of blue and they will cover over the lampstand of the luminary, and her lamps and her tongs and her fire pan, and all the utensils of her oil that they will minister to her with them, and they will place her and all her utensils on the roof covering of a skin of deer, and they will place it upon the bar,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	. badger
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**  
9-10

Numbers 4:9			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #3947 BDB #542
beged (בִּגְדָה) [pronounced <i>BEH-ged</i> ]	<i>garment, clothing; treachery</i>	masculine singular construct	Strong's #899 BDB #93
tekêleth (תְּלֵילָה) [pronounced <i>tek-AY-lehth</i> ]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w <sup>e</sup> (or v <sup>e</sup> ) (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
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i> ]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 <sup>rd</sup> person masculine plural, Piel perfect	Strong's #3680 BDB #491
'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
m <sup>e</sup> nôwrâh/m <sup>e</sup> nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced <i>m<sup>e</sup>-noh-RAW</i> ]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular construct	Strong's #4501 BDB #633
mâ'ôwr (מְאוֹר) [pronounced <i>maw-OHR</i> ]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine singular noun with the definite article	Strong's #3974 BDB #22
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 4:9			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
nêr (נֵר) [pronounced nair]	lit., <i>a glistening; a [bright] light; a luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5216 BDB #632
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</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
mel <sup>e</sup> qâch/mal <sup>e</sup> qâch (מִלְקָח/מַלְקָח) [pronounced mehl-KAWKH/mahl-KAWKH]	<i>tongs [for altar use], snuffers [for lamps in temple or tabernacle], tweezers; wick trimmers</i>	masculine dual noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4457 BDB #544
The NET Bible: <i>[This] word refers to something like small tongs or tweezers used to pull up and trim the wicks.</i> <sup>21</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</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
mach <sup>e</sup> tâh (מַחְתָּה) [pronounced mahkh-TAW]	<i>a fire holder, fire pan, a tray, a censer, a snuff-dish</i>	feminine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4289 BDB #367
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</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
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
kêlîym (כֵּלִים) [pronounced kay-LEEM]	<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

<sup>21</sup> From <https://bible.org/netbible/index.htm?exo25.htm> (footnote); accessed January 31, 2020.

Numbers 4:9			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8081 BDB #1032
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<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
shârath (שָׂרַת) [pronounced shaw-RAHTH]	<i>to serve, to minister; to attend</i>	3 <sup>rd</sup> person masculine plural, Piel imperfect	Strong's #8334 BDB #1058
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #510
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88

**Translation:** And they have taken a violet sheet and cover the light-bearing lampstand and its light, its tongs, its fire pan and all articles [related] to oil, with which they minister with regards to [the lampstand].

They will cover the lampstand with a large violet-colored tarp; and all of the things related to the lampstand are placed with it and covered as well.

These are all of the things which the ministers of the Tabernacle use when they are lighting the lamps of the lampstand.

Again, bear in mind that all of this takes place inside of the Tabernacle. No one actually sees what is done there.

Numbers 4:9 And they have taken a violet sheet and cover the light-bearing lampstand and its light, its tongs, its fire pan and all articles [related] to oil, with which they minister with regards to [the lampstand]. (Kukis mostly literal translation)

God is very explicit as to how these articles of furniture will be moved. There is no *use your best judgement here*. It is the same for our lives; there is the correct way to conduct ourselves and the incorrect way. God has a perfect plan for our life and we can fulfill that plan. The only way that we can have complete fulfillment in our lives is through fulfilling His plan for our lives. It is the difference between competing in a sporting event on the side of the winning team and watching the game from the bench on the sidelines. Our team will win; there is no doubt about that. We will all share in the glory. However, there will be greater prestige and rewards for those who actually played. They will feel the greatest about our final victory of the Devil and his angels.

## Numbers 4:10

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #5414 BDB #678
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84
w <sup>e</sup> (or v <sup>e</sup> ) (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
'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
The <a href="#">Bible Hub</a> translates this word <i>with</i> , suggesting that perhaps this is the preposition instead:			
'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
Owen lists this as the preposition.			
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
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i> ]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8081 BDB #1032
'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
mik <sup>e</sup> seh (מִכְסֵּה) [pronounced <i>mihk-SEH</i> ]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular construct	Strong's #4372 BDB #492
'ôwr (עוֹר) [pronounced <i>gohr</i> ]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular construct	Strong's #5785 BDB #736
tachash (תַּחַשׁ) [pronounced <i>TAHKH-ash</i> ]	<i>a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep</i>	masculine singular noun	Strong's #8476 BDB #1065

## Numbers 4:10

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שִׂימ) [pronounced <i>seem</i> ]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i> ]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #7760 BDB #962
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give.</i> Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare.</i> I have used the translation <i>to designate, to designate.</i>			
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
môwt̄ (מֹוֹתַי) [pronounced <i>moht</i> ]	<i>pole, bar [upon which something is carried]; used figuratively for wavering, shaking, tottering; oppression</i>	masculine singular noun with the definite article	Strong's #4132 BDB #557

**Translation:** [And they have placed it with all the articles \[related\] to the oil on a animal skin covering and they have placed \[this\] on the bar.](#) (Kukis mostly literal translation)

We have a tough word here: môwt̄ (מֹוֹתַי) [pronounced *moht*] and it means *wavering, fall*. This is found only six times in the Old Testament (Numbers 4:10, 12 13:23 Psalm 66:9 121:3 Nahum 1:13). This is apparently a pole used to carry things on, although in the Psalms it refers to stability or possibly dependence and reliance. Strong's #4132 BDB #557.

All of the things related to the lampstand which are covered by this tarp, are then placed on an animal skin (probably from the roof of the Tabernacle). Now, there is some sort of a bar or pole which is used for moving the lampstand about. The lampstand and all of its accessories are placed on top of the pole in order to be transported.

Numbers 4:10 [And they have placed it with all the articles \[related\] to the oil on a animal skin covering and they have placed \[this\] on the bar.](#) (Kukis mostly literal translation)

Numbers 4:9–10 [And they have taken a violet sheet and cover the light-bearing lampstand and its light, its tongs, its fire pan and all articles \[related\] to oil, with which they minister with regards to \[the lampstand\]. And they have placed it with all the articles \[related\] to the oil on a animal skin covering and they have placed \[this\] on the bar.](#) (Kukis mostly literal translation)

Numbers 4:9–10 [They will cover the lampstand with a violet sheet, along with its tongs, its bulbs, its fire pan and all of the vessels used to hold the oil, which items are used when they perform their services in the Tabernacle as related to the Lampstand. All of these items will then be placed on a leather covering, and that is placed on a bar which is used to move these things about.](#) (Kukis paraphrase)

In this passage, there are two different altars which are distinguished in the Hebrew only with the qualifier of *gold* for the first altar. The first altar is the Altar of Incense and the second altar is the Brazen Altar which sits outside of the Tabernacle. I will make more of an effort to distinguish them with my translations.

And upon an altar of gold they have spread out a cloth of violet and they have covered him in a covering of a skin of a tachash and they have placed his parts. And they have taken all manufactured goods of the service which they serve in them in the Holy Place and they have given unto a cloth of violet and they have covered them in a covering of skin of tachash and they have place unto the bar. And they have cleared from ashes the altar and they have spread upon him a cloth of purple. And they have give unto him all his manufactured goods which they serve upon him in them: the fire pans, the flesh hooks and the shovels and the bowls—all manufactured goods of the altar—and they have spread out upon him a covering of skin of tachash and they have placed his parts.

Numbers  
4:11–14

They will spread out a tarp of violet over the golden altar [of incense] and they have covered it with a covering of tachash skin and they have placed its poles [in their housing]. And they will take all of the manufactured goods of the service with [lit., *with them*] which they serve in the Holy Place and they have placed them into a violet tarp and they have covered them with a covering of tachash skin and they have placed [these things] onto a bar [which is designed to carry stuff]. They have cleared the ashes from the [sacrificial] altar and they spread over it a purple tarp. Then they have placed on it all its manufactured goods with [lit., *with them*] which they serve upon it: the fire pans, the flesh hooks, the shovels and the bowls—all the manufactured goods of the altar—and they have spread out a covering of tachash skin over it and they have placed the poles [into their housing].

They will spread out a violet tarp over the golden altar of incense and cover it with a covering of tachash skin, and then place its poles into their housing. They will take all of the articles of service for the altar in the Holy Place and put them into a violet tarp, which they will then cover with a tachash skin. There is a bar or pole designed to carry all of this stuff, and they will be placed upon it. They will also clear away all of the ashes from the sacrificial altar and then cover it with a purple tarp. All the articles of service—the fire pans, the flesh hooks, the shovels and the bowls—will be placed on that tarp, which will then be covered with a tachash skin. The poles will be placed into their housing.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And upon an altar of gold they have spread out a cloth of violet and they have covered him in a covering of a skin of a tachash and they have placed his parts. And they have taken all manufactured goods of the service which they serve in them in the Holy Place and they have given unto a cloth of violet and they have covered them in a covering of skin of tachash and they have place unto the bar. And they have cleared from ashes the altar and they have spread upon him a cloth of purple. And they have give unto him all his manufactured goods which they serve upon him in them: the fire pans, the flesh hooks and the shovels and the bowls—all manufactured goods of the altar—and they have spread out upon him a covering of skin of tachash and they have placed his parts.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims Douay-Rheims 1899 (Amer.)	.	And they shall wrap up the golden altar also in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars. All the vessels wherewith they minister in the sanctuary, they shall wrap up in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars. They shall cleanse the altar also from the ashes, and shall wrap it up in a purple cloth, And shall put it with all the vessels that they use in the ministry thereof, that is to say, firepans, fleshhooks and forks, pothooks and shovels. They shall cover all the vessels of the altar together with a covering of violet skins, and shall put in the bars.
Aramaic ESV of Peshitta	.	"On the golden altar they shall spread a blue cloth, and cover it with a covering of sealskin, and shall put in its poles. "They shall take all the vessels of ministry, with which they minister in the sanctuary, and put them in a blue cloth, and cover them with a covering of sealskin, and shall put them on the frame. "They shall take away the ashes from the altar, and spread a purple cloth on it. They shall put on it all its vessels, with which they minister about it, the fire pans, the flesh hooks, the shovels, and the basins; all the vessels of the altar; and they shall spread on it a covering of sealskin, and put in its poles.
Original Aramaic Psalms V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) Samaritan Pentateuch Updated Brenton (Greek)	.	And they shall put a blue cloth for a cover on the golden altar, and shall cover it with a blue skin cover, and put in its poles. And they shall take all the instruments of service, with which they minister in the sanctuary: and shall place them in a cloth of blue, and shall cover them with blue skin covering, and put them upon poles. And he shall put the covering on the altar, and they shall cover it with a cloth all of purple. And they shall put upon it all the vessels with which they minister upon it, and the firepans, and the flesh-hooks, and the cups, and the cover, and all the vessels of the altar; and they shall put on it a blue cover of skins, and shall put in its poles; and they shall take a purple cloth, and cover the laver and its foot, and they shall put it into a blue cover of skin, and put it on bars.
Significant differences:		
<b>Limited Vocabulary Translations:</b>		
Bible in Basic English		On the gold altar they are to put a blue cloth, covering it with a leather cover; and they are to put its rods in their places. All the vessels which are used in the holy place they are to put in a blue cloth, covering them with a leather cover, and put them on the frame. And they are to take away the burned waste from the altar, and put a purple cloth on it; Placing on the cloth all its vessels, the fire-baskets, the meat-hooks, the spades, and the basins; all the vessels of the altar; they are to put a leather cover over all these, and put its rods in their places.
Easy English Easy-to-Read Version—2008	.	"They must spread a blue cloth over the golden altar. They must cover that with fine leather. Then they must put the poles for carrying it in the rings on the altar.

"Then they must gather together all the special things that are used for worship in the Holy Place. They must gather them together and wrap them in a blue cloth. Then they must cover that with fine leather. They must put these things on a frame for carrying them.

"They must clean the ashes out of the bronze altar and spread a purple cloth over it. Then they must gather together all the things that are used for worship at the altar. These are the firepans, forks, shovels, and the bowls. They must put these things on the bronze altar. Then they must spread a covering of fine leather over the altar and put the poles for carrying it in the rings on the altar.

*God's Word™*

"They will spread a violet cloth over the gold altar and cover the cloth with fine leather. Then they will put the poles in place.

"They will take all the articles that are used in the holy place, put them in a violet cloth, cover that with fine leather, and put them on a frame to carry them.

"After they take the ashes away, they will spread a purple cloth over the altar. Next, they will put all the accessories used at the altar on it. These are the trays, forks, shovels, and bowls—all the altar's accessories. They will spread a covering of fine leather over all this. Then they will put the poles in place.

Good News Bible (TEV)

Next they shall spread a blue cloth over the gold altar, put a fine leather cover over it, and then insert the carrying poles. They shall take all the utensils used in the Holy Place, wrap them in a blue cloth, put a fine leather cover over them, and place them on a carrying frame. They shall remove the greasy ashes from the altar and spread a purple cloth over it. They shall put on it all the equipment used in the service at the altar: fire pans, hooks, shovels, and basins. Then they shall put a fine leather cover over it and insert the carrying poles.

*The Message*

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

#### **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

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And they shall spread out a cloth of blue on the gold altar, and cover it with a covering of badgers' skins, and shall put in its separators;

And they shall take all the implements of ministry, with which they minister in the sanctuary, and give them a cloth of blue, and cover them with a covering of badgers' skins, and shall give them on a bar;

And they shall take away what was anointed from the altar, and spread out a purple cloth on it;

And they shall give upon it all its implements, with which they minister about it, the censers, the fleshhooks, and the shovels, and the bowls, all the implements of the altar; and they shall spread upon it a covering of badgers' skins, and put in its separators.

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

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. They must spread a cloth of blue on the gold altar. They must cover it with a covering of fine leather, and then insert the carrying poles. They must take all the equipment for the work in the holy place and wrap it in a blue cloth. They must cover that with the hides of fine leather and put the equipment on the carrying frame. They must remove the ashes from the altar and spread a purple cloth on the altar. They must put on the carrying frame all the equipment that they use in the work of the altar. These objects are the firepans, forks, shovels, bowls, and all the other equipment for the altar. They must cover the altar with fine leather hides and then insert the carrying poles.

Urim-Thummim Version

Then on the golden Altar they will spread a cloth of blue, and cover it with a covering of animal hides and will insert the bars. And they will take all the implements of service that are utilized in the Holy Place, and put them in a cloth of blue, and cover them with a covering of animal hides and will put them on a bar-pole. Then they will take away the ashes from the Altar, and spread a purple clothe over it and will put on it all its vessels with which they do service, the censers, hooks, shovels, bowls, all the vessels of the Altar, and have spread on it a covering of animal hides and have inserted its bars.

Wikipedia Bible Project

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)

Over the golden altar they must spread a violet cloth, and cover that with a covering of fine leather. Then they are to fix the poles to it.

They are also to take all the other objects used in the service of the sanctuary. They must put them all on a violet cloth, cover them with a covering of fine leather and place them together on the carrying frame.

When they have removed the ashes from the altar, they must spread a scarlet cloth over it, and place on this all the objects used in the service at the altar: the fire pans, hooks, shovels, sprinkling basins and all the altar vessels. Over the whole they must spread a covering of fine leather. Then they are to fix the poles to it.

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 over the golden slaughter-place they shall spread a blue wrapper, and cover it with a covering of fine leather, and shall insert its poles, and shall take all the utensils of service with which they serve in the set-apart place, and shall put them in a blue wrapper, cover them with a covering of fine leather, and put them on a bar, and shall remove the ashes from the slaughter-place, and spread a purple wrapper over it, and shall put on it all its utensils by which they serve there: the fire holders, the forks, and the shovels, and the basins, and all the utensils of the slaughter-place, and shall spread on it a covering of fine leather, and insert its poles.
Tree of Life Version	“Over the golden altar they are to spread a blue cloth and cover that with a covering of porpoise hide, then put its poles in place. “They are to take all the utensils used for the service of the ministry of the Sanctuary, wrap them in a blue cloth, cover them with porpoise hide, and place them on a carrying frame. “They are to remove the ashes from the altar, then spread over it a purple cloth. They are to put onto it all the utensils with which they tend to the altar, among them the firepans, meat forks, shovels and sprinkling bowls. They are to spread over it a covering of porpoise hide and install its poles.

#### **Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	.
Awful Scroll Bible	On the gold altar were they to spread a cloth of violet, and are to have covered it with a cover of sea cow hide, and are to have placed its poles. They are to have taken the implements of ministry, that they were to minister with in that set apart, and are to have put a cloth of violet on them, and covered them with a covering of sea cow hide and placed its poles. They are to have remove the burnt ashes from the altar, and are to have spread a magenta cloth over it, and are to have put on it the implements, that they were ministering with: the fire pans, flesh forks, scoops, basins, even the implements of the altar, and they are to have spread a covering of sea cow hide on them, and are to have placed its poles.
Concordant Literal Version	Also on the golden altar shall they spread a blue cloth, and they will cover it with a cover of azure hide and put its poles in place. They will take all the furnishings of the ministry with which they minister in the holy place and wrap them in a blue cloth and cover them with a cover of azure hide and put them on the slider bar. Then they will degrease the copper altar, spread over it a purple cloth and put on it all its furnishings with which they minister on it, the fire-pans, the forks and the shovels and the sprinkling bowls, all the furnishings of the altar; they will spread over it a cover of azure hide and put its poles in place. And they will take a purple cloth and cover the laver and its base and put them into a cover of azure hide and put them on the slider bar.
exeGesés companion Bible	...and on the golden sacrifice altar spread a cloth of blue and cover it with a covering of skins of badgers and put in the staves thereof: and take all the instruments of ministry, wherewith they minister in the holies and give them in a cloth of blue

and cover them with a covering of skins of badgers  
 and give them on a pole:  
 and de-fat the sacrifice altar  
 and spread a purple cloth thereon:  
 and give thereon all the instruments thereof  
 wherewith they minister  
 - the trays, the forks  
 and the shovels and the sprinklers  
 - all the instruments of the sacrifice altar;  
 and spread thereon a covering of skins of badgers  
 and put in the staves thereof.

Orthodox Jewish Bible

And upon the Mizbach HaZahav they shall spread a cloth of sky-blue, and cover it a tachash hide covering, and shall put in place the poles thereof;  
 And they shall take all the Klei HaSharet (Utensils of Ministry), wherewith they minister in HaKodesh, and put them in a cloth of skyblue, and cover them with a tachash hide covering, and shall put them on the carrying frame;  
 And they shall take away the ashes from the Mizbe'ach, and spread a purple cloth thereon:  
 And they shall put upon it all the utensils thereof, wherewith they minister upon it, even the fire pans, the meathooks, and the shovels, and the basins, all the Klei HaMizbe'ach; and they shall spread upon it a tachash hide covering, and put in place its poles.

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V

“On the golden altar, they are to spread a blue cloth and cover it with a leather-dyed [Or porpoise; or fine leather] skin covering and then insert its poles. Then they are to take all the utensils for service with which they minister at the sanctuary; set them on the blue cloth; cover them with the leather-dyed [Or porpoise; or fine leather] skin covering and then set them on the beams for transport. They are to also remove the ashes on the altar and spread over it a purple cloth. Then they are to put all the instruments with which they minister there—trays, forks, shovels, bowls, and all the utensils of the altar. They are to spread over it a leather-dyed [Or porpoise; or fine leather] skin covering and then insert its poles.

Kretzmann’s Commentary

Lexham English Bible

Over the altar of gold they will spread a blue cloth, and they will cover it with a covering of fine leather [Literally “the hide of a sea cow”] and place its poles. They will take all the vessels of the cultic service with which they serve in the sanctuary and put them on a blue cloth, and they will cover them with a covering of fine leather; [Literally “the hide of a sea cow”] and they will put them on the carrying frame. They will remove the fat-soaked ashes from the altar and spread a purple cloth over it; they will put on it all the vessels with which they serve, the fire pans, forks, shovels, and bowls—all the vessels of the altar. They will spread on it a covering of fine leather; [Literally “the hide of a sea cow”] and they will place its poles.

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

## Kaplan Translation

They shall spread a sky blue wool cloth on the golden altar, and then cover it with a case of blue-processed skins. They shall then set its carrying poles in place.

They shall take all the sanctuary's service utensils, and place them on a sky blue wool cloth. They shall then be covered with a case of blue-processed skins, and placed on a carrying frame.

They shall remove all the ashes from the [sacrificial] altar, and place a dark red cloth over it.

They shall place on it all the utensils that are used for its service, such as the fire pans, flesh pokers, scoops, and sacrificial basins- all the altar's utensils. They shall then cover it [all] with a case of blue-processed skins, and set its carrying poles in place.

**sacrificial**

(Rashi).

**dark red**

Argaman in Hebrew, see Exodus 25:4. This would appear to indicate that the dark red variety was less costly than the sky blue dye.

**fire pans...**

See Exodus 27:3.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* .

Rotherham's *Emphasized B.* And <upon the altar of gold> shall they spread a wrapper of blue, and shall cover the same in a covering of badgers' skin,—and shall put in the staves thereof. And they shall take all the utensils of attendance wherewith they attend in the sanctuary, and put them within a wrapper of blue, and cover the same in a covering of badgers' skin,—and put them on a frame. Then shall they remove the fat-ashes from the altar,—and spread over it a wrapper of purple; and put thereupon all the utensils thereof, wherewith they minister thereupon<sup>e</sup>—the firepans, the<sup>f</sup> flesh-hooks and the shovels and the tossing-bowls, all the utensils of the altar,—and shall spread over it a covering of badgers' skin, and put in the staves thereof.

<sup>e</sup> Or: "attend thereat."

<sup>f</sup> Some cod. (w. Sam., Onk., Jon., 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

They shall then cover the golden altar with a blue mantle, and spread over it a skin covering of blue, and put in the staves thereof to carry it. And they shall take all the utensils used in the service, all with which they minister in the holies, and put them into a blue mantle, and cover them with a skin covering of blue, and lay them on staves to carry them. Then they shall put the cover on the altar, and cover it with a mantle, entirely of purple, and they shall lay thereon all the utensils with which they minister at it, namely the censers, and the flesh forks, and the cups, and the cover, and the vials, and all the utensils of the altar; and they shall throw over it a skin covering of blue, and put in the staves to carry it. Then they shall take a purple mantle, and cover the laver and its base; and put it in a skin covering of blue, and put it on the staves.

Context Group Version

And on the golden altar they shall spread a cloth of blue, and cover it with a covering of sealskin, and shall put in the poles: and they shall take all the vessels of ministry, with which they minister in the special place, and put them in a cloth of blue, and cover them with a covering of sealskin, and shall put them on the frame. And they shall take away the ashes from the altar, and spread a purple cloth on it:

and they shall put on it all the vessels, with which they minister about it, the firepans, the flesh-hooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread on it a covering of sealskin, and put in the poles.

English Standard Version . goat  
 Green's Literal Translation .  
 Legacy Standard Bible .  
 Literal Standard Version .

And they spread a garment of blue over the golden altar, and have covered it with a covering of tachash skin, and have placed its poles, and have taken all the vessels of ministry with which they minister in the holy place, and have put [them] into a garment of blue, and have covered them with a covering of tachash skin, and have put [them] on the bar, and have removed the ashes of the altar, and have spread a garment of purple over it, and have put on it all its vessels with which they minister on it—the censers, the hooks, and the shovels, and the bowls, all the vessels of the altar—and have spread a covering of tachash skin on it, and have placed its poles.

Modern English Version .  
 Modern Literal Version 2020 .

And upon the golden altar they will spread a cloth of blue and cover it with a covering of *certain* skin and will put in the staves of it.  
 And they will take all the vessels of ministry, with which they minister in the sanctuary and put them in a cloth of blue and cover them with a covering of *certain* skin and will put them on the frame.  
 And they will take away the ashes from the altar and spread a purple cloth on it. And they will put upon it all the vessels of it, with which they minister about it: the censers, the forks and the shovels and the basins, all the vessels of the altar. And they will spread upon it a covering of *certain* skin and put in the staves of it.

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

...and upon the gold altar they will spread out a garment of blue, and they will cover him over with the roof covering of a skin of deer, and they will place his strands, and they will take all the utensils of ministry that they will minister with in the special place, and they will place on the garment of blue, and they will cover them over with the roof covering of a skin of deer, and they will place it upon the bar, and they will remove the fat of the altar and they will spread out upon him a garment of purple, and they will place upon him all his utensils that they will minister upon him with them, the fire pans and the shovels and the sprinkling basins and all the utensils of the altar, and they will spread out upon him an outer covering of a skin of deer, and they will place his strands,...

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

**The gist of this passage:**  
 11-14

## Numbers 4:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>B</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
pâras (פָּרַס) [pronounced <i>paw-RAHS</i> ]	<i>to break, to break into pieces; to expand; to spread [out, over], to disperse; to display</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6566 BDB #831
beged (בִּגְדָ) [pronounced <i>BEH-ged</i> ]	<i>garment, clothing; treachery</i>	masculine singular construct	Strong's #899 BDB #93
tekêleth (תְּלֵילִת) [pronounced <i>tek-AY-lehth</i> ]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w <sup>e</sup> (or v <sup>e</sup> ) (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
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i> ]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 <sup>rd</sup> person masculine plural, Piel perfect	Strong's #3680 BDB #491
’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 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></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
mik <sup>e</sup> seh (מִקְסֵה) [pronounced <i>mihk-SEH</i> ]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular construct	Strong's #4372 BDB #492
‘ôwr (רֹעַ) [pronounced <i>gohr</i> ]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular construct	Strong's #5785 BDB #736
tachash (תַּחַשׁ) [pronounced <i>TAHKH-ash</i> ]	<i>a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep</i>	masculine singular noun	Strong's #8476 BDB #1065

### Numbers 4:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
sîym (שׂיַם) [pronounced <i>seem</i> ]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i> ]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #7760 BDB #962
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give.</i> Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare.</i> I have used the translation <i>to designate, to designate.</i>			
'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
badîym (בַּדִּיַם) [pronounced <i>bahd-EEM</i> ]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #905 BDB #94

**Translation:** They will spread out a tarp of violet over the golden altar [of incense] and they have covered it with a covering of tachash skin and they have placed its poles [in their housing].

The first altar is the golden altar, the Altar of Incense. It is one of the three pieces of furniture in the main section of the Tabernacle.

The gold represents the Deity of our Lord and the incense represents the sweet savor which wafts up to God the Father. The fact that this incense smells sweet to God the Father indicates that He has accepted the sacrifice of Jesus Christ.

The altar is covered with a violet tarp and then with the tachash skin.

Numbers 4:11 They will spread out a tarp of violet over the golden altar [of incense] and they have covered it with a covering of tachash skin and they have placed its poles [in their housing]. (Kukis mostly literal translation)

Each article of furniture was to be covered, partially to keep it from being marred or bruised, and partly to shield it from the Israelites as its holiness was just too great.

### Numbers 4:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #3947 BDB #542

## Numbers 4:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
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
shârêth (שָׂרֵת) [pronounced <i>shaw-RAYTH</i> ]	<i>service (in the Tabernacle or Temple); (religious) ministry</i>	masculine singular noun with the definite article	Strong's #8335 BDB #1058
'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
shârath (שָׂרַת) [pronounced <i>shaw-RAHTH</i> ]	<i>to serve, to minister; to attend</i>	3 <sup>rd</sup> person masculine plural, Piel imperfect	Strong's #8334 BDB #1058
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
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, the sanctuary</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871
With the definite article, this often means, <i>the holy place, the sacred place, the sanctuary</i> . It can also mean, <i>the holy thing</i> .			
w <sup>e</sup> (or v <sup>e</sup> ) (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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #5414 BDB #678
'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
begeg (בְּגָד) [pronounced <i>BEH-ged</i> ]	<i>garment, clothing; treachery</i>	masculine singular construct	Strong's #899 BDB #93



<b>Numbers 4:12</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
tekêleth (תִּלְכֶּת) [pronounced tek-AY-lehth]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
kâçâh (כָּסָה) [pronounced kaw-SAWH]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 <sup>rd</sup> person masculine plural, Piel perfect	Strong's #3680 BDB #491
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
mik <sup>e</sup> seh (מִכְסֵה) [pronounced mihk-SEH]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular construct	Strong's #4372 BDB #492
'ôwr (רֹעַ) [pronounced góhr]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular construct	Strong's #5785 BDB #736
tachash (תַּחַשׁ) [pronounced TAHKH-ash]	<i>a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep</i>	masculine singular noun	Strong's #8476 BDB #1065
w <sup>e</sup> (or v <sup>e</sup> ) (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
síym (שִׂיַם) [pronounced seem]; also spelled súwm (שׂוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #7760 BDB #962
'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
môwt (מוֹט) [pronounced moh]	<i>pole, bar [upon which something is carried]; used figuratively for wavering, shaking, tottering; oppression</i>	masculine singular noun with the definite article	Strong's #4132 BDB #557

**Translation:** And they will take all of the manufactured goods of the service with [lit., with them] which they serve in the Holy Place and they have placed them into a violet tarp and they have covered them with a covering of tachash skin and they have placed [these things] onto a bar [which is designed to carry stuff].

There are various articles involved with the service of the golden altar. They are gathered up and placed onto a violet tarp (not the one in the previous verse) and then they are covered with a tachash skin.

I did not recall this bar being mentioned in the making of the Tabernacle furniture and checked back, and this word is not found there. The word is not used very often in the Old Testament (seven times), and it is only used in this way twice (Numbers 4:10, 12) and maybe in a similar way in Nahum 1:13. The other occurrences of this word in the Old Testament are far different than their use here. Based upon the context, this is apparently something designed to carry loose items in a tarp from point A to point B.

Numbers 4:12 *And they will take all of the manufactured goods of the service with [lit., with them] which they serve in the Holy Place and they have placed them into a violet tarp and they have covered them with a covering of tachash skin and they have placed [these things] onto a bar [which is designed to carry stuff].* (Kukis mostly literal translation)

Like the other items of the sanctuary which are carried, these were also placed between the garments and the skin to be carried in a protective way.

Numbers 4:13			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
dâshên (דָּשֵׁן) [pronounced <i>daw-SHANE</i> ]	<i>to make [bones (or anything)] fat; to be [or become] prosperous; to turn to ashes; to remove ashes, to clear from ashes</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #1878 BDB #206
'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
miz <sup>e</sup> 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
w <sup>e</sup> (or v <sup>e</sup> ) (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
pâras (פָּרַס) [pronounced <i>paw-RAHS</i> ]	<i>to break, to break into pieces; to expand; to spread [out, over], to disperse; to display</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #6566 BDB #831
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
beged (בִּגְדָ) [pronounced <i>BEH-ged</i> ]	<i>garment, clothing; treachery</i>	masculine singular construct	Strong's #899 BDB #93
'argâmân (אַרְגָּמָן) [pronounced <i>ahr-gaw-MAWN</i> ]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun	Strong's #713 BDB #71

**Translation:** They have cleared the ashes from the [sacrificial] altar and they spread over it a purple tarp.

The second altar was outside of the Tabernacle, in front of it. There were two pieces of furniture visible to the public, and the Bronze Altar and its basin were the two visible pieces.

Before moving the sacrificial altar, the ashes had to be gotten rid of (they would be on the grill and on the ground below).

The animal sacrifices all represented Jesus dying for our sins. The priests who offered up the sacrifices would first wash their hands in the basin, which represented the concept of rebound (naming your sins to God) in order for their service to be divine good.

Numbers 4:13 [They have cleared the ashes from the \[sacrificial\] altar and they spread over it a purple tarp.](#) (Kukis mostly literal translation)

It is the altar that the garment is spread over. This tells us that the altar was a repository for ashes.

Numbers 4:14			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #5414 BDB #678
'el (אֵל) [pronounced <i>eh</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) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
'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>koh</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 <sup>rd</sup> person masculine singular suffix	Strong's #3627 BDB #479
'âsher (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
shârath (שָׂרַת) [pronounced <i>shaw-RAHTH</i> ]	<i>to serve, to minister; to attend</i>	3 <sup>rd</sup> person masculine plural, Piel imperfect	Strong's #8334 BDB #1058

## Numbers 4:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
ʾêth (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
mach <sup>e</sup> tâh (מַחְתָּה) [pronounced <i>mahkh-TAW</i> ]	<i>a fire holder, fire pan, a tray, a censer, a snuff-dish</i>	feminine plural noun with the definite article	Strong's #4289 BDB #367
ʾêth (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
miz <sup>e</sup> lâgâh/maz <sup>e</sup> leg (מִזְלָגָה/מַזְלֵג) [pronounced <i>mihz-law-GAW/mahz-LAYG</i> ]	<i>fork, flesh-hook, a 3-pronged fork; a sacrificial implement</i>	masculine plural noun with the definite article	Strong's #4207 BDB #272
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʾêth (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
yâ <sup>c</sup> (יָ) [pronounced <i>yawg</i> ]	<i>shovel</i>	masculine plural noun with the definite article	Strong's #3257 BDB #418
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʾêth (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
miz <sup>e</sup> râq (מִזְרָק) [pronounced <i>mihz-RAWK</i> ]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine plural noun with the definite article	Strong's #4219 BDB #284
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

<b>Numbers 4:14</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
kêlîym (יֵלֵךְ) [pronounced kay-LEEM]	<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
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
w <sup>e</sup> (or v <sup>e</sup> ) (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
pâras (פָּרַס) [pronounced paw-RAHS]	<i>to break, to break into pieces; to expand; to spread [out, over], to disperse; to display</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #6566 BDB #831
‘al (עַל) [pronounced gâh]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
kâsûwy (כֹּסֵוּי) [pronounced kaw-SOOee]	<i>covering, outer covering</i>	masculine singular construct	Strong's #3681 BDB #492
‘ôwr (עוֹר) [pronounced gôhr]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular construct	Strong's #5785 BDB #736
tachash (תַּחַשׁ) [pronounced TAHKH-ash]	<i>a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep</i>	masculine singular noun	Strong's #8476 BDB #1065
Yes, BDB suggests <i>dolphin</i> ; Strong suggests some species of antelope. Owen translates <i>goats</i> in Exodus 26:14.			
w <sup>e</sup> (or v <sup>e</sup> ) (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
sîym (שִׂים) [pronounced seem]; also spelled sûwm (שׂוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #7760 BDB #962
badiym (בָּדִים) [pronounced bahd-EEM]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #905 BDB #94

**Translation:** Then they have placed on it all its manufactured goods with [lit., *with them*] which they serve upon it: the fire pans, the flesh hooks, the shovels and the bowls—all the manufactured goods of the altar—and they have spread out a covering of tachash skin over it and they have placed the poles [into their housing]. (Kukis mostly literal translation)

To remind you, vessels was an all purpose term; it did stand specifically for bowls and containers, but it was a general designation for anything which was used for the altar (or for any of the other pieces of furniture of the tabernacle).

There is first a purple tarp laid down on the altar and then the related artifacts were laid down on the tarp. Then they were covered with leather skin.

There was housing for poles built into the altar and the poles were placed there so that the altar could be picked up and moved.

Numbers 4:14 Then they have placed on it all its manufactured goods with [lit., *with them*] which they serve upon it: the fire pans, the flesh hooks, the shovels and the bowls—all the manufactured goods of the altar—and they have spread out a covering of tachash skin over it and they have placed the poles [into their housing]. (Kukis mostly literal translation)

Numbers 4:11–14 They will spread out a tarp of violet over the golden altar [of incense] and they have covered it with a covering of tachash skin and they have placed its poles [in their housing]. And they will take all of the manufactured goods of the service with [lit., *with them*] which they serve in the Holy Place and they have placed them into a violet tarp and they have covered them with a covering of tachash skin and they have placed [these things] onto a bar [which is designed to carry stuff]. They have cleared the ashes from the [sacrificial] altar and they spread over it a purple tarp. Then they have placed on it all its manufactured goods with [lit., *with them*] which they serve upon it: the fire pans, the flesh hooks, the shovels and the bowls—all the manufactured goods of the altar—and they have spread out a covering of tachash skin over it and they have placed the poles [into their housing]. (Kukis mostly literal translation)

Numbers 4:11–14 They will spread out a violet tarp over the golden altar of incense and cover it with a covering of tachash skin, and then place its poles into their housing. They will take all of the articles of service for the altar in the Holy Place and put them into a violet tarp, which they will then cover with a tachash skin. There is a bar or pole designed to carry all of this stuff, and they will be placed upon it. They will also clear away all of the ashes from the sacrificial altar and then cover it with a purple tarp. All the articles of service—the fire pans, the flesh hooks, the shovels and the bowls—will be placed on that tarp, which will then be covered with a tachash skin. The poles will be placed into their housing. (Kukis paraphrase)

**And have completed, Aaron and his sons, to cover the Holy Place and all manufactured items of the Holy Place in a pulling up [of stakes] the camp. And after so has come sons of Kohath to lift up and not to touch the holy (object) and they have died. These (things), a bearing of sons of Kohath in a Tent of Appointment.**

Numbers  
4:15

**Aaron and his sons have completed covering the Holy Place and all the manufactured goods of the holy place when the camp pulls up stakes [to leave]. The sons of Kohath will lift up the holy (objects) [as previously described], but they will not touch [them] or they will die. These things [are] the burden of the sons of Kohath with the Tent of Meeting.**

**Once the camp is ready to pull up stakes and move out, Aaron and his sons will complete the covering of the Holy Place and all of its related artifacts. The sons of Kohath will lift these holy objects up, as specified previously, but they will be careful not to touch any of them, lest they die. These things just described are the responsibility of the sons of Kohath with respect to the Tent of Meeting.**

Here is how others have translated this passage:

**Ancient texts:**

Masoretic Text (Hebrew)	And have completed, Aaron and his sons, to cover the Holy Place and all manufactured items of the Holy Place in a pulling up [of stakes] the camp. And after so has come sons of Kohath to lift up and not to touch the holy (object) and they have died. These (things), a bearing of sons of Kohath in a Tent of Appointment.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And when Aaron and his sons have wrapped up the sanctuary and the vessels thereof at the removing of the camp, then shall the sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessels of the sanctuary, lest they die. These are the burdens of the sons of Caath: in the tabernacle of the covenant:...
Aramaic ESV of Peshitta	"When Aaron and his sons have finished covering the sanctuary, and all the furniture of the sanctuary, as the camp moves forward; after that, the sons of Kohath shall come to carry it: but they shall not touch the sanctuary, lest they die. These things are the burden of the sons of Kohath in the Tabernacle.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And Aaron and his sons shall finish covering the holy things, and all the holy vessels, when the camp begins to move; and afterwards the sons of Kohath shall go in to take up <i>the furniture</i> ; but shall not touch the holy things, lest they die: these shall the sons of Kohath bear in the tabernacle of witness.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And after the holy place and all its vessels have been covered up by Aaron and his sons, when the tents of the people go forward, the sons of Kohath are to come and take it up; but the holy things may not be touched by them for fear of death.
Easy English	.
Easy-to-Read Version–2008	"Aaron and his sons must finish covering all the holy things in the Holy Place. Then the men from the Kohath family can go in and begin carrying these things. In this way they will not touch the holy things and die.
God's Word™	"When Aaron and his sons have finished covering the holy things and the camp is ready to move, the Kohathites will come to carry all the holy articles. They must never touch the holy things, or they will die. The Kohathites will carry all the things from the tent of meeting.
Good News Bible (TEV)	When it is time to break camp, the clan of Kohath shall come to carry the sacred objects only after Aaron and his sons have finished covering them and all their equipment. The Kohath clan must not touch the sacred objects, or they will die. These are the responsibilities of the Kohath clan whenever the Tent is moved.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	When the camp is ready to be moved, the Kohathites will be responsible for carrying the sacred objects and the furnishings of the sacred tent. But Aaron and his sons must have already covered those things so the Kohathites won't touch them and die.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	When Aaron and his sons have finished covering all these sacred things, the Israelite people will be ready to move to a new location. The descendants of Kohath must come and carry all the sacred things to the next place where the Israelites will set up their tents. But the descendants of Kohath must not touch any of these sacred items, because they will immediately die if they touch them. They are the ones who will carry these things, but they must not touch them.

**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	When Aaron and his sons have finished covering the holy objects and all their equipment, as soon as the camp is ready to move, the Kohathites shall come and do the carrying. But they must not touch the holy objects, or they will die. These are the transportation duties of the Kohathites regarding the Tent of Meeting.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And when Aaron and his sons have finished covering the sanctuary, and all the implements of the sanctuary, and the camp is pulled up, after that, the sons of Kohath shall come to lift it; and they shall not touch a holy thing, lest they die. These are the burden of the sons of Kohath in the tent of appointed meeting.
International Standard V	When Aaron and his sons have finished covering the sanctuary and all the utensils of the sanctuary, and the camp is about to travel, then the descendants of Kohath are to come and carry them, but they are not to touch the most sacred objects, so they won't die. These are the duties of the descendants of Kohath at the Tent of Meeting.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	When Aaron and his sons have completely covered the holy place and all its equipment, and when the camp moves forward, then the descendants of Kohath must come to carry the holy place. If they touch the holy instruments, they must die. This is the work of the descendants of Kohath, to carry the furnishings in the tent of meeting.



Urim-Thummim Version      And when Aaron and his sons have finished covering the Holy Place, and all the vessels in the Holy Place (in the journeying of the camp), then afterwards will the sons of Kohath come in to bear it up. But they must not touch anything that is Holy or else they will die. This will be the burden of the sons of Kohath in the Tabernacle at the Appointed Place.

Wikipedia Bible Project      .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)      When Aaron and his sons have finished covering all the sacred objects and all the equipment in preparation for moving from camp, the sons of Kohath are to come to carry the sacred things, but without touching any of them; otherwise they would die. This is the duty given to the sons of Kohath in the Tent of Meeting.

2S 6:7; Lev 17:1

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 when Aharon and his sons have finished covering the set-apart *objects* and all the furnishings of the Set-apart Place at the breaking of camp, then the sons of Qehath shall come to lift them, but let them not touch that which is set-apart, lest they die. These *matters* are the burden of the sons of Qehath in the Tent of Appointment.

Tree of Life Version      “When Aaron and his sons have finished covering the Sanctuary and all its holy implements, and when the camp is ready to move out, after this the sons of Kohath may come to do the carrying. But they must not touch the holy items or they will die. These are the task of the sons of Kohath with regard to the Tent of Meeting.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible      AND AARON AND HIS SONS SHALL FINISH COVERING THE HOLY THINGS, AND ALL THE HOLY VESSELS, WHEN THE CAMP BEGINS TO MOVE; AND AFTERWARDS THE SONS OF CAATH SHALL GO IN TO TAKE UP THE FURNITURE; BUT SHALL NOT TOUCH THE HOLY THINGS, LEST THEY DIE: THESE SHALL THE SONS OF CAATH BEAR IN THE TABERNACLE OF WITNESS.

Awful Scroll Bible      As Aaron and his sons are to have finished, to cover that set apart, even the implements of that set apart, and the camp is to pull up. After that, the sons of Kohath were to come in to bear them up - were they to touch that set apart? - He is to have been put to death. Even are these the burdens of the sons of Kohath, in the tent of the appointed place.

Concordant Literal Version      When Aaron and his sons have finished covering the holy things with all the furnishings of the holy things when the camp is to journey, then afterward the sons of Kohath shall come to carry it. Yet they shall not touch the holy things lest they die. These are the load of the sons of Kohath in the tent of appointment.

exeGeses companion Bible      And Aharon and his sons finish covering the holies

and all the instruments of the holies,  
as the camp pulls stakes.  
Afterward, the sons of Qehath come to bear it:  
but they touch not the holies, lest they die.  
- these are the burden of the sons of Qehath  
in the tent of the congregation.

Orthodox Jewish Bible And when Aharon and his banim have made an end of covering HaKodesh, and all the Klei HaKodesh, as the machaneh (camp) is to set forward, after that, the Bnei Kehat shall come to bear it; but they shall not touch any kodesh, lest they die. These things are the massa (burden) of the Bnei Kehat in the Ohel Mo'ed.

Rotherham's *Emphasized B.* So shall Aaron and his sons make an end of covering the sanctuary, and all the utensils of the sanctuary, when the camp is to set forward, then <after that> shall the sons of Kohath enter to bear it, but they must not put forth a touch unto that which is holy, else should they die,— ||these|| shall be the burden of the sons of Kohath, in the tent of meeting.

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary .

Lexham English Bible And when Aaron and his sons have finished covering the sanctuary and all the vessels of the sanctuary when the camp sets out, the descendants [Or "sons"] of Kohath will come after to carry these , but they must not touch the sanctuary, or they will die. These are the load of the descendants [Or "sons"] of Kohath in the tent of assembly.

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation Aaron and his sons shall thus finish covering the sacred [furniture] and all the sanctuary utensils, so that the camp can begin its journey. [Only after the priests are finished] shall the Kehothites come to carry [these items], so that they not die when they touch the sacred objects.  
The above is what the Kehothites must carry for the Communion Tent.  
**furniture**  
The ark and golden altar (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 And when Aaron and his sons have finished covering the holy things, and all the utensils, while the camp is removing, after this the sons of Kaath shall come in to carry them; but they shall not touch the holy things lest they die. These things the sons of Kaath shall take up in the tabernacle of the testimony.

Context Group Version	And when Aaron and his sons have made an end of covering the special place, and all the furniture of the special place, as the camp is set forward; after that, the sons of Kohath shall come to carry it: but they shall not touch the special place, or they will die. These things are the burden of the sons of Kohath in the tent of meeting.
English Standard Version	.
Green's Literal Translation	And when Aaron and his sons have finished covering the sanctuary, and all the sanctuary vessels as the camp pulls up stakes, then afterward the sons of Kohath shall come to bear. And they shall not touch the holy thing, that they may not die. These are the burden of the sons of Kohath in the tabernacle of the congregation.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And when Aaron and his sons have made an end of covering the sanctuary and all the furniture of the sanctuary, as the camp is pulled up, after that, the sons of Kohath will come to carry it, but they will not touch the sanctuary, lest they die. These things are the burden of the sons of Kohath in the tent of meeting.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and Aharon finished, and his sons, to cover over the special things and all the special utensils, with the journeying of the camp, and after this the sons of Qehat will come to lift it up, but they will not touch the special things or they will die, these are the loads of the sons of Qehat in the appointed tent,...
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 4:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
kâlâh (כָּלָה) [pronounced <i>kaw-LAWH</i> ]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	3 <sup>rd</sup> person masculine plural, Piel perfect	Strong's #3615 BDB #477
'Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (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

<b>Numbers 4:15a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
bânîym (בְּנֵי־יָם) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâçâh (כִּסֶּה) [pronounced <i>kaw-SAWH</i> ]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	Piel infinitive construct	Strong's #3680 BDB #491
'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
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, the sanctuary</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>			
w <sup>e</sup> (or v <sup>e</sup> ) (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
'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
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, the sanctuary</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
When 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> <sup>22</sup>			

<sup>22</sup> 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 4:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâçá' (נָצַח) [pronounced naw-SAHG]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	Qal infinitive construct	Strong's #5265 BDB #652
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

**Translation:** Aaron and his sons have completed covering the Holy Place and all the manufactured goods of the holy place when the camp pulls up stakes [to leave].

The tenses of the Hebrew language are very difficult to translate consistently as time is not a major concern of the Hebrew tense system. An imperfect tense can be used to describe ongoing past action, present action, or even future action, which is not looked at from an accomplished standpoint. However, the perfect tense, which is usually a completed action, can also stand for an event which is past, present or future. In any case here, the sons of Aaron and their descendants see to the disassembly of the tabernacle before the sons of Kohath move anything.

The encampment of Israel will periodically move, and the Tabernacle and its furnishings must be moved as well. When it is time to break camp and move out, God specifies who exactly will do what.

These instructions remain in effect even once the people of Jacob move into Canaan. The Tent of Meeting will move periodically even though Israel has taken the land given them by God.

Numbers 4:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
'achărêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
These two words together literally mean <i>after so</i> ; however, they appear to mean <i>afterward, afterwards, after these things, after this, [and] after that</i> . See Genesis 15:14 23:19 25:26 Leviticus 14:36 Deuteronomy 21:13 1Sam. 10:5.			
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97

Numbers 4:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי־יָמ) [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 <sup>e</sup> hâth (קְהָת) [pronounced <i>k<sup>eh</sup>-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>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i> ]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 BDB #669
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâgâ' (נָגַע) [pronounced <i>naw-GAHG</i> ]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5060 BDB #619
'el (אֵל) [pronounced <i>eh</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
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, the sanctuary</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871
w <sup>e</sup> (or v <sup>e</sup> ) (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
mûwth (מוֹת) [pronounced <i>mooth</i> ]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #4191 BDB #559

**Translation:** The sons of Kohath will lift up the holy (objects) [as previously described], but they will not touch [them] or they will die.

The sons of Kohath were responsible to move many of the holy objects from the Tent, and they were to do this move in a very particular way. Generally speaking, they would first lay down a violet tarp, then they would put the holy objects onto this tarp, and then cover that with a tachash skin.

For the most part, they were not to touch these objects. We know from later incidents recorded in Scripture that those who touched the Ark of the Covenant died. It is not clear to me if every object of furniture was like that.

Numbers 4:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾelleh (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
massâ' (מַשָּׂא) [pronounced mahs-SAW]	<i>a bearing, a carrying; load, burden [which is carried]; that which the soul lifts up [desires]; something uttered, a sentence, an oracle, an utterance; singing; a gift</i>	masculine singular construct	Strong's #4853 BDB #672
The word <i>burden</i> comes from a verb, which means <i>to lift up, to carry, to bear</i> ; therefore, it means, <i>something lifted up and carried, a load or burden</i> . <sup>23</sup>			
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
Q <sup>e</sup> hâth (קְהָת) [pronounced k <sup>eh</sup> -HAWTH]	<i>to ally onself, allied; assembly; transliterated Kehath, Kohath, Qehath</i>	masculine singular proper noun	Strong's #6955 BDB #875
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** [These things \[are\] the burden of the sons of Kohath with the Tent of Meeting.](#) (Kukis mostly literal translation)

One portion of this verse may seem awkward—the relative adjective *these* (referring to the duties enumerated in this passage) and the predicate nominative (as we would know it in the English) of *burden*, which is in the singular. However, I have added a couple of words to help smooth out the translation.

What was described here was the burden of the sons of Kohath regarding the Tent of Meeting. Their responsibilities were herein described.

<sup>23</sup> From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deuteronomy 1:12.

Numbers 4:15 Aaron and his sons have completed covering the Holy Place and all the manufactured goods of the holy place when the camp pulls up stakes [to leave]. The sons of Kohath will lift up the holy (objects) [as previously described], but they will not touch [them] or they will die. These things [are] the burden of the sons of Kohath with the Tent of Meeting. (Kukis mostly literal translation)

Numbers 4:15 Once the camp is ready to pull up stakes and move out, Aaron and his sons will complete the covering of the Holy Place and all of its related artifacts. The sons of Kohath will lift these holy objects up, as specified previously, but they will be careful not to touch any of them, lest they die. These things just described are the responsibility of the sons of Kohath with respect to the Tent of Meeting. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Specific Responsibilities of Eleazar, Moses and Aaron

**And care, Eleazar ben Aaron, the priest, [will have toward] oil of the light and incense of the spice and a minchah of the continuity and oil of the anointing, a care of all the Dwelling Place and all that [is] in him, in holiness and in his manufactured goods.**

Numbers  
4:16

**And Eleazar ben Aaron, the priest, [will have] oversight of the oil of light, the spicy incense the continuous minchah and the oil of anointing [as well as] oversight of the entire Dwelling Place and all that is in it, in the sanctuary [possibly, *with integrity*] and in its artifacts.**

**And Eleazar, the son of Aaron the priest, will have oversight of the lampstand oil, the spiced incense, the continuous bread display, and the anointing oil. He will also exercise oversight of the entire Dwelling Place and all that is in it, including the sanctuary section along with all of its artifacts.**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And care, Eleazar ben Aaron, the priest, [will have toward] oil of the light and incense of the spice and a minchah of the continuity and oil of the anointing, a care of all the Dwelling Place and all that [is] in him, in holiness and in his manufactured goods.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And over them shall be Eleazar the son of Aaron the priest, to whose charge pertaineth the oil to dress the lamps, and the sweet incense, and the sacrifice, that is always offered, and the oil of unction, and whatsoever pertaineth to the service of the tabernacle, and of all the vessels that are in the sanctuary.
Aramaic ESV of Peshitta	"The duty of Eleazar the son of Aaron the priest shall be the oil for the light, the sweet incense, the continual meal offering, and the anointing oil, the requirements of all the Tabernacle, and of all that is in it, the sanctuary, and its furnishings."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.



Samaritan Pentateuch	.
Updated Brenton (Greek)	Eleazar the son of Aaron the priest is overseer — the oil of the light, and the incense of composition, and the daily grain offering and the anointing oil, are his charge; even the oversight of the whole tabernacle, and all things that are in it in the holy place, in all the works.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And Eleazar, the son of Aaron the priest, is to be responsible for the oil for the light, and the sweet perfumes for burning, and the regular meal offering, and the holy oil; the House and the holy place and everything in it will be in his care.
Easy English	.
Easy-to-Read Version–2008	"Eleazar son of Aaron the priest will be responsible for the Holy Tent. He will be responsible for everything in it, including the holy things. He will be responsible for the oil for the lamp, the sweet-smelling incense, the daily offering, and the anointing oil."
God's Word™	"Eleazar, son of the priest Aaron, will be in charge of the oil for the lamps, the sweet-smelling incense, the daily grain offering, and the anointing oil. He is in charge of the whole tent and everything in it, the holy place and its contents."
Good News Bible (TEV)	Eleazar son of Aaron the priest shall be responsible for the whole Tent and for the oil for the lamps, the incense, the grain offerings, the anointing oil, and everything else in the Tent that has been consecrated to 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.	Eleazar son of Aaron the priest will be in charge of the oil for the lamps, the sweet-smelling incense, the grain for the sacrifices, and the olive oil used for dedications and ordinations. Eleazar is responsible for seeing that the sacred tent, its furnishings, and the sacred objects are taken care of.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Aaron's son Eleazar will have the work of taking care of the olive oil for the lamps, the sweet smelling incense, the flour that will be burned on the altar each day, and the olive oil for anointing the priests. Eleazar is the one who will supervise the work that is done at the sacred tent and the men who take care of everything that is in it."

### Partially literal and partially paraphrased translations:

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

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	Eleazar son of Aaron the priest shall oversee the oil for the light, the fragrant incense, the daily grain offering, and the anointing oil. He has oversight of the entire tabernacle and everything in it, including the holy objects and their utensils."
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And the visitation of Eleazar, the son of Aaron, the priest: the oil for the light, the sweet incense, the daily food offering, the anointing oil, the visitation of all the tabernacle, and of everything in the sanctuary, and in its implements.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Eleazar son of Aaron the priest oversees the care of the oil for the light, the sweet incense, the regular grain offering, and the anointing oil. He oversees the care of the entire tabernacle and all that is in it, the holy place and its equipment."
Urim-Thummim Version	The charge of Eleazar, the son of Aaron the priest, pertained to the oil for the light and the spicy incense and the perpetual Meat-Offering, the anointing oil, and the oversight of all the Tabernacle, the Holy Place, and its implements.
Wikipedia Bible Project	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Eleazar, son of Aaron the priest, is to watch over the oil for the light, the sweet-smelling incense, the grain offerings and the anointing oil; he must watch over the whole Holy Tent and everything in it: the sacred objects and their equipment."
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 the oversight of El'azar, son of Aharon the priest, is the oil for the light, and the sweet incense, and the daily grain offering, and the anointing oil, and the oversight of all the Dwelling Place and all that is in it, with the set-apart place and its furnishings."
Tree of Life Version	"Eleazar son of Aaron the kohen will have charge of the oil for the light, the fragrant incense, the regular grain offering and the anointing oil. He is to have charge of the Tabernacle and all that is in it, including its holy items and all its implements."

**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	ELEAZAR THE SON OF AARON THE PRIEST IS OVERSEEROIL OF THE LIGHT, AND THE INCENSE OF COMPOSITION, AND THE DAILY MEAT-OFFERING AND THE ANOINTING OIL, ARE HIS CHARGE; EVEN THE OVERSIGHT OF THE
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WHOLE TABERNACLE, AND ALL THINGS THAT ARE IN IT IN THE HOLY PLACE, IN ALL THE WORKS.

Awful Scroll Bible	The assignment of Eleazar, the son of Aaron, the priest, is the oil of the lights, the fragrant incense, the sustained tribute offering, and the anointing oil, even is he commissioned over the dwelling place, that set apart and its implements.
Concordant Literal Version	Under the supervision of Eleazar son of Aaron the priest is the oil for the luminary, the incense of spices, the regular approach present and the anointing oil; he has the supervision over the whole tabernacle and all that is in it, among the holy things and its furnishings.
exeGesex companion Bible	.
Orthodox Jewish Bible	And to the pekuddat (oversight, office) of Eleazar ben Aharon HaKohen pertaineth the Shemen HaMa'ohr (Oil of Illumination), and the incense spices, and the Minchat HaTamid (Continual Grain Offering), and the Shemen HaMishchah (Anointing Oil), and the Pekuddat Kol HaMishkan, and of all that therein is, in HaKodesh, and in the vessels thereof.
Rotherham's <i>Emphasized B.</i>	But   [the care of Eleazar son of Aaron the priest]   [shall be]—the light-giving' oil, and the fragrant' incense, and the perpetual' mealoffering, and the anointing' oil, the care of all the habitation, and all that is therein, both as to the sanctuary, and as to the furniture thereof.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	<b><i>Eleazar's Duties</i></b> Now the duty of Eleazar, the son of Aaron the priest is to maintain the oil for the light, the spiced incense, the daily offerings, the oil for anointing, and to carry out all the duties of the tent and the sanctuary, and to maintain [The Heb. lacks to maintain] its utensils. [Kukis: The subtitle in the ISV has been misplaced and it is found right before v. 21; I think that it belongs right here.]
Kretzmann's Commentary Lexham English Bible	"Eleazar son of Aaron the priest is to supervise the oil of the light source, the incense, the regular grain offering, [Literally "the grain offering of continuity"] the oil of anointment, the supervision of all the tabernacle and all that is in it, in the sanctuary and in its vessels."
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	[This shall be] under the direction of Eleazar, son of Aaron the priest, [along with] the illuminating oil, the perfume incense, the meal offerings for the daily sacrifice, and the anointing oil. [He shall also be in] charge of the entire Tabernacle, and all its sacred furniture and utensils. <b><i>This shall be</i></b> (Rashi). <b><i>daily sacrifice</i></b> See Exodus 29:40, Numbers 28:5.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.

**Literal, almost word-for-word, renderings:**

A Faithful Version	And to the office of Eleazar, the son of Aaron the priest, <i>belongs</i> the oil for the light, and the sweet incense, and the daily grain offering, and the anointing oil, the oversight of all the tabernacle and of all that is in it in the sanctuary and in its vessels."
C. Thomson Updated OT Charles Thomson OT	. The overseer, Eleazar son of Aaron the priest, shall have the charge of the oil for light, and of the compound incense, and the daily sacrifice, and the anointing oil, and the oversight of the whole tabernacle, and all that are in it, in the sanctuary, in all the works thereof.
Context Group Version	And the charge of Eleazar the son of Aaron the priest shall be the oil for the light, and the sweet incense, and the continual tribute [offerings], and the anointing oil, the charge of all the tabernacle, and of all that is in it, the special place, and the furniture.
English Standard Version	"And Eleazar the son of Aaron the priest shall have charge of the oil for the light, the fragrant incense, the regular grain offering, and the anointing oil, with the oversight of the whole tabernacle and all that is in it, of the sanctuary and its vessels."
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and the oversight of Elazar the son of Aharon the administrator, is the oil of the luminary and the aromatic spices of the incense smoke, and the continual deposit, and the ointment oil, the oversight of all that is in him, in the special place, and in his utensils,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	The charge of Eleazar the son of Aaron the priest is the oil for the light, the spiced incense, the continual grain offering, the anointing oil, the oversight of all the tabernacle, of all that is in it, with the sanctuary and its furnishings.
Webster's Bible Translation	.
World English Bible	"The duty of Eleazar the son of Aaron the priest shall be the oil for the light, the sweet incense, the continual meal offering, and the anointing oil, the requirements of all the tabernacle, and of all that is in it, the sanctuary, and its furnishings."
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**

Numbers 4:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251

## Numbers 4:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
p <sup>e</sup> quddâh (פְּדוּדָה) [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 state	Strong's #6486 BDB #824
ʿEl <sup>e</sup> âzâr (אֱלֵעָזָר) [pronounced <i>el<sup>e</sup>-gaw-ZAWR</i> ]	<i>God has helped; and is transliterated Eleazar</i>	masculine proper noun	Strong's #499 BDB #46
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʾAhârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHM</i> ]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i> ]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
mâʾôwr (מָאוֹר) [pronounced <i>maw-OHR</i> ]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine singular noun with the definite article	Strong's #3974 BDB #22
w <sup>e</sup> (or v <sup>e</sup> ) (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
q <sup>e</sup> ṭôreth (קֶטֶרֶת) [pronounced <i>k<sup>e</sup>ht-OH-reth</i> ]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular construct	Strong's 7004 BDB #882
çam (סַחַב) [pronounced <i>sahm</i> ]	<i>a spice used in incense; a smell sweet, an aroma; a sweet (spice)</i>	masculine singular noun with the definite article	Strong's #5561 BDB #702
w <sup>e</sup> (or v <sup>e</sup> ) (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
min <sup>e</sup> châh (מִנְחָה) [pronounced <i>min-HAWH</i> ]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular construct	Strong's #4503 BDB #585
tâmîyd (תָּמִיד) [pronounced <i>taw-MEED</i> ]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb with the definite article	Strong's #8548 BDB #556

Numbers 4:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i> ]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
mosh <sup>e</sup> châh (מֹשֶׁחַח) [pronounced <i>mosh-KHAW</i> ]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular noun with the definite article	Strong's #4888 BDB #603

**Translation:** And Eleazar ben Aaron, the priest, [will have] oversight of the oil of light, the spicy incense the continuous minchah and the oil of anointing...

Eleazar is slowly assuming all of Aaron's responsibilities. This is the second year since the exodus, Aaron is in his 80s, so there is a period of time where Eleazar is Aaron's second-in-command or trainee or however you would want to put it. It is unlikely that either man thinks that this training period will continue for 40 years.

Interestingly enough, these are the things which are continually renewed. The oil for the lamp is burned up, so more oil is added. The bread is removed, given to the priests (and Levites?), and fresh bread takes its place.

Had this passage been written hundreds of years after the fact, Eleazar would not have been named, but some sort of a succession would be established (I realize that these are the words of God, but if this had been written hundreds of years later, then there would have been no words actually from God but from the imagination of one or a half dozen or more people. This verse is simply more internal evidence of this passage being written in a timely fashion by Moses, as he recorded God's words.

Numbers 4:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
p <sup>e</sup> quddâh (פְּקֻדָּה) [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 state	Strong's #6486 BDB #824
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
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced <i>mish-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

Numbers 4:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that.</i>			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
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, the sanctuary</i>	masculine singular noun	Strong's #6944 BDB #871
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
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 <sup>rd</sup> person masculine singular suffix	Strong's #3627 BDB #479

**Translation:** ...[as well as] oversight of the entire Dwelling Place and all that is in it, in the sanctuary [possibly, with integrity] and in its artifacts. (Kukis mostly literal translation)

The noun found here is a difficult one: p<sup>e</sup>quddâh (פְּקוּדָה) [pronounced *peh-kood-DAWH*] is the noun cognate for pâqad (פָּקַד) [pronounced *paw-KAHD*], which we have translated *appoint, set, make, committed, laid up, authorize, delegate, designate, number or install*. We find p<sup>e</sup>quddâh used to mean *visitation* in Jeremiah 8:12 10:15 and it appears to be a time when God has particular contact with someone, whether it be a positive or a negative *visitation* (recall the verb is used *to visit and to punish* in Leviticus 18:25 Isaiah 13:11 26:14; but also it has been used *to visit and to bless or to take care of* in Genesis 50:24–25). P<sup>e</sup>quddâh (פְּקוּדָה) is Strong's #6486 BDB #824 and pâqad (פָּקַד) is Strong's #6485 BDB #823.

What appears to be implied here is direct contact with God; so in this context, Eleazar will have direct contact with the items named; that is, they will be under his *oversight* or under his *visitation*. Only the High Priest was allowed this kind of contact with the most holy of things here on earth, representing God's perfection and righteousness.

Even he, being human, could only enter into that Holy of Holies once a year. He merely represent our Lord, Who is perfect and can draw near to God the Father. It is important to note that all this is merely representative of God's perfection and our inadequacies. This will help us to understand David's transport of the ark in a more casual manner in 2Samuel 6.

You can see that I was unsure of how to translate *qôdesh* (קֹדֶשׁ) [pronounced *koh-DESH*]. This word means, *holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place, the sanctuary*. Most of the time, it refers to the Dwelling Place, but this is when it is preceded by the definite article. Nevertheless, I lean toward translating this *the Dwelling Place, the Sanctuary*. Strong's #6944 BDB #871.

Whatever artifacts were not seen to previously, would be Eleazar's responsibility.

Numbers 4:16 **And Eleazar ben Aaron, the priest, [will have] oversight of the oil of light, the spicy incense the continuous mincah and the oil of anointing [as well as] oversight of the entire Dwelling Place and all that is in it, in the sanctuary [possibly, with integrity] and in its artifacts.** (Kukis mostly literal translation)

The oil speaks of the Holy spirit, the spice-perfume of propitiation and satisfaction with our Lord's work upon the cross; the present of continuity (the bread) is fellowship; the anointing oil is the function of the Holy spirit in a person's life—these things are all the responsibility of the priest, who represents the God-man. A priest is a go between God and man and represents Jesus Christ in that way, Who was indwelt by the Holy Spirit, empowered by the Spirit, Who was in fellowship continually with God the Father; whose death on the cross was a sweet-savor, inasmuch as it brought us all to God.

Numbers 4:16 **And Eleazar ben Aaron, the priest, [will have] oversight of the oil of light, the spicy incense the continuous mincah and the oil of anointing [as well as] oversight of the entire Dwelling Place and all that is in it, in the sanctuary [possibly, with integrity] and in its artifacts.** (Kukis mostly literal translation)

Numbers 4:16 **And Eleazar, the son of Aaron the priest, will have oversight of the lampstand oil, the spiced incense, the continuous bread display, and the anointing oil. He will also exercise oversight of the entire Dwelling Place and all that is in it, including the sanctuary section along with all of its artifacts.** (Kukis paraphrase)

**And so spoke Y<sup>e</sup>howah unto Moses and unto Aaron, to say, “You (all) will not cut off a tribe of families of the Kohathite from a midst of the Levites. And this you (all) will do for them (and they have lived and they will not die): in a coming near to a Holy of Holies, Aaron and his sons have come in and they have put them, a man a man, upon his labor and unto his load. And they will not come in to see as being swallowed up the holiness and they have died.”**

Numbers  
4:17–20

**And Y<sup>e</sup>howah spoke to Moses and to Aaron, saying, “You (all) will not cut off the branch of the families of the Kohathite from among the Levites. This [is what] you will do for them (so that they live and will not die): when coming near to the Holy of Holies, Aaron and his sons will come in [first] and appoint them, every man, his labor and his load. [This is] so the [Kohathites] will not come in and see for a moment the [absolute] holiness and then die [as a result].”**

**And Jehovah spoke to Moses and Aaron, saying, “Be careful not to cut off the branch of Kohathite family from among the Levites. This is what you must do so that they will live and not die: when approaching the Holy of Holies to break it down for transport, Aaron and his sons will go into the structure first and they will be in charge of selecting what each Kohathite will do and what he will carry. This is so that the Kohathites will not come in and see absolute, uncovered holiness and then die as a result.”**

Here is how others have translated this passage:



**Ancient texts:**

Masoretic Text (Hebrew)	And so spoke Y <sup>e</sup> howah unto Moses and unto Aaron, to say, "You (all) will not cut off a tribe of families of the Kohathite from a midst of the Levites. And this you (all) will do for them (and they have lived and they will not die): in a coming near to a Holy of Holies, Aaron and his sons have come in and they have put them, a man a man, upon his labor and unto his load. And they will not come in to see as being swallowed up the holiness and they have died."
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 and Aaron, saying: Destroy not the people of Caath from the midst of the Levites: But do this to them, that they may live, and not die, by touching the holies of holies. Aaron and his sons shall go in, and they shall appoint every man his work, and shall divide the burdens that every man is to carry. Let not others by any curiosity see the things that are in the sanctuary before they be wrapped up, otherwise they shall die.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha and to Aaron, saying, "Do not cut off the tribe of the families of the Kohathites from among the Levites; but thus do to them, that they may live, and not die, when they approach to the most holy things: Aaron and his sons shall go in, and appoint them everyone to his service and to his burden; but they shall not go in to see the sanctuary even for a moment, lest they die."
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 and Aaron, saying, You shall not destroy the family of Kohath from the tribe out of the midst of the Levites. But do this in regard to them, and they shall live and not die, when they approach the holy of holies: Let Aaron and his sons advance, and they shall place them each in his post for bearing. And so they shall by no means go in to look suddenly upon the holy things, and die.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And the Lord said to Moses and Aaron, Do not let the family of the Kohathites be cut off from among the Levites; But do this to them, so that life and not death may be theirs when they come near the most holy things; let Aaron and his sons go in and give to every one his work and that which he is to take up; But they themselves are not to go in to see the holy place, even for a minute, for fear of death.
Easy English	.

Easy-to-Read Version—2008	The LORD said to Moses and Aaron, "Be careful! Don't let these Kohathite men be destroyed. You must do these things so that the Kohathite men can go near the most holy things and not die. Aaron and his sons must go in and show each Kohathite man what to do and what to carry. If you don't do this, the Kohathite men might go in and look at the holy things. If they look at these things, even for a moment, they must die."
<i>God's Word</i> ™	The LORD said to Moses and Aaron, "Don't let the Kohathite families from Levi's tribe be destroyed. This is what you must do so that they won't die when they come near the most holy things: Aaron and his sons will go into the holy place and tell each man what he will do and what he will carry. But the Kohathites must not go in to look at the holy things, even for a moment, or they will die."
Good News Bible (TEV)	The LORD said to Moses and Aaron, "Do not let the clan of Kohath be killed by coming near these most sacred objects. To prevent this from happening, Aaron and his sons shall go in and assign each man his task and tell him what to carry. But if the Kohathites enter the Tent and see the priests preparing the sacred objects for moving, they will die."
<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 Kohathites must not go near or even look at the sacred objects until Aaron and his sons have covered those objects. If they do, their entire clan will be wiped out. So make sure that Aaron and his sons go into the tent with them and tell them what to carry.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Then Yahweh said to Aaron and Moses, "When the descendants of Kohath approach the sacred items in the sacred tent to take them to another location, Aaron and his sons must always go in with them and show each of them what work to do and what things to carry. But the descendants of Kohath must not enter the sacred tent at any other time and look at the things that are in it. If they do that, I will get rid of all the descendants of Kohath."

#### 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	Then the LORD said to Moses and Aaron, "Do not allow the Kohathite tribal clans to be cut off from among the Levites. In order that they may live and not die when they come near the most holy things, do this for them: Aaron and his sons are to go
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in and assign each man his task and what he is to carry. But the Kohathites are not to go in and look at the holy objects, even for a moment, or they will die.”

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	Yahweh spoke to Moses and to Aaron. He said, "Do not allow the Kohathite tribal clans to be removed from among the Levites. Protect them, that they may live and not die, by doing this. When they approach the most holy things they must not go in to see the holy place even for a moment, or they must die. Aaron and his sons must go in, and then Aaron and his sons must assign each of the Kohathites to his work, to his special tasks."
Urim-Thummim Version	YHWH spoke to Moses and to Aaron saying, You will not cut off the tribe of the families of the Kohathite from among the Levites. But do this for them that they may live and not die from touching the Holy things. Aaron and his sons will go in and they will appoint every man his task, and will divide the burdens that each man is to carry. But they will not enter to see when the Holy things are covered unless they die.
Wikipedia Bible Project	.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Yahweh spoke to Moses and Aaron. He said: “Do not let the families of Kohath be cut off from the number of the Levites. This is what you shall do for them, lest they die when they approach the most holy things: Aaron and his sons must go in and assign to each of them his task. In this way they can go in and yet not look, even for a moment, on any of the holy things; if they do, they will die.”
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 יהוה spoke to Mosheh, and to Aharon, saying, “Do not cut off the tribe of the clans of the Qehathites from among the Lēwites, but do this to them, and they shall live and not die when they approach the most set-apart objects: Aharon and his sons shall go in and appoint each of them to his service and his burden. “They are not, however, to go in to watch while the set-apart objects are being covered, lest they die.”
Tree of Life Version	Adonai spoke to Moses and Aaron saying, You are not to let the families of the tribe of the Kohathites be cut off from among the Levites. Do this for them so that they may live and not die whenever they approach the most holy items—Aaron and his

sons are to go into the Sanctuary and assign each man his job and his responsibility. But the Kohathites are not to go in to look at what is holy, not even momentarily, or they will die.”

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SPOKE TO MOSES AND AARON, SAYING, YOU SHALL NOT DESTROY THE FAMILY OF CAATH FROM THE TRIBE OUT OF THE MIDST OF THE LEVITES. THIS YOU WILL DO TO THEM, AND THEY SHALL LIVE AND NOT DIE, WHEN THEY APPROACH THE HOLY OF HOLIES: LET AARON AND HIS SONS ADVANCE, AND THEY SHALL PLACE THEM EACH IN HIS POST FOR BEARING. AND SO THEY SHALL BY NO MEANS GO IN TO LOOK SUDDENLY UPON THE HOLY THINGS, AND DIE.
Awful Scroll Bible	Sustains To Become was speaking to Moses and Aaron, to the intent: Were yous to cut off the branch of the families of the Kohathites, from among the Levites? - Yous were to prepare it for them, that they are to have lived - were they to die as they are to draw near the set apart set apart? - Aaron and his sons were to go in, and were to lay on every man his service and burden. Were they to go in to perceive that set apart, that is to be covered? - Even are they to have been put to death.
Concordant Literal Version	Yahweh spoke to Moses and to Aaron, saying. Do not let the tribe of the Kohathite families be cut off from the midst of the Levites. Yet this do for them, and they will live and shall not die when they come close to the holy of holies: Aaron and his sons shall come and will appoint them, each man to his service and to his load. Yet they shall not come in to see the sanctuary in dismantling, for they would die.
exeGesés companion Bible	And Yah Veh words to Mosheh and to Aharon, saying, Cut not off the scion of the families of the Qehathiy from among the Leviym: but work thus to them, that they live and not die, when they approach the holy of holies: Aharon and his sons go in and set them man by man to his service and to his burden: but they go not in to see when the holies are swallowed, lest they die.
Orthodox Jewish Bible	And Hashem spoke unto Moshe and unto Aharon saying, Cut ye not off the shevet (tribe) of the mishpekhoh of the Kehati from among the Levi'im; But this do unto them, that they may live, and not die, when they approach unto kodesh hakodashim (the most holy things): Aharon and his banim shall go in, and appoint them every one to his avodah (service, ministry) and to his massa (burden); But they shall not go in to look for a single instant at hakodesh, lest they die.
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	<b><i>Protecting the Descendants of Kohath</i></b>

Then the Lord told Moses and Aaron, “You are not to eliminate the tribe of the families of the descendants of Kohath from the descendants of Levi. But do this for them so that they may live and not die when they approach the Most Holy Place: Aaron and his sons are to go in and set specific responsibilities for each of them to carry out. [Lit. responsibilities according to his service and to his burden] But they are not to go in to see the sanctuary as it is being covered, [i.e. in preparation for travel] so they won’t die.”

Kretzmann’s Commentary  
Lexham English Bible

Yahweh spoke to Moses and Aaron, saying, “You must not cut off the tribe of the clan of the Kohathites [Hebrew “Kohathite”] from the midst of the Levites. Do this to them and they will live and not die when they come near the most holy things. Aaron and his sons will go and appoint them, each one to his task and burden. But they must not go and look for a moment [Literally “as devouring”] at the holy objects.”

Syndein/Thieme  
The Voice

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**Bible Translations with Many Footnotes:**

The Complete Tanach  
The Geneva Bible  
Kaplan Translation

*Precautions for the Kehothites*

God spoke to Moses and Aaron, saying:

Do not cause the Kehothites to become extinct among the Levites.

This is what you must do so that they survive, and not die when they come into the Holy of Holies. Aaron and his sons shall first come and arrange each thing so that every [Kehothite] can perform his service, carrying his load.

[The Kehothites] will then not come and see the sacred [furniture] being packed, and they will not die.

**being packed**

(Targum; Rashi; Saadia; Ibn Ezra). Bala in Hebrew, literally meaning 'swallowed'. Or, 'when the sanctuary is taken apart' (Ibn Ezra; Rashbam), 'when the most holy is revealed' (Ibn Ezra; Ramban); 'if they take an instantaneous glance' (BeMidbar Rabbah 5:9; Tanchuma, VaYakhel 7; HaKethav VeHaKabbalah; Septuagint); or, 'steal a glance' (cf. Ramban; Sanhedrin 81b).

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

Then spake Yahweh unto Moses and unto Aaron, saying:

Do not let the tribe of the families of the Kohathites be cut off out of the midst of the Levites. ||This|| therefore do ye for them, so shall they live, and not die, when they approach the most holy place,—||Aaron and his sons|| shall enter and set them, man by man, over his labour, and unto<sup>9</sup> his burden; but they shall not enter to see, for a moment, that which is holy, else should they die.

<sup>9</sup>Some cod. (w. one ear. pr. edn. and Sam.) have: “over”—G.n.

**Literal, almost word-for-word, renderings:**

A Faithful Version  
C. Thomson Updated OT  
Charles Thomson OT

. holy of holies

And the Lord spoke to Moses and Aaron, saying, That you may not destroy this community of the tribe, namely the Kaathites, from among the Levites, you must do this for them, that they may live and not die; When they go into the holy of holies, let Aaron and his sons go in before them; and they shall station them, every one

according to what he is to carry: And let them not go in abruptly, to view the holy things, so they shall not die.

Context Group Version

And YHWH spoke to Moses and to Aaron, saying, Don't cut off the tribe of the families of the Kohathites from among the Levites; but do this to them, that they may live, and not die, when they approach to the most special things: Aaron and his sons shall go in, and appoint them each man to his service and to his burden; but they shall not go in to see the special place even for a moment, or they will die.

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 and to Aaron, saying, You\* do not cut off the tribe of the Kohathite families from among the Levites, but do this to them, that they may live and not die, when they approach to the most holy things. Aaron and his sons will go in and appoint for them each one to his service and to his burden, but they will not go in to see the sanctuary even for a moment, lest they die.

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 and to Aharon saying, do not cut the staff<sup>[852]</sup> of the clans of the ones of Qehat from the midst of the ones of the Lewi, and this, do to them and live, and they will not die in their drawing near to the special of specials<sup>[853]</sup>, Aharon and his sons will come and they will place them, each man according to his service and his load, and they will not come to see, like the swallowing<sup>[854]</sup> of the special place, or they will die,...

**852.** That is the "tribe."

**853.** The phrase "special of specials" means a "very special thing, one or place."

**854.** Probably means "even for a moment."

Updated Bible Version 2.17

A Voice in the Wilderness

And Jehovah spoke to Moses and Aaron, saying: Do not cut off the tribe of the families of the Kohathites from among the Levites; but do this to them, that they may live and not die when they approach the set apart, holy things: Aaron and his sons shall go in and appoint each man to his service and his burden. But they shall not go in to watch while the holy things are being covered, that they not die.

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

**The gist of this passage:**

17-20

**Numbers 4:17**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (l) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Numbers 4:17			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dābar (דָּבַר) [pronounced daw <sup>p</sup> -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 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</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
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
'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
'Ahārōn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
lāmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference 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:** And Y<sup>e</sup>howah spoke to Moses and to Aaron, saying,...

Where else is it so clear that this is God speaking to man?

We seem to have a great many instances when God spoke very little to Moses and Aaron. Here, we have three verses of material.

Numbers 4:18			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (אל) [pronounced a]l]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
kârath (כָּרַח) [pronounced kaw-RAHTH]	<i>kill, destroy [men]; separate, remove, withdraw; cut off, cut down; allow to perish</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperative	Strong's #3772 BDB #503
'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
shêbeṭ (שִׁבְט) [pronounced SHAY <sup>B</sup> -vef]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, branch or subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine singular construct	Strong's #7626 BDB #986
mish <sup>e</sup> pâchâh (מִשְׁפָּחָה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural construct	Strong's #4940 BDB #1046
Qôhâthîy (קֹהַתִּי) [pronounced ko-haw-THÉE]	<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
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
tâvek <sup>e</sup> (תַּוֶּק) [pronounced taw-VEK <sup>E</sup> ]	<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>			
L <sup>e</sup> vîyyim (לְוִיִּם) [pronounced <sup>e</sup> -vee-YIM]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532

**Translation:** ...“You (all) will not cut off the branch of the families of the Kohathite from among the Levites.

Now, when reading the entire context of this verse, it is clear that the Levites are not planning some sort of nefarious action to harm the Kohathites. God is going to tell Aaron and his sons what they needed to do in order to protect the Kohathites.

Numbers 4:17–18 And Y<sup>e</sup>howah spoke to Moses and to Aaron, saying, “You (all) will not cut off the branch of the families of the Kohathite from among the Levites. (Kukis mostly literal translation)

I am nonplussed here; why is Moses being told not to cut the Kohathites out of the loop?



Numbers 4:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
zô'th (זֹה) [pronounced <i>zoth</i> ]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>do, make, construct, produce, fashion, form, prepare, manufacture</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
w <sup>e</sup> (or v <sup>e</sup> ) (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
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i> ]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #2421 & #2425 BDB #310
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (מוּת) [pronounced <i>mooth</i> ]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #4191 BDB #559

**Translation:** This [is what] you will do for them (so that they live and will not die):...

God describes exactly what must be done so that the Kohathites, who are going to carry much of the contents of the Holy of Holies, keep from dying.

The Tabernacle represented God, and the various furnishings of the Tabernacle represented God. Well, we, as common man, cannot just walk up these things and see them and touch them. God is perfect holiness and we cannot have any contact with His perfect holiness. Such contact could result in death.

Numbers 4:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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

## Numbers 4:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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> . <sup>24</sup>			
nâgash (נָגַשׁ) [pronounced <i>naw-GASH</i> ]	<i>to come near, to draw near, to approach, to come hither</i>	Qal infinitive construct	Strong's #5066 BDB #620
'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
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, the sanctuary</i>	masculine singular construct	Strong's #6944 BDB #871
qôdâshîym (קֹדְשֵׁימ) [pronounced <i>koh-daw-SHEEM</i> ]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun with the definite article	Strong's #6944 BDB #871
The word combined with itself in the plural generally refers to the most sacred portion of the Tabernacle (and Temple) and is translated <i>Holy of Holies; the Most Holy Place</i> . This combination may also be translated, <i>most holy</i> .			
In Numbers 4:4, 19, the plural noun has a definite article. The two words are translated there, <i>the most holy things; the Holy of Holies, the most holy place, most holy, holy things, most special things, a most sacred service, the Meeting Tent</i> .			
'Ahârôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (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 (בָּנִימ) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
bôw' (בֹּוּ) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
w <sup>e</sup> (or v <sup>e</sup> ) (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
sîym (שִׂימ) [pronounced <i>seem</i> ]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i> ]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #7760 BDB #962

<sup>24</sup> 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 4:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾêth (אֵת) [pronounced ayth]	<i>them</i> ; untranslated mark of a direct object; occasionally <i>to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
In Leviticus 17:3 and Numbers 4:19, <i>a man a man</i> is translated, <i>each, each man, each one, any man, every man, everyone, whatever man, anyone; man by man, [when] a person</i> . The first translation is used about half the time.			
ʿal (עַל) [pronounced gahʼ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʿăbôdâh (עֲבֹדָה) [pronounced gû <sup>b</sup> -vo-DAWH]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5656 & #5647 BDB #715
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʾel (אֶל) [pronounced ehʼ]	<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
massâ' (מַשָּׂא) [pronounced mahs-SAW]	<i>a bearing, a carrying; load, burden [which is carried]; that which the soul lifts up [desires]; something uttered, a sentence, an oracle, an utterance; singing; a gift</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4853 BDB #672

The word *burden* comes from a verb, which means *to lift up, to carry, to bear*; therefore, it means, *something lifted up and carried, a load or burden*.<sup>25</sup>

**Translation:** ...when coming near to the Holy of Holies, Aaron and his sons will come in [first] and appoint them, every man, his labor and his load.

Aaron and his sons will go into the Holy of Holies first, and they will prepare some of these things first. Then they will call each man into the Holy of Holies (or call him near to the Holy of Holies) and give him his specific assignment. For instance, "You four will transport the Table of Showbread and all of its utensils."

<sup>25</sup> From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deuteronomy 1:12.

I am not completely clear on this, except regarding the general theory. Do Aaron's sons prepare every piece of the Tabernacle to be carried? Do they have the authority to motion certain men to come forward to do this or that work? Is the covering of the violet tarp sufficient, or do the utensils have to be added and the leather tarp thrown over that first?

The priests are hands-on familiar with everything inside of the Holy Place. Only the high priest has a similar familiarity with the Holy of Holies (a section inside of the Holy Place). They know where everything is. The Kohathites, as simply a branch of the Levites, do not go into the Tabernacle, so they do not know what they will see or where they will find everything. They only know this from the Scripture reading.

At this point in time, we are dealing with very specific men (like Aaron, like Eleazar). So, even with the readings of Scripture, how many would be familiar enough by this time, through the reading<sup>26</sup> alone, to know what is what and where is it.

Numbers 4:19 **This [is what] you will do for them (so that they live and will not die): when coming near to the Holy of Holies, Aaron and his sons will come in [first] and appoint them, every man, his labor and his load.** (Kukis mostly literal translation)

This explains v. 18; if the Kohathites just barge into the Holy of Holies, then God will kill them, thus cutting them off from the midst of the Levites. Therefore, there will be a specific procedure which will be followed whenever the Jews break camp.

Numbers 4:20			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
lô <sup>3</sup> (לא or לו) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bôw <sup>3</sup> (אוּב) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
The kaph preposition can be used of time, and translated <i>about, at; as, when, at the time of</i> . <sup>27</sup> This would be its use with an infinitive.			

<sup>26</sup> By this, I mean the public periodic reading of the Torah, as it is completed.

<sup>27</sup> As per *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 454.

## Numbers 4:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâla' (בָּלַע) [pronounced <i>baw-LAHG</i> ]	<i>to engulf, to swallow up, to swallow down; to devour; to destroy, to give over to destruction, to take away altogether, to lay waste to</i>	Piel infinitive construct	Strong's #1104 BDB #118
According to Benner, this probably means <i>even for a moment</i> . <sup>28</sup> A number of excellent translations translate this in a similar way (ESV, MLV, WEB). A few understand this to mean <i>covered up, covered over</i> (Green's literal translation, Webster).			
'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
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, the sanctuary</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871
With the definite article, this often means, <i>the holy place, the sacred place, the sanctuary</i> . It can also mean, <i>the holy thing</i> .			
w <sup>e</sup> (or v <sup>e</sup> ) (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
mûwth (מוּת) [pronounced <i>mooth</i> ]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #4191 BDB #559
pê (פּ, פַּ, or פֶּ) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** [This is] so the [Kohathites] will not come in and see for a moment the [absolute] holiness and then die [as a result].” (Kukis mostly literal translation)

Bâla' (בָּלַע) [pronounced *baw-LAHG*] does not mean *even for a moment*, as some Bibles translate it (RSV and NASB, for instance) but it means *engulf, swallow up*. We saw this same word used when the seven thin ears of corn swallowed up the seven fat ears in Joseph's dream (Genesis 41:7, 24) and when the earth swallows up the degenerate idolaters in Exodus 15:12. All this means is that the holy things will first be covered by the sons of Aaron before these Levites have anything to do with them. Strong's #1104 BDB #118.

God does not want the Kohathites to step into the Tabernacle and see something or touch something which results in their deaths. Aaron and his sons will act as intermediaries to prevent that from happening. So, if one of Aaron's sons says, “Okay, you two take this” then that will be enough to protect the worker Kohathite from dying on the job.

Numbers 4:20 [This is] so the [Kohathites] will not come in and see for a moment the [absolute] holiness and then die [as a result].” (Kukis mostly literal translation)

<sup>28</sup> See <https://www.mechanical-translation.org/mtt/footnotes.html#854> (which references this verse).

Numbers 4:17–20 And Y<sup>e</sup>howah spoke to Moses and to Aaron, saying, “You (all) will not cut off the branch of the families of the Kohathite from among the Levites. This [is what] you will do for them (so that they live and will not die): when coming near to the Holy of Holies, Aaron and his sons will come in [first] and appoint them, every man, his labor and his load. [This is] so the [Kohathites] will not come in and see for a moment the [absolute] holiness and then die [as a result].” (Kukis mostly literal translation)

Numbers 4:17–20 And Jehovah spoke to Moses and Aaron, saying, “Be careful not to cut off the branch of Kohathite family from among the Levites. This is what you must do so that they will live and not die: when approaching the Holy of Holies to break it down for transport, Aaron and his sons will go into the structure first and they will be in charge of selecting what each Kohathite will do and what he will carry. This is so that the Kohathites will not come in and see absolute, uncovered holiness and then die as a result.” (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The Duties and Responsibilities of the Gershonites

*Compare Numbers 3:21-26 Numbers 4:38-41 1Chronicles 23:7-11*

The sons of Gershom are next in vv. 21–28 and the sons of Merari will be covered in vv. 29–33.

**And speaks Y<sup>e</sup>howah unto Moses, to say, “Lift up a head of the sons of Gershom, even they to a house of their fathers to their families; from a son of thirty a year and higher and as far as a son of fifty a year. You will visit them, every one going out to serve a service, to work a work in a Tent of Appointment.**

Numbers  
4:21–23

**Y<sup>e</sup>howah then spoke to Moses, saying, “Take a headcount of the sons of Gershom, even them regarding their father’s house, with regards to their clan, from thirty years old and higher up to fifty years old. You will visit them, every one entering [into the Tabernacle complex] to assemble [for] a service [or] to work [according to their] responsibility in the Tent of Meeting.**

**Jehovah spoke directly to Moses, saying, “Take a census also of the sons of Gershom, paying attention to the homes where they live, being careful not to miss any of them. You will number those who are between the ages of 30 and 50, which are those who have responsibilities in the Tabernacle complex, where they may assemble for service or attend to whatever responsibility is theirs.**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And speaks Y <sup>e</sup> howah unto Moses, to say, “Lift up a head of the sons of Gershom, even they to a house of their fathers to their families; from a son of thirty a year and higher and as far as a son of fifty a year. You will visit them, every one going out to serve a service, to work a work in a Tent of Appointment.
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 sum of the sons of Gerson also by their houses and families and kindreds.

Aramaic ESV of Peshitta	From thirty years old and upward, unto fifty years old. Number them all that go in and minister in the tabernacle of the covenant. Mar-Yah spoke to Mosha, saying, "Take a census of the sons of Gershon also, by their fathers' houses, by their families; you shall count them from thirty years old and upward until fifty years old; all who enter in to wait on the service, to do the work in 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 sum of the children of Gershon, and these according to the houses of their lineage, according to there families. Take the number of them from twenty-five years old and upwards until the age of fifty, everyone that goes in to minister, to do his business in the tabernacle of witness.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Let the sons of Gershon be numbered by families, in the order of their fathers' houses; All those from thirty to fifty years old who are able to do the work of the Tent of meeting.
Easy English	.
Easy-to-Read Version–2008	The LORD said to Moses, "Count all the people of the Gershon family. List them by family and family group. Count all the men who are from 30 to 50 years old who come to serve. These men will have the job of caring for the Meeting Tent.
God's Word™	The LORD said to Moses, "Also take a census of the Gershonites. List them by households and families. Register all the men between the ages of 30 and 50 who are qualified to serve at the tent of meeting.
Good News Bible (TEV)	The LORD told Moses to take a census of the Levite clan of Gershon by subclans and families, and to register all the men between the ages of thirty and fifty who were qualified to work in the Tent of the LORD's presence.
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: Find out how many men between the ages of thirty and fifty are in the two Levite clans of Gershon. Count only those who are able to work at the sacred tent.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.

Unfolding Bible Simplified Yahweh also said to Moses, "Write down the names of all the men who belong to the clans descended from Gershon. Write the names of the men who are between thirty and fifty years old. They will be men who will also do work 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 .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible .  
 And Jehovah spoke to Moses, saying,  
 Also lift the heads of the sons of Gershon, by the houses of their fathers, by their families;  
 You shall visit them from a son of thirty years and upward to a son of fifty years; all who go in to assemble the host to do the work in the tent of appointed meeting.

International Standard V .  
 H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text Yahweh spoke again to Moses. He said, "Conduct a census of the descendants of Gershon also, by their ancestor's families and by their clans. Count those who are thirty years old to fifty years old. Count all of them who will join the company to serve in the tent of meeting.

Urim-Thummim Version YHWH spoke to Moses saying, Take also a tally from the sons of Gershon, throughout the houses of their fathers, by their families from 30 years old and up to 50 years old you will number them, all that enter in to perform the service, to do the work in the Tabernacle at the Appointed Place.

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The Gershonite families**  
 Yahweh spoke to Moses and said to him:  
 "Take a census also of the sons of Ger shon, by families and sub-clans: count the men between thirty and fifty years of age, those able to give military service, who will be given tasks in the Tent of Meeting.

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>Duties of Gershon</i> God spoke to Moses, saying: Also take a census of Gershon's descendants by families, following the paternal line. Take a tally of those from 30 to 50 years old, all who are fit for duty in the Communion Tent's service.
The Scriptures–2009	And יהוה spoke to Mosheh, saying, “Take a census also of the sons of Gershon, by their fathers' house, by their clans. “Register them, from thirty years old and above, even to fifty years old, all who enter to perform the service, to do the service in the Tent of Appointment.
Tree of Life Version	Again Adonai spoke to Moses saying, “Take a census also of the sons of Gershon, by their ancestral households and by their families. Count all the males from 30 to 50 years of age, everyone coming to work in the service of the Tent of Meeting.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SPOKE TO MOSES, SAYING, TAKE THE SUM OF THE CHILDREN OF GEDSON, AND THESE ACCORDING TO THE HOUSES OF THEIR LINEAGE, ACCORDING TO THEIR FAMILIES. TAKE THE NUMBER OF THEM FROM FIVE AND TWENTY YEARS OLD AND UPWARDS UNTIL THE AGE OF FIFTY, EVERY ONE THAT GOES IN TO MINISTER, TO DO HIS BUSINESS IN THE TABERNACLE OF WITNESS.
Awful Scroll Bible	Sustains To Become was to speak to Moses, to the intent: You is to take the sum of the sons of Gershon, by the house of their father, by their families, the thirty years old sons and upward, until the fifty years old sons, and you was to review them, they that are coming in to serve their service, even their employment in the tent of the appointed place.
Concordant Literal Version	Yahweh spoke to Moses, saying. You are to obtain the sum of the sons of Gershon, of them also by their fathers' house, by their families. From thirty years old and upward unto fifty years old shall you muster them, everyone coming to enlist with the Levitical host to serve in the service in the tent of appointment..
exeGesés companion Bible	<b><u>SERVICE OF THE SONS OF GERSHON</u></b> And Yah Veh words to Mosheh, saying, Bear also the heads of the sons of Gershon throughout the houses of their fathers, by their families, sons of thirty years and upward until sons of fifty years - muster them; all who enter to host the hosting - to serve the work in the tent of the congregation.
Orthodox Jewish Bible	<b>NASO</b> And Hashem spoke unto Moshe, saying, Take also the census of the Bnei Gershon, throughout the bais avot of them, by their mishpekhoh; From shloshim shanah (thirty years old) and upward until chamishim shanah (fifty years old) shalt thou number them; all that enter to serve the tz'va (holy militia service of Hashem), to labor in the Avodah in the Ohel Mo'ed.

Rotherham's *Emphasized B.* Then spake Yahweh unto Moses, saying:

Reckon up the sum of the sons of Gershon [even of them also],—by their ancestral house, by their families; <from thirty years old and upwards, even to fifty years> shalt thou number them,—all that may enter to take rank in the host, to do laborious work in the tent of meeting.

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
 The Expanded Bible .  
 International Standard V

#### **Gershonite Responsibilities**

Then the Lord told Moses, Take a census [Lit. Lift the head] of the descendants of Gershon according to their ancestral house and tribes. Count their number from between 30 to 50 years old, including everyone who can enter the service to perform work at the Tent of Meeting.

Kretzmann's Commentary  
 Lexham English Bible

Yahweh spoke to Moses and Aaron, saying, "Take a census [Literally "And lift up the number of"] of the descendants [Or "sons"] of Gershon also, according to their families [Literally "the house of their fathers"] and clans, from those twenty years old [Literally "a son of twenty years"] and above until fifty years old; [Literally "a son of fifty years"] you will muster [Or "count," or "summon," or "enroll"] them, all who come to help to do the work of the tent of assembly.

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 the LORD spoke to Moses, saying, "Take also the sum of the sons of Gershon throughout the houses of their fathers by their families. From thirty years old and upward to fifty years old, you shall number them, all that enter in to perform the service, to do the work in the tabernacle of the congregation.

C. Thomson Updated OT  
 Charles Thomson OT .  
 Moreover the Lord spoke to Moses, saying, Take the sum of the Gersonites; of them also according to the houses of their families, according to their communities. Review them, from twenty five years, and upwards, to fifty years of age, every one who goeth in to minister; to do his work in the tabernacle of the testimony.

Context Group Version And YHWH spoke to Moses, saying, Take the sum of the sons of Gershon also, by their fathers' houses, by their families; from thirty years old and upward until fifty years old, you shall number them; all that enter in to wait on the service, to do the work in the tent of meeting.

English Standard Version . Duty  
 Green's Literal Translation .  
 Legacy Standard Bible .  
 Literal Standard Version . the host

Modern English Version	.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, Take the total of the sons of Gershon also, by their fathers' houses, by their families, from thirty years old and upward until fifty years old you will number them, all who enter in to wait upon the service, to do the work in the tent of meeting.
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, lift up the head <sup>[855]</sup> of the sons of Gershon, them also, according to the house of their fathers, according to their clans. From a son of thirty years and upward, until a son of fifty years, you will register them, all the ones coming to muster the army, to serve the service in the appointed tent. <b>855.</b> "Lift up the head" is an idiom for "counting heads."
Updated Bible Version 2.17	.
A Voice in the Wilderness	. head count
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**

21-23

**Numbers 4:21**

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
dābar (דָּבַר) [pronounced <i>daw<sup>b</sup>-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 <sup>rd</sup> 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<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [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
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

## Numbers 4:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** *Y<sup>e</sup>howah then spoke to Moses, saying,...*

For whatever reason, we have God speaking to Moses, and then there will be a fairly short section which follows. However, from this point, we will go to the end of this chapter.

Numbers 4:21 *Y<sup>e</sup>howah then spoke to Moses, saying,....* (Kukis mostly literal translation)

This is a continuation of the responsibilities and the regulations concerning the Levites.

## Numbers 4:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	Qal infinitive absolute	Strong's #5375 BDB #669
'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
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; head count, sum, census</i>	masculine singular construct	Strong's #7218 BDB #910

Within the context of this chapter, these words, in Numbers 4:2, are variously translated, *take a census, take the sum, take the total; conduct a census, take a tally of, you are to obtain the sum; life up the number of; lift the heads, take a headcount, bear the heads.* The first two are found the most often.

Whereas, this is not an unusual phrase, it can mean something very different in a different context. Compare this use of the verb to Numbers 1:2 1:49 3:40 4:2, 22 26:2.

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
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See v. 2.

Gêr <sup>e</sup> 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
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168

Numbers 4:22			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced aw <sup>b</sup> -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 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
mish <sup>e</sup> pâchâh (מִשְׁפָּחָהּ) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4940 BDB #1046

**Translation:** ...“Take a headcount of the sons of Gershom, even them regarding their father’s house, with regards to their clan,...

God is going to require a very specific census be taken of the different clans of the sons of Levi.

Numbers 4:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
sh <sup>e</sup> lôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>e</sup> lâh (מֵעַל) [pronounced maw <sup>e</sup> -LAW]	<i>higher, upward (s), taller, higher [than]; older; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751

Numbers 4:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'ad (עד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
chāmishîym (חֲמִשִּׁיִּם) [pronounced <i>khuh-mih-SHEEM</i> ]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

**Translation:** ...from thirty years old and higher up to fifty years old. (Kukis mostly literal translation)

God will focus upon those who will do service in the Tabernacle.

Numbers 4:22–23a ...“Take a headcount of the sons of Gershom, even them regarding their father's house, with regards to their clan, from thirty years old and higher up to fifty years old. (Kukis mostly literal translation)

The sub-tribe of the Gershonites are examined next. The *they* belongs in v. 22, even though it is not found in many of the English translations.

Numbers 4:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 <sup>nd</sup> 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 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
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
bôw' (בֹּוֹ) [pronounced <i>boh</i> ]	<i>entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	masculine singular, Qal active participle	Strong's #935 BDB #97
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

Numbers 4:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsâbâ' (צָבָא) [pronounced tzaw-VAW]	<i>to cause to assemble [by troops or in groups], to cause to go forth [in war], to wage war, to cause [or make] to serve</i>	Qal infinitive construct	Strong's #6633 BDB #838
tsâbâ' (צָבָא) [pronounced tsaw <sup>b</sup> -VAW]	<i>army, division, host; war, or warfare; service</i>	masculine singular noun	Strong's #6635 BDB #838
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âbad (עָבַד) [pronounced 'gaw <sup>b</sup> -VAHD]	<i>to work, to serve, to labor; to be a slave to</i>	Qal infinitive construct	Strong's #5647 BDB #712
'âbôdâh (עֲבֹדָה) [pronounced 'gu <sup>b</sup> -vo-DAWH]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun	Strong's #5656 & #5647 BDB #715
You will notice that we have the Qal infinitive construct of a verb followed by its substantive cognate; and this is done twice, right in a row.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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 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:** You will visit them, every one entering [into the Tabernacle complex] to assemble [for] a service [or] to work [according to their] responsibility in the Tent of Meeting. (Kukis mostly literal translation)

The NASB gives another meaning for *number* here: muster. Moses would be not necessarily counting these Israelites but determining how many they were and delegating certain duties to each set which He interviewed.

The use of the verb and its cognate give great emphasis to these words; it is almost equivalent to the superlative in the Hebrew (even though there is no superlative, strictly speaking, in the Hebrew).

Moses will number those involved in the service to the Tent of Meeting.

Numbers 4:23b You will visit them, every one entering [into the Tabernacle complex] to assemble [for] a service [or] to work [according to their] responsibility in the Tent of Meeting. (Kukis mostly literal translation)

The branches of the tribes of the Levites are examined one at a time. Again, spiritual service is equivalent to going to war. We are in a constant warfare against Satan and his angels. **For our struggle is not against flesh and**

blood, but against the rulers, against the authorities, against the world forces of this darkness, against the spiritual [forces] or evil in the heavenlies (Ephesians 6:12).

Numbers 4:21–23 Y<sup>e</sup>howah then spoke to Moses, saying, “Take a headcount of the sons of Gershom, even them regarding their father’s house, with regards to their clan, from thirty years old and higher up to fifty years old. You will visit them, every one entering [into the Tabernacle complex] to assemble [for] a service [or] to work [according to their] responsibility in the Tent of Meeting. (Kukis mostly literal translation)

Numbers 4:21–23 Jehovah spoke directly to Moses, saying, “Take a census also of the sons of Gershom, paying attention to the homes where they live, being careful not to miss any of them. You will number those who are between the ages of 30 and 50, which are those who have responsibilities in the Tabernacle complex, where they may assemble for service or attend to whatever responsibility is theirs. (Kukis paraphrase)

This [is] labor of clans of the Gershonite, to labor and to a load: and they have lifted up curtains of the Dwelling Place and a Tent of Appointment, his covering and a covering of the tachash which [is] upon him, from to higher and a covering of an opening of a Tent of Appointment; and hangings of the courtyard and a hanging of an opening of a gate of the courtyard which [is] on the Dwelling place and on the altar around and their cords and all manufactured goods of their labor and all that was done to them and they have labored.

Numbers  
4:24–26

This [is] the labor of the clans of the Gershonite, to serve and to bear: they have lifted up the tarps of the Dwelling Place and [for] the Tent of Meeting, its covering and the leather covering which [is] on it above; to the covering of the opening of the Tent of Meeting; and the hangings of the courtyard as well as the hanging of the opening of the courtyard gate; which [things are] beside the Dwelling Place and beside the altar [all] around [it]; and their cords and all of the artifacts of their responsibility [lit., *labor, work*] and all that has been prepared for them—[in all this] they have labored.

This is a list of the things which the Gershonites are responsible for: they will gather and move the curtains of the Dwelling place and its leather covering above; the covering which serves as the entry to the Tent of Meeting; the tarps which hang all around the courtyard; the covering which is the entry to the courtyard; essentially all of the things that are next to and around the Dwelling Place and the altar, including the cords and their related artifacts—all of that is the responsibility of the Gershonites, including whatever is prepared for them by Aaron’s sons.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

This [is] labor of clans of the Gershonite, to labor and to a load: and they have lifted up curtains of the Dwelling Place and a Tent of Appointment, his covering and a covering of the tachash which [is] upon him, from to higher and a covering of an opening of a Tent of Appointment; and hangings of the courtyard and a hanging of an opening of a gate of the courtyard which [is] on the Dwelling place and on the altar around and their cords and all manufactured goods of their labor and all that was done to them and they have labored.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .



The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	This is the office of the family of the Gersonites: To carry the curtains of the tabernacle and the roof of the covenant, the other covering, and the violet covering over all, and the hanging that hangeth in the entry of the tabernacle of the covenant, The curtains of the court, and the veil in the entry that is before tabernacle. All things that pertain to the altar, the cords and the vessels of the ministry.
Aramaic ESV of Peshitta	"This is the service of the families of the Gershonites, in serving and in bearing burdens: they shall carry the curtains of the Tabernacle, and the Tabernacle, its covering, and the covering of sealskin that is above on it, and the screen for the door of the Tabernacle, and the hangings of the court, and the screen for the door of the gate of the court, which is by the Tabernacle and around the altar, and their cords, and all the instruments of their service, and whatever shall be done with them. Therein shall they serve.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	This is the public service of the family of Gershon, to minister and to bear. And they shall bear the skins of the tabernacle, and the tabernacle of witness, and its veil, and the blue cover that was on it above, and the cover of the door of the tabernacle of witness. And all the curtains of the court which were upon the tabernacle of witness, and the appendages, and all the vessels of service that they minister with they shall attend to.
Significant differences:	
<b>Limited Vocabulary Translations:</b>	
Bible in Basic English	This is to be the work of the Gershonites, the things they are to do and take up. They are to take up the curtains of the House, and the Tent of meeting with its cover and the leather cover over it, and the hangings 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, with the cords and all the things used for them; whatever is necessary for these, they are to do.
Easy English	.
Easy-to-Read Version–2008	"This is what the Gershonite family must do and the things they must carry: They must carry the curtains of the Holy Tent, the Meeting Tent, its covering, and the covering made from fine leather. They must also carry the curtain at the entrance of the Meeting Tent. They must carry the curtains of the courtyard that are around the Holy Tent and the altar. And they must carry the curtain for the entrance of the courtyard. They must also carry all the ropes and all the things that are used with the curtains. The Gershonite men will be responsible for anything that needs to be done with these things.
God's Word™	"This is what the Gershonite families will do and what they will carry: They will carry the sheets that are part of the inner tent and the tent of meeting. They will also carry the inner cover for the tent of meeting, the outer cover of fine leather that goes over it, the screen for the entrance to the tent of meeting, the curtains for the courtyard

around the tent and the altar, the screen for the entrance to the courtyard, the ropes, and all the equipment used to set up the curtains. The Gershonites will do everything that needs to be done with these things.

Good News Bible (TEV)

They shall be responsible for carrying the following objects: the Tent, its inner cover, its outer cover, the fine leather cover on top of it, the curtain for the entrance, the curtains and ropes for the court that is around the Tent and the altar, the curtains for the entrance of the court, and all the fittings used in setting up these objects. They shall perform all the tasks required for these things.

*The Message*

.

Names of God Bible

.

NIRV

.

New Simplified Bible

.

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

Casual English Bible

.

Contemporary English V.

The Gershonites will be responsible for carrying the curtains of the sacred tent, its two outer coverings, the curtain for the entrance to the tent, the curtains hanging around the courtyard of the tent, and the curtain and ropes for the entrance to the courtyard. The Gershonites are to do whatever needs to be done to take care of these things, and they will carry them wherever Aaron and his sons tell them to. V. 27 is included for context.

The Living Bible

.

New Berkeley Version

.

New Life Version

.

New Living Translation

.

The Passion Translation

.

Unfolding Bible Simplified

This is the work that they must do and the things that they must carry when you move to a new location: They must carry the curtains of the sacred tent. They must carry the sacred tent and all the things that cover it, including the outer covering made from fine leather skins, and the curtain which is at the entrance of the sacred tent. They must also carry the curtains that form the wall that surrounds the courtyard that surrounds the sacred tent and the altar, the curtain that is at the entrance to the courtyard, and the ropes that fasten the curtains. They must also do the packing and loading of these things.

### 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

This is the service of the Gershonite clans regarding work and transport: They are to carry the curtains of the tabernacle, the Tent of Meeting with the covering of fine leather over it, the curtains for the entrance to the Tent of Meeting, the curtains of the courtyard, and the curtains for the entrance at the gate of the courtyard that surrounds the tabernacle and altar, along with their ropes and all the equipment for their service. The Gershonites will do all that needs to be done with these items.

Christian Standard Bible

.

Conservapedia Translation

.

Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	This is the work of the families of the Gershonites, to work, and for burdens; And they shall bear the curtains of the tabernacle, and the tent of appointed meeting, its covering and the covering of the badgers' skins which is above upon it, and the curtain for the door of the tent of appointed meeting. And the hangings of the court, and the curtain for the door of the gate of the court, which is by the tabernacle, and by the altar all around, and their cords, and all the instruments of their work, and all that is made for them; so they shall work.
International Standard V	"These are the responsibilities that the descendants of Gershon are to have: They are to carry the curtain of the tent, the covering of the Tent of Meeting, the dyed leather covering that goes over it, the curtain for the entrance to the Tent of Meeting, the hangings for the courtyard, the curtain for the entrance to the gate of the courtyard that surrounds the tent, the altar, the ropes, all the service utensils, and everything made for them. This is to be their service area.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	This is the work of the clans of the Gershonites, when they serve and what they carry. They must carry the curtains of the tabernacle, the tent of meeting, its covering, the covering of fine leather hides that is on it, and the curtains for the entrance to the tent of meeting. They must carry the curtains of the court, the curtain for the doorway of the court's gate, which is near the tabernacle and near the altar, their ropes, and all the instruments for their service. Whatever should be done with these things, they must do it.
Urim-Thummim Version	This is the service for the families of the Gershonites, to serve and for bearing burdens. They will bear the curtains of the Tabernacle, and the Tabernacle at the Appointed Place, its outer covering, and the covering of animal hides that are over it, and the covering screen for the entrance of the Tabernacle at the Appointed Place. And the curtains of the court, and the covering for the entrance of the court gate, that is by the Tabernacle and by the Altar round about, and their cords, and all the implements of their service and all that is made for them, so they will service.
Wikipedia Bible Project	.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	These are the duties of the Ger shonites: They are to carry the curtains of the Holy Tent, the Tent of Meeting with its covering and the other covering of fine leather that goes over it, the screen for the entrance to the Tent of Meeting, the curtains for the court, the screen for the entrance to the court that is around the Holy Tent and the altar, the ropes and all the necessary equipment.
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	<p>“This is the service of the clans of the Gërshonites, in serving and in bearing burdens:</p> <p>“And they shall bear the curtains of the Dwelling Place and the Tent of Appointment with its covering, the covering of fine leather that is on it, the covering for the door of the Tent of Appointment, and the screens of the courtyard and the covering for the door of the gate of the courtyard, which is around the Dwelling Place and slaughter-place, and their cords, all the equipment for their service and all that is made for them – so shall they serve.</p>
Tree of Life Version	<p>This is the task of the Gershonite families in working and carrying burdens. They are to carry the curtains of the Tabernacle, the Tent of Meeting, its covering, the outer covering of porpoise hide, the curtains for the entrance for the Tent of Meeting, the curtains surrounding the courtyard and the altar, the curtain for the entrance, the ropes and all the equipment used in its operations. They are to do all that needs to be done with these things.</p>

**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	<p>THIS IS THE PUBLIC SERVICE OF THE FAMILY OF GEDSON, TO MINISTER AND TO BEAR.</p> <p>AND THEY SHALL BEAR THE SKINS OF THE TABERNACLE, AND THE TABERNACLE OF WITNESS, AND ITS VEIL, AND THE BLUE COVER THAT WAS ON IT ABOVE, AND THE COVER OF THE DOOR OF THE TABERNACLE OF WITNESS.</p> <p>AND ALL THE CURTAINS OF THE COURT WHICH WERE UPON THE TABERNACLE OF WITNESS, AND THE APPENDAGES, AND ALL THE VESSELS OF SERVICE THAT THEY MINISTER WITH THEY SHALL ATTEND TO.</p>
Awful Scroll Bible	<p>These are to be the duties of the families of the Gershonites, that they are to serve in their burdens: They are to have bore up the curtains of the dwelling place, the tent of the appointed place, its coverings, and the covering of sea cow hide that is over it, and the screen at the opening of the tent of the appointed place, the drapes of the court, the screen, at the opening of the gate of the court, by the dwelling place and altar on around, and their cords and the implements of service, were they to prepare and are to have served.</p>
Concordant Literal Version	<p>This is the service of the Gershonite families, to serve and to carry loads. They will carry the sheets of the tabernacle and the tent of appointment, its covering and the azure cover which is on it from above and the portiere of the opening of the tent of appointment, also the slung sheets of the court and the portiere of the opening of the gate of the court which is surrounding the tabernacle and the altar, and their cords and all the furnishings for their service; in all which is to be done with regard to them, they will serve.</p>
exeGesés companion Bible	<p>This is the service of the families of the Gershoniy, to serve and for burdens: and they bear the curtains of the tabernacle and the tent of the congregation, its covering and the covering of the skins of badgers above thereon, 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 portal of the court by the tabernacle, and by the sacrifice altar all around, and their cords</p>

and all the instruments of their service,  
and all that is worked for them:  
thus they serve.

Orthodox Jewish Bible

This is the Avodat Mishpekhoh Gershoni, as relates to service and massa (burden):  
And they shall bear the curtains of the Mishkan, and the Ohel Mo'ed, its covering,  
and the tachash hide covering that is over the top of it, and the screen for the  
entrance of the Ohel Mo'ed,  
And the hangings of the khatzer (court), and the hanging for the entrance of the  
sha'ar (gate) of the khatzer (court), which is around the Mishkan and around the  
Mizbe'ach, and their cords, and all the Klei Avodah (Utensils of Service, Ministry) of  
them, and all that is done for them; so shall they serve.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary .

Lexham English Bible

This is the work of the clans of the Gershonites: [Hebrew "Gershonite"] to serve and to carry. They will carry the curtains of the tabernacle and the tent of assembly and its covering and the covering of fine leather, [Literally "the hide of a sea cow"] which is on top of it, [Literally "is above upon it"] and the curtain of the doorway of the tent of assembly, and the curtains of the courtyard, and the covering for the doorway of the gate of the courtyard, which is all around on the tabernacle and altar, and their cords and all the vessels of their work; and all that is done to them they will do.

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

The Gershonite family shall serve by maintaining and carrying as follows:  
They shall carry the Tabernacle's tapestries, the Communion Tent, the roof, the over-roof of blue processed skins that is above it, the drape at the Communion Tent entrance,  
the enclosure's hangings, the drape at the entrance to the enclosure around the Tabernacle and altar, the guy-ropes, all their appropriate tools, and everything necessary for their maintenance.

#### **Communion Tent**

The goats' wool over-tent (Rashi).

#### **roof**

Of reddened rams' skins (Rashi).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

[[This]] shall be the labour of the families of the Gershonites,—in labouring and in bearing:—  
they shall bear the curtains of the habitation, and the tent of meeting, the covering thereof, and the covering of badgers' skin which is over above it,—and the screen, at the entrance of the tent of meeting; and the hangings of the court, and the screen for the entrance of the gate of the court which is near the habitation, and near the

altar, round about, and their cords, and all their articles of service,<sup>a</sup> and all that is to be done to them, when they shall do their labour.

<sup>a</sup> Or: "labour."

### Literal, almost word-for-word, renderings:

A Faithful Version	This is the service of the families of the Gershonites, to serve and to carry burdens. And they shall carry the curtains of the tabernacle, and the tabernacle of the congregation, its covering, and the covering of the tanned leather skins that is above upon it, and the hanging for the door of the tabernacle of the congregation, And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar all around, and their cords, and all the instruments of their service, and all that is made for them. So they shall serve.
C. Thomson Updated OT Charles Thomson OT	. The service of the community of the Gersonites is the same, namely to serve and to carry. They shall carry the skin coverings of the tabernacle of the testimony with its covering, the upper covering of blue which is upon it, and the curtain of the door of the tabernacle of the testimony, and the hangings of the court, both all that are for the tabernacle of the testimony, and those about it, and all the sacred implements which are used in the holy service.
Context Group Version	. shall be done, sealskin
English Standard Version	. goatskin
Green's Literal Translation	. dugong
Legacy Standard Bible	.
Literal Standard Version	This [is] the service of the families of the Gershonite, to serve and for burden: and they have carried the curtains of the Dwelling Place, and the Tent of Meeting, its covering, and the covering of the tachash [skin] which [is] on it above, and the veil at the opening of the Tent of Meeting, and the hangings of the court, and the veil at the opening of the gate of the court which [is] by the Dwelling Place, and by the altar all around, and their cords, and all the vessels of their service, and all that is made for them—and they have served.
Modern English Version	.
Modern Literal Version 2020	This is the service of the Gershonite families, in serving and in bearing burdens: They will bear the curtains of the tabernacle and the tent of meeting, its covering and the covering of certain skin that is above upon 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 gate of the court, which is by the tabernacle and by the altar all around and their cords and all the instruments of their service and whatever will be done with them; they will serve in it.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	This is the service of the clans of Gershon to serve and to load, and they will lift up the curtains of the dwelling and the appointed tent, his roof covering and the roof covering of deer which is upon him on top, and the screen of the opening of the appointed tent, and the slings of the courtyard and the screen of the opening of the gate of the courtyard that is upon the dwelling and upon the altar all around, and their strings, and all the utensils of their service, and all that he will make for them, and they will serve.
Updated Bible Version 2.17	.
A Voice in the Wilderness	This is the service of the families of the Gershonites, in serving and the burdens: They shall carry the curtains of the tabernacle and the tent of meeting with its

covering, the covering of badger skins that is on it, the screen for the door of the tent of meeting, the screen for the door of the gate of the court, the hangings of the court which are around the tabernacle and altar, and their cords, all the furnishings for their service and all that is made for these things: thus shall they serve.

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

### The gist of this passage:

24-26

Numbers 4:24			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zô'th (זֹת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
‘ăbôdâh (עֲבֹדָה) [pronounced ău <sup>b</sup> -vo-DAWH]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
mish <sup>e</sup> pâchâh (מִשְׁפָּחָה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural construct	Strong's #4940 BDB #1046
Gêr <sup>e</sup> shunnîy (גֵּרְשֹׁנִי) [pronounced gay-resh-oon-NEE]	<i>exile, refugee, to cast out; transliterated Gershony, Gershonite, Gershonites, Gershomiy, Gershomite, Gershomites</i>	masculine singular gentilic adjective; with the definite article	Strong's #1649 BDB #177
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
‘âbad (עָבַד) [pronounced ăaw <sup>b</sup> -VAHD]	<i>to work, to serve, to labor; to be a slave to</i>	Qal infinitive construct	Strong's #5647 BDB #712
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
massâ' (מַשָּׂא) [pronounced mahs-SAW]	<i>a bearing, a carrying; load, burden [which is carried]; that which the soul lifts up [desires]; something uttered, a sentence, an oracle, an utterance; singing; a gift</i>	masculine singular noun	Strong's #4853 BDB #672

**Translation:** This [is] the labor of the clans of the Gershonite, to serve and to bear:...

Vv. 24–26 is a single sentence. Words could have been added to the beginning of vv. 25 and 26 in order to form three separate sentences.

The Gershonite were counted in a census in the previous passage. In this passage, we simply have their responsibilities laid out.

Numbers 4:24 This [is] the labor of the clans of the Gershonite, to serve and to bear... (Kukis mostly literal translation)

Their duties and responsibilities will follow:

Numbers 4:25			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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' (נָסָא) [pronounced <i>naw-SAW</i> ]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	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
y <sup>e</sup> rîy'âh (הַעֲרִיָּאֵה) [pronounced <i>y<sup>e</sup>ree-GAWH</i> ]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine plural construct	Strong's #3407 BDB #438
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced <i>mish<sup>e</sup>-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 <sup>e</sup> (or v <sup>e</sup> ) (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
'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
mik <sup>e</sup> seh (מִקְשֵׁה) [pronounced <i>mihk-SEH</i> ]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4372 BDB #492
w <sup>e</sup> (or v <sup>e</sup> ) (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
mik <sup>e</sup> seh (מִקְשֵׁה) [pronounced <i>mihk-SEH</i> ]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular construct	Strong's #4372 BDB #492



## Numbers 4:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tachash (תַּחַשׁ) [pronounced TAHKH-ash]	<i>a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep</i>	masculine singular noun with the definite article	Strong's #8476 BDB #1065
Yes, BDB suggests <i>dolphin</i> ; Strong suggests some species of antelope. Owen translates <i>goats</i> in Exodus 26:14.			
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'al (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
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
lâmed (לְ) [pronounced l <sup>ə</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
Literally, this means, <i>from to</i> . I cannot find the min preposition followed by the lâmed prefixed preposition listed together in either BDB or Gesenius (and the two together sound almost contradictory). Therefore, the best I can do is give you how these are rendered here by other translators: <i>by</i> (Owen, NASB, which clarifies in a footnote, <i>lit., from</i> ), <i>at</i> (Young), <i>from</i> (Rotherham).			
ma'ălâh (מַעְלֵה) [pronounced mawġ <sup>e</sup> -LAW]	<i>higher, upward (s), taller, higher [than]; older; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
<b>Bible Hub</b> simply leaves this ( <i>from to higher</i> ) out of its translation (the Hebrew is there, the English translation is not).			
This phrase (going back to the relative pronoun) is variously translated, <i>that is above upon it; that is on it; that is above on it; that is on top of it; on top of it; that is on its top; that is over the top of it; which is on top of it; that goes over it; which is on it above; that was on it above; that is over it; over it; which is on it from above; above thereon</i> . The first translation, which is somewhat cumbersome, is found at least five times. Perhaps two or three of these are found more than two or three times. Sometimes, the word <i>is</i> , is in brackets or is italicized.			
w <sup>e</sup> (or v <sup>e</sup> ) (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
'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
mâçâk <sup>e</sup> (מַצָּק) [pronounced maw-SAWK <sup>E</sup> ]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular construct	Strong's #4539 BDB #697

Numbers 4:25			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate</i> [for a tent, house, or city]; metaphorically, <i>gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'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 have lifted up the tarps of the Dwelling Place and [for] the Tent of Meeting, its covering and the leather covering which [is] on it above; to the covering of the opening of the Tent of Meeting;...

There are tarps (also called curtains) all around the Tabernacle and all around the courtyard. They are responsible for those, along with the openings for the courtyard and for the Tabernacle itself.

There are cloth and leather tarps which acts as the roof for the Tabernacle. The Gershonites are responsible for those things.

If there is some overlap here with the Kohathites, then I would assume that this is a shared responsibility.

Numbers 4:25 ...they have lifted up the tarps of the Dwelling Place and [for] the Tent of Meeting, its covering and the leather covering which [is] on it above; to the covering of the opening of the Tent of Meeting;... (Kukis mostly literal translation)

Their responsibilities include primarily the curtains and the coverings for the tabernacle.

Numbers 4:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'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
qela' (עֲלֵה) [pronounced KEH-lahg]	<i>a sling; sling stones; curtain, drape, hanging</i>	masculine plural construct	Strong's #7050 BDB #887
châtsêr (חֲצֵר) [pronounced khaw- TZAR]	<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

## Numbers 4:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
mâçâk <sup>e</sup> (מָצָא) [pronounced <i>maw-SAWK<sup>E</sup></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</i> [for a tent, house, or city]; metaphorically, <i>gate</i> [of hope, of the mouth]	masculine singular construct	Strong's #6607 BDB #835
sha'ar (שַׁעַר) [pronounced <i>SHAH-ğahr</i> ]	<i>gate</i> [control of city can be implied]; <i>area inside front gate; entrance</i>	masculine singular construct	Strong's #8179 BDB #1044
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
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'al (עַל) [pronounced <i>ğahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced <i>mish<sup>e</sup>-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 <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced <i>ğahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz <sup>e</sup> 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 (בְּיָסָב) [pronounced <i>saw<sup>b</sup>-VEE<sup>B</sup>V</i> ]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
w <sup>e</sup> (or v <sup>e</sup> ) (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 4:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’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
mêythârîym (מִיתָרִים) [pronounced may-thar-EEM]	<i>cords [used to secure the tabernacle], strings [of bows]</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4340 BDB #452
w <sup>e</sup> (or v <sup>e</sup> ) (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
kôl (כֹּל) [pronounced koh]	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 kay-LEEM]	<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
’ăbôdâh (עֲבֹדָה) [pronounced áv-vo-DAWH]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5656 & #5647 BDB #715
w <sup>e</sup> (or v <sup>e</sup> ) (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
kôl (כֹּל) [pronounced koh]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
’ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ’ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that.</i>			
’âsâh (עָשָׂה) [pronounced áw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

### Numbers 4:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʿâbad (עָבַד) [pronounced gaw <sup>b</sup> -VAHD]	<i>to work, to serve, to labor; to be a slave to</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #5647 BDB #712

**Translation:** ...and the hangings of the courtyard as well as the hanging of the opening of the courtyard gate; which [things are] beside the Dwelling Place and beside the altar [all] around [it]; and their cords and all of the artifacts of their responsibility [lit., labor, work] and all that has been prepared for them—[in all this] they have labored. (Kukis mostly literal translation)

The tarps or hangings all around the courtyard, as mentioned before, are the responsibility of the Gershonites. So is the opening for the courtyard gate. There are cords used for the Tabernacle and I think for the courtyard walls. The Gershonites are responsible for those.

You may recall that Eleazar is going to oversee the dismantling of the Tabernacle. Whatever is prepared there and assigned to the Gershonites, they will do. It is likely that sometimes some Gershonites would have a particular responsibility, but the next time that the tent was moved, this was given to someone else. I believe what we have are general responsibilities laid out, but we could certainly have some overlap, some shared responsibilities and some one-time assignments as well.

“You are all responsible for this, that and the other thing; but if Eleazar asks you to do something, then just go ahead and do it.” I think this is a reasonable understanding to have for the moving of the Tabernacle.

Numbers 4:26 ...and the hangings of the courtyard as well as the hanging of the opening of the courtyard gate; which [things are] beside the Dwelling Place and beside the altar [all] around [it]; and their cords and all of the artifacts of their responsibility [lit., labor, work] and all that has been prepared for them—[in all this] they have labored. (Kukis mostly literal translation)

Everything to do with the curtains and coverings are their responsibilities.

Numbers 4:24–26 This [is] the labor of the clans of the Gershonite, to serve and to bear: they have lifted up the tarps of the Dwelling Place and [for] the Tent of Meeting, its covering and the leather covering which [is] on it above; to the covering of the opening of the Tent of Meeting; and the hangings of the courtyard as well as the hanging of the opening of the courtyard gate; which [things are] beside the Dwelling Place and beside the altar [all] around [it]; and their cords and all of the artifacts of their responsibility [lit., labor, work] and all that has been prepared for them—[in all this] they have labored. (Kukis mostly literal translation)

Numbers 4:24–26 This is a list of the things which the Gershonites are responsible for: they will gather and move the curtains of the Dwelling place and its leather covering above; the covering which serves as the entry to the Tent of Meeting; the tarps which hang all around the courtyard; the covering which is the entry to the courtyard; essentially all of the things that are next to and around the Dwelling Place and the altar, including the cords and their related artifacts—all of that is the responsibility of the Gershonites, including whatever is prepared for them by Aaron's sons. (Kukis paraphrase)

Upon a mouth of Aaron and his sons is each labor of sons of the Gershonite, to every load and to every labor; and you (all) have visited upon them, in a guard, each load of them. And this labor of families of sons of the Gershonite in a Tent of Appointment and their custody in a hand of Ithamar ben Aaron the priest.

Numbers  
4:27–28

Every service of the sons of the Gershonites—all their transport duties and every work—is done at the command of Aaron and his sons. You (all) have sorted out their every burden [which is] on them with [their] responsibility. This [is] the labor of the clans of the Gershonites at the Tent of Meeting and their responsibility by the direction [lit., *hand*] of Ithamar ben Aaron (the priest).

Aaron and his descendants are ultimately in charge to delineate everything which the Gershonites are supposed to do, whether their transport of this and that, or any related work. You will sort out their every burden and responsibility. This is all the labor and responsibility of the Gershonites at the Tent of Meeting, ultimately at the direction of Ithamar (the son of Aaron the priest).

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	Upon a mouth of Aaron and his sons is each labor of sons of the Gershonite, to every load and to every labor; and you (all) have visited upon them, in a guard, each load of them. And this labor of families of sons of the Gershonite in a Tent of Appointment and their custody in a hand of Ithamar ben Aaron the priest.
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 shall carry, by the commandment of Aaron and his sons: and each man shall know to what burden he must be assigned. This is the service of the family of the Gersonites in the tabernacle of the covenant, and they shall be under the hand of Ithamar the son of Aaron the priest.
Aramaic ESV of Peshitta	At the commandment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burden, and in all their service; and you shall appoint their duty to them in all their responsibilities. This is the service of the families of the sons of the Gershonites in the Tabernacle: and their duty shall be under the hand of Ithamar the son of Aaron the priest.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	According to the direction of Aaron and his sons shall be the ministry of the sons of Gershon, in all their ministries, and in all their works; and you shall take account of them by name in all things borne by them. This is the service of the sons of Gershon in the tabernacle of witness, and their charge by the hand of Ithamar the son of Aaron the priest.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	From the mouth of Aaron and his sons the Gershonites will have word about all the things they are to do and take up; you are to give them their orders. This is the work of the family of the Gershonites in the Tent of meeting, and they will be under the direction of Ithamar, the son of Aaron the priest.
Easy English	.
Easy-to-Read Version–2008	Aaron and his sons will watch all the work that is done. Everything the Gershonites carry and the other work they do will be watched by Aaron and his sons. You must tell them what they are responsible for carrying. This is the work that the men of the Gershonite family group must do for the Meeting Tent. Ithamar son of Aaron the priest will be responsible for their work."
God's Word™	All their work, whatever they carry and all their duties, will be done under the direction of Aaron and his sons. You are in charge of telling them everything they're supposed to carry. This is the work of the Gershonite families in the tent of meeting. Ithamar, son of the priest Aaron, will be in charge of them.
Good News Bible (TEV)	Moses and Aaron shall see to it that the Gershonites perform all the duties and carry everything that Aaron and his sons assign to them. These are the responsibilities of the Gershon clan in the Tent; they shall carry them out under the direction of Ithamar son of Aaron the priest.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	These are the duties of the Gershonites at the sacred tent, and Ithamar son of Aaron will make sure they do their work. V. 27 was placed with the previous passage for context.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Aaron and his sons will supervise the work of all the descendants of Gershom. That work includes carrying those things and doing other work that is necessary for moving them. They must tell each of the descendants of Gershom what things they must carry. Those are the tasks that you must give to the men who belong to the clans descended from Gershom. Aaron's son Ithamar is the one who will supervise their work.

#### **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	Aaron and his sons must direct all the service of the descendants of the Gershonites, in everything that they transport, and in all their service. You must assign them to all their responsibilities. This is the service of the clans of the descendants of the Gershonites for the tent of meeting. Ithamar son of Aaron the priest must lead them in their service.
Urim-Thummim Version	.
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They are to be responsible for these things. These are the duties of the sons of Gershon. Their functions and their tasks are to be carried out under the direction of Aaron and his sons: you must see that they fulfill their duties. Such shall be the duties of the Gershonites in the Tent of Meeting. Their work will be supervised by Ithamar, son of Aaron the priest.
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	.
Eth Cipher Bible	At the appointment of Aharon and his sons shall be all the service of the sons of the Gereshunniym, in all their burdens, and in all their service: and ye shall appoint unto them in charge אַן all their burdens. This <i>is</i> the service of the families of the sons of Gershon in the Tabernacle of the assembly: and their charge <i>shall be</i> under the hand of Iythamar the son of Aharon the priest.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	.
Tree of Life Version	The sons of the Gershonites are to do all their tasks, whether carrying or doing other work, according to the word of Aaron and his sons. You are to assign to them all that is their responsibility to carry. This is the duty of the families of the sons of the Gershonites regarding the Tent of Meeting. Their duty will be under the direction of Ithamar son of Aaron the kohen.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	ACCORDING TO THE DIRECTION OF AARON AND HIS SONS SHALL BE THE MINISTRY OF THE SONS OF GEDSON, IN ALL THEIR MINISTRIES, AND IN ALL THEIR WORKS; AND YOU SHALL TAKE ACCOUNT OF THEM BY NAME IN ALL THINGS BORNE BY THEM.
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THIS IS THE SERVICE OF THE SONS OF GEDSON IN THE TABERNACLE OF WITNESS, AND THEIR CHARGE BY THE HAND OF ITHAMAR THE SON OF AARON THE PRIEST.

Awful Scroll Bible	By the mouth of Aaron, and his sons, are the services of the sons of the Gershonites, their burden and their duties, even is you to have assigned to them the functions of their burden. These are the services by their families, of the sons of the Gershonites, in the tent of the appointed place, and their obligation is under the hand of Ithamar, the son of Aaron, the priest.
Concordant Literal Version exeGesés companion Bible	. Commit At the mouth of Aharon and his sons is all the service of the sons of the Gershoni, in all their burdens and in all their service: and muster to them guard of all their burdens. This is the service of the families of the sons of Gershon in the tent of the congregation: and their guard is under the hand of Iy Thamar the son of Aharon the priest.
Orthodox Jewish Bible	At the appointment of Aharon and his banim shall be all the Avodat Bnei Gershoni, in all their massa (burdens), and in all their avodah (service); and ye shall appoint unto them in mishmeret (guard duty responsibility) for all their massa (burdens). This is the Avodat Mishpekhót Bnei Gershoni in the Ohel Mo'ed; and misheret (guard duty responsibility) shall be under the direction of Itamar ben Aharon HaKohen.
Rotherham's <i>Emphasized B.</i>	<At the bidding of Aaron and his sons> shall be all the labour of the sons of the Gershonites, to the extent of their every burden, and to the extent of all their labour,— so shall ye appoint unto them in charge, their every burden.   This   shall be the labour of the families of the sons of the Gershonites, in the tent of meeting,—and   the charge of them   shall be in the hand of Ithamar, son of Aaron, the priest.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	"The descendants of Gershon are to carry out the instructions of Aaron and his sons. You are to assign them their responsibilities to carry out. This is the work of the tribes of Gershon at the Tent of Meeting—their duties under the supervision of [Lit. the hand of] Ithamar, the son of Aaron the priest.
Kretzmann's Commentary Lexham English Bible	And all the work of the descendants [Or "sons"] of the Gershonites [Hebrew "Gershonite"] will be at the command [Literally "the mouth"] of Aaron and his sons, for all they are to carry and for all their work, and you will appoint to them responsibility for all they are to carry. This is the work of the clan of the descendants [Or "sons"] of the Gershonites [Hebrew "Gershonite"] in the tent of assembly, and their responsibility lies under the direction [Literally "in the hand"] of Ithamar son of Aaron the priest.
Syndein/Thieme The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.

## Kaplan Translation

All the carrying and maintenance service of the Gershonites shall be under the supervision of Aaron and his sons. [The Gershonites] shall have fixed appointments for everything they carry.

The above is the Gershonite family's service for the Communion Tent. Their duties shall be under the supervision of Ithamar, son of Aaron the priest.

**fixed appointments...**

By name (Septuagint). Or, 'You keep a tally of everything they carry to safeguard it' (Saadia; Chizzkuni). Or, 'Place them in charge, to entrust them with all that they carry'.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* .**Literal, almost word-for-word, renderings:**

A Faithful Version

At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens and in all their service. And you shall appoint all their burdens to the ones in charge. This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation. And their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

C. Thomson Updated OT .

Charles Thomson OT

They shall act under the direction of Aaron and his sons, whatever may be the service of the Gersonites, in all their services, and in all their works. So thou shalt review them by name, having respect to all the burdens to be carried by them. This is the service of the Gersonites in the tabernacle of the testimony, and the superintendance of them shall be by the hand of Ithamar, the son of Aaron the priest.

Context Group Version .

English Standard Version

All the service of the sons of the Gershonites shall be at the command of Aaron and his sons, in all that they are to carry and in all that they have to do. And you shall assign to their charge all that they are to carry. This is the service of the clans of the sons of the Gershonites in the tent of meeting, and their guard duty is to be under the direction of Ithamar the son of Aaron the priest.

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

At the commandment of Aaron and his sons will be all the service of the sons of the Gershonites, in all their burden and in all their service. And you\* will appoint to those in charge all their burden. This is the service of the families of the sons of the Gershonites in the tent of meeting. And their charge will be under the hand of Ithamar the son of Aaron the priest.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

By the mouth of Aharon and his sons, all the service of the sons of Gershon will exist for all their loads, and for all of their service, and you will register upon them with the charge of all their loads. This is the service of the clans of the sons of Gershon in the appointed tent, and their charge is in the hand of Iyamar the son of Aharon the administrator.

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:**  
 27-28

<b>Numbers 4:27a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
‘al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	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
‘Ahārôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (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־יָמִים) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
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 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
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>gû<sup>b</sup>-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
bânîym (בְּנֵי־יָמִים) [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 <sup>e</sup> shunnîy (גֵּר־שֻׁנִּי) [pronounced <i>gay-resh-oon-NEE</i> ]	<i>exile, refugee, to cast out; transliterated Gershonyi, Gershonite, Gershonites, Gershomiy, Gershomite, Gershomites</i>	masculine singular gentilic adjective; with the definite article	Strong's #1649 BDB #177
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards; in (with) regards to, with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Numbers 4:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
massâ' (מַשָּׂא) [pronounced mahs-SAW]	<i>a bearing, a carrying; load, burden [which is carried]; that which the soul lifts up [desires]; something uttered, a sentence, an oracle, an utterance; singing; a gift</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4853 BDB #672
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, וּ) [pronounced weh]	<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 <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
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
'ăbôdâh (עֲבֹדָה) [pronounced gû <sup>b</sup> -vo-DAWH]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular non with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5656 & #5647 BDB #715

**Translation:** Every service of the sons of the Gershonites—all their transport duties and every work—is done at the command of Aaron and his sons.

Ultimately the exact duties and responsibilities of the Gershonites came from Aaron or his descendants. So here, the Word of God provides general responsibilities, but what Aaron or his descendants say, that is what they will do. There was not going to be any circumstance where the Gershonites say, "Listen, this is one of the things that we were not assigned to do." If any of Aaron's descendants in the priestly class say, "Make sure to take care of this;" that becomes their responsibility.

Numbers 4:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #6485 BDB #823
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5921 BDB #752

Numbers 4:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
mish <sup>e</sup> mereth (תְּרַמֶּשֶׁת) [pronounced mish <sup>e</sup> -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 noun	Strong's #4931 BDB #1038
'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
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
massâ' (מַשָּׂא) [pronounced mahs-SAW]	<i>a bearing, a carrying; load, burden [which is carried]; that which the soul lifts up [desires]; something uttered, a sentence, an oracle, an utterance; singing; a gift</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4853 BDB #672

**Translation:** You (all) have sorted out their every burden [which is] on them with [their] responsibility.

God is speaking to Moses, but the plural *you* would include Aaron and his sons.

Numbers 4:27 Every service of the sons of the Gershonites—all their transport duties and every work—is done at the command of Aaron and his sons. You (all) have sorted out their every burden [which is] on them with [their] responsibility. (Kukis mostly literal translation)

A chain of command is set up where the Gershonites report to Aaron and his sons.

Numbers 4:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
zô'th (זֹתָ) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
'ăbôdâh (עֲבֹדָה) [pronounced ŷu <sup>b</sup> -vo-DAWH]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715

<b>Numbers 4:28</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
mish <sup>e</sup> 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 (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 <sup>e</sup> shunnîy (גֵּרְשֹׁנִי) [pronounced <i>gay-resh-oon-NEE</i> ]	<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
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
w <sup>e</sup> (or v <sup>e</sup> ) (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
mish <sup>e</sup> mereth (מִשְׁמֶרֶת) [pronounced <i>mish<sup>e</sup>-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 <sup>rd</sup> person masculine plural suffix	Strong's #4931 BDB #1038
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêt <sup>h</sup> preposition and <i>hand</i> literally means <i>in a hand of, in [the] hand of</i> ; and can be rendered <i>into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of</i> .			
'îythâmâr (יִתְחַמָּר) [pronounced <i>eeth-aw-MAWR</i> ]	<i>[is] a land of palms; transliterated lthamar</i>	masculine singular proper noun	Strong's #385 BDB #16
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

Numbers 4:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾAhărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
pê (פּ, פַּ, or פֶּ) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** This [is] the labor of the clans of the Gershonites at the Tent of Meeting and their responsibility by the direction [lit., *hand*] of Ithamar ben Aaron (the priest). (Kukis mostly literal translation)

At this point in time, Ithamar would be the highest authority with regards to the Gershonites.

Numbers 4:28 This [is] the labor of the clans of the Gershonites at the Tent of Meeting and their responsibility by the direction [lit., *hand*] of Ithamar ben Aaron (the priest). (Kukis mostly literal translation)

Over the Gershonites is Aaron's son, Ithamar.

Numbers 4:27–28 Every service of the sons of the Gershonites—all their transport duties and every work—is done at the command of Aaron and his sons. You (all) have sorted out their every burden [which is] on them with [their] responsibility. This [is] the labor of the clans of the Gershonites at the Tent of Meeting and their responsibility by the direction [lit., *hand*] of Ithamar ben Aaron (the priest). (Kukis mostly literal translation)

Numbers 4:27–28 Aaron and his descendants are ultimately in charge to delineate everything which the Gershonites are supposed to do, whether their transport of this and that, or any related work. You will sort out their every burden and responsibility. This is all the labor and responsibility of the Gershonites at the Tent of Meeting, ultimately at the direction of Ithamar (the son of Aaron the priest). (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

### The Duties and Responsibilities of the Merarites

Compare Numbers 3:33-37 Numbers 4:42-49 1Chronicles 23:21-23

Sons of Merari, to their families, to a house of their fathers, you will visit them, from a son of thirty a year and higher as far as a son of fifty a year. You will visit them each of the entering one to the service to labor a labor of a Tent of Appointment. And this [is] a guard of their load to all the service in a Tent of Appointment: boards of the Dwelling Place and his bars and his pillars and his bases. And pillars of the courtyard around and their bases and their pins and their cords to all their manufactured goods and to every labor and in names you (all) will visit manufactured goods of a guard of their load. This [is] the work of the families of sons of Merari to every labor in a Tent of Appointment in a hand of Ithamar ben Aaron, the priest.

Numbers  
4:29–33

[Regarding] the sons of Merari, with reference to their families with reference to the house of their fathers, you will number them, thirty years old and higher, as high as fifty years old. You will number each one of them who enters into the service to serve the function of the Tent of Meeting. And this [is] the responsibility of their burden regarding every function in the Tent of Meeting: [they will dismantle and transport] the boards of the Dwelling Place, its bars, its pillars and its bases. [They will be responsible for] the pillars all around the courtyard, along with their bases, their pins, their cords and all their artifacts. [They are] also [responsible] for all their functions. You (all) will also number the artifacts, [which are] the responsibility of their burden. That [will be] the work of the clans of the Merari descendants regarding every [related] function of the Tent of Appointment under the direction of Ithamar ben Aaron, the priest.

You will take a census of the descendants of Merari, with reference to their families and homes. You will number those between the ages of 30 and 50, those who enter into the service of the Tent of Meeting. When it comes to dismantling and transporting the pieces of the Tabernacle, the sons of Merari will be responsible for the boards of the Dwelling Place, its bars, its pillars and its bases. Regarding the courtyard all around the Tabernacle, they are responsible for the pills, the bases, pins, cord and all other artifacts. They will also need to conduct an inventory of all pieces of the Tabernacle. Their work falls under the direction of Ithamar (he is the son of Aaron the priest).

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	Sons of Merari, to their families, to a house of their fathers, you will visit them, from a son of thirty a year and higher as far as a son of fifty a year. You will visit them each of the entering one to the service to labor a labor of a Tent of Appointment. And this [is] a guard of their load to all the service in a Tent of Appointment: boards of the Dwelling Place and his bars and his pillars and his bases. And pillars of the courtyard around and their bases and their pins and their cords to all their manufactured goods and to every labor and in names you (all) will visit manufactured goods of a guard of their load. This [is] the work of the families of sons of Merari to every labor in a Tent of Appointment in a hand of Ithamar ben Aaron, the priest.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Thou shalt reckon up the sons of Merari also by the families and houses of their fathers,



From thirty years old and upward, unto fifty years old, all that go in to the office of their ministry, and to the service of the covenant of the testimony.

These are their burdens: They shall carry the boards of the tabernacle and the bars thereof, the pillars and their sockets,

The pillars also of the court round about, with their sockets and pins and cords.

They shall receive by account all the vessels and furniture, and so shall carry them.

This is the office of the family of the Merarites, and their ministry in the tabernacle of the covenant: and they shall be under the hand of Ithamar the son of Aaron the priest.

Aramaic ESV of Peshitta

"As for the sons of Merari, you shall number them by their families, by their fathers' houses;

you shall count them from thirty years old and upward even to fifty years old, everyone who enters on the service, to do the work of the Tabernacle.

This is the duty of their burden, according to all their service in the Tabernacle: the Tabernacle's boards, its bars, its pillars, its sockets,

and the pillars of the court around it, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name you shall appoint the instruments of the duty of their burden.

This is the service of the families of the sons of Merari, according to all their service, in the Tabernacle, under the hand of Ithamar the son of Aaron the priest."

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

Take the number of the sons of Merari according to their families, according to the houses of their lineage.

Take the number of them from twenty-five years old and upwards until fifty years old, everyone that goes in to perform the services of the tabernacle of witness.

And these are the charges of the things borne by them according to all their works in the tabernacle of witness: they shall bear the boards of the tabernacle, and the bars, and its pillars, and its sockets, and the veil, and there shall be their sockets, and their pillars, and the curtain of the door of the tabernacle.

And they shall bear the pillars of the court round about, and there shall be their sockets, and they shall bear the pillars of the veil of the door of the court, and their sockets and their pins, and their cords, and all their furniture, and all their instruments of service. And you shall take their number by name, and all the articles of the charge of the things borne by them.

This is the ministration of the family of the sons of Merari in all their works in the tabernacle of witness, by the hand of Ithamar the son of Aaron the priest.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

The sons of Merari are to be numbered by families, in the order of their fathers' houses;

Every one from thirty to fifty years old who is able to do the work of the Tent of meeting.

And this is their part in the work of the Tent of meeting: the transport of the boards and the rods of the Tent, with the pillars and their bases;

And the pillars of the open space outside it, with their bases and their nails and cords and all the instruments used, and everything which has to be done there; all the instruments for which they are responsible are to be numbered by name.

This is the work which the sons of Merari are to do in connection with the Tent of meeting, under the direction of Ithamar, the son of Aaron the priest.

Easy English

Easy-to-Read Version–2008

"Count all the men in the families and family groups in the Merari family group. Count all the men who are from 30 to 50 years old and come to serve. These men will do a special work for the Meeting Tent. When you travel, it is their job to carry the frames of the Meeting Tent. They must carry the braces, the posts, and the bases. They must also carry the posts that are around the courtyard. They must carry the bases, the tent pegs, the ropes, and everything that is used for the poles around the courtyard. List the names and tell each man exactly what he must carry. This is what the people from the Merari family will do to serve in the work for the Meeting Tent. Ithamar son of Aaron the priest will be responsible for their work."

God's Word™

"Register the Merarites by families and households. Register all the men between the ages of 30 and 50 who are qualified to serve at the tent of meeting. These are their duties as they work at the tent of meeting: They will carry the framework for the inner tent, the crossbars, posts, and sockets, the posts for the surrounding courtyard, the bases, pegs, and ropes. They must take care of all this equipment. Tell each man by name the things he will carry. This is what the Merarite families will do as they work at the tent of meeting. Ithamar, son of the priest Aaron, will be in charge of them."

Good News Bible (TEV)

The LORD told Moses to take a census of the Levite clan of Merari by subclans and families, and to register all the men between the ages of thirty and fifty who were qualified to work in the Tent of the LORD's presence. They shall be responsible for carrying the frames, bars, posts, and bases of the Tent, and the posts, bases, pegs, and ropes of the court around the Tent, with all the fittings used in setting them up. Each man will be responsible for carrying specific items. These are the responsibilities of the Merari clan in their service in the Tent; they shall carry them out under the direction of Ithamar son of Aaron the priest.

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: Moses, find out how many men between thirty and fifty are in the two Levite clans of Merari, but count only those who are able to work at the sacred tent. The Merarites will be responsible for carrying the frames of the tent and its other pieces, including the bars, the posts, the stands, as well as the posts that support the courtyard, together with their stands, tent pegs, and ropes. The Merarites are to be told exactly what objects they are to carry, and Ithamar son of Aaron will make sure they do their work.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

Count also the men who belong to the clans descended from Merari. Write the names of the men who are between thirty and fifty years old. They will be men who will also work at the sacred tent. Their work will be to carry the frames that hold up the sacred tent, the crossbars, the posts that hold up the curtains, and the bases. They must also carry the posts for the curtains that form the walls of the courtyard and the bases for the posts, the tent pegs, and the ropes to fasten the curtains. Tell

each man what things he must carry. Those are the tasks that the descendants of Merari must do at the sacred tent. Aaron's son Ithamar is the one who will supervise them."

### 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 As for the sons of Merari, you are to register them by their clans and families, from thirty to fifty years old, counting everyone who comes to serve in the work of the Tent of Meeting. This is the duty for all their service at the Tent of Meeting: to carry the frames of the tabernacle with its crossbars, posts, and bases, the posts of the surrounding courtyard with their bases, tent pegs, and ropes, including all their equipment and everything related to their use. You shall assign by name the items that they are responsible to carry. This is the service of the Merarite clans according to all their work at the Tent of Meeting, under the direction of Ithamar son of Aaron the priest."

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

#### **Merarite Responsibilities**

"For the descendants of Merari, number them according to their tribes and ancestral houses from 30 to 50 years old as you count them, including everyone who can enter service and perform work at the Tent of Meeting. This is to be their area of responsibility to carry out with respect to their service at the Tent of Meeting: the board of the tent, its bars, its crossbars, its sockets, the pillars around the courtyard, their sockets, their pegs, their ropes, and all the utensils for all their services.

"Assign the utensils by name to each person whose responsibility it will be to carry them. This is the work of the tribes of the descendants of Merari with reference to their service at the Tent of Meeting under the supervision of Aaron the priest's son Ithamar."

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

As for the sons of Merari, you will number them after their families, by the house of their fathers from 30 years old and up to 50 years old you will number them, everyone that enters into the service, to do the work of the Tabernacle at the Appointed Place. And this is the charge of their burden, according to all their service in the Tabernacle at the Appointed Place, the boards of the Tabernacle, and the bars and its pillars with the pedestals. The pillars of the surrounding court with their pedestals, pegs and cords, and all that is needed for its maintenance, you will assign individually by name, the burden that each one is responsible for. This is the service of the families of the sons of Merari, according to all their service in the

Tabernacle at the Appointed Place, under the hand of Ithamar the son of Aaron the priest.

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The Merarite families**

You are to count the sons of Merari, by sub-clans and families. Count all the men between thirty and fifty years of age, those able to give military service, who will be given tasks in the Tent of Meeting. The burden they are to carry and the duties that are to fall to them in the Tent of Meeting shall be as follows: the framework of the Holy Tent, its crossbars, its posts and bases, the posts around the court with their bases, pegs, ropes and all the fittings used in setting them up. You are to draw up a list of their names with the duty that each man must fulfill.

These are the duties of the Merarite clans. All their duties in the Tent of Meeting will be supervised by Ithamar, son of Aaron the priest.”

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 .  
 Eth Cipher Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Kaplan Translation .

#### *Duties of Merari; Tally of Kehoth*

Take a tally of Merari's descendants by family, following the paternal line.

Take the tally of those from 30 to 50 years old, all who are fit for duty in the Communion Tent's service.

They shall be entrusted to carry and maintain the following items in the Communion Tent: the beams, crossbars, pillars and bases of the Tabernacle; the pillars of the surrounding enclosure, their bases, stakes and guy-ropes, all their tools, and all their maintenance equipment. They shall be appointed by name to carry all the articles with which they are entrusted.

The above is the work comprising the entire service of Merari's descendants in the Communion Tent. It shall be under the direction of Ithamar, son of Aaron the priest.

The Scriptures–2009

“As for the sons of Merari, register them by their clans and by their fathers' house.

“Register them, from thirty years old and above, even to fifty years old, all who enter the service to do the work of the Tent of Appointment.

“And this is the duty of their burden, according to all their service for the Tent of Appointment: the boards of the Dwelling Place, and its bars, and its columns, and its sockets, and the columns around the courtyard with their sockets, and their pegs, and their cords, with all their equipment and all their service. And assign to each by name the equipment of the duty of their burden.

“This is the service of the clans of the sons of Merari, as all their service for the Tent of Appointment, under the hand of Ithamar, son of Aharon the priest.”

Tree of Life Version

Next, count the sons of Merari, according to their families and their ancestral houses, sons 30 years old and upward to 50, everyone coming to work in the service of the Tent of Meeting. This is their task in the service of the Tent of Meeting: the frames of the Tabernacle, its crossbars, posts and bases, as well as the posts of the surrounding courtyard, plus their bases, tent pegs, ropes, and all

their paraphernalia with everything related to their operation. Assign to them by name their duties and tasks. This is the service of the families of the sons of Merari as they work under the direction of Ithamar son of Aaron the kohen.”

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

THE SONS OF MERARI ACCORDING TO THEIR FAMILIES, ACCORDING TO THE HOUSES OF THEIR LINEAGE, TAKE YOU THE NUMBER OF THEM. TAKE THE NUMBER OF THEM FROM FIVE AND TWENTY YEARS OLD AND UPWARDS UNTIL FIFTY YEARS OLD, EVERY ONE THAT GOES IN TO PERFORM THE SERVICES OF THE TABERNACLE OF WITNESS. AND THESE ARE THE CHARGES OF THE THINGS BORNE BY THEM ACCORDING TO ALL THEIR WORKS IN THE TABERNACLE OF WITNESS: THEY SHALL BEAR THE CHAPITERS OF THE TABERNACLE, AND THE BARS, AND ITS PILLARS, AND ITS SOCKETS, AND THE VEIL, AND THERE SHALL BE THEIR SOCKETS, AND THEIR PILLARS, AND THE CURTAIN OF THE DOOR OF THE TABERNACLE. AND THEY SHALL BEAR THE PILLARS OF THE COURT ROUND ABOUT, AND THERE SHALL BE THEIR SOCKETS, AND THEY SHALL BEAR THE PILLARS OF THE VEIL OF THE DOOR OF THE COURT, AND THEIR SOCKETS AND THEIR PINS, AND THEIR CORDS, AND ALL THEIR FURNITURE, AND ALL THEIR INSTRUMENTS OF SERVICE: TAKE YOU THEIR NUMBER BY NAME, AND ALL THE ARTICLES OF THE CHARGE OF THE THINGS BORNE BY THEM. THIS IS THE MINISTRATION OF THE FAMILY OF THE SONS OF MERARI IN ALL THEIR WORKS IN THE TABERNACLE OF WITNESS, BY THE HAND OF ITHAMAR THE SON OF AARON THE PRIEST.

Awful Scroll Bible

The sons of Merari was you to review by their families, by the house of the families, the thirty years old sons and upward, till the fifty years old sons, even was you to review they going into the service, to work the services of the tent of the appointed place.

These are the functions of their burdens, even their duties in the tent of the appointed place: the boards of the dwelling place, and its bars, pillars, and sockets, and the pillars of the court on around, their sockets, pins, and cords. Even the implements of the service by definement, were they to appoint the implements in the functions of their obligation.

These are the duties of the families of the sons of Merari, their services in the tent of the appointed place, by the hand of Ithamar, son of Aaron, the priest.

Concordant Literal Version

As for the sons of Merari, by their families, by their fathers' house you shall muster them. From thirty years old and upward unto fifty years old shall you muster them, everyone coming to the Levitical host to serve in the service of the tent of appointment. This is the charge of their load for all their service in the tent of appointment: the hollow tapers of the tabernacle with its bars, its columns and its sockets, the columns around the court with their sockets, their pegs and their cords with all their furnishings and with all their servicing. By names shall you check all the furnishings of the charge of their load. This is the service of the families of the sons of Merari for all their service in the tent of appointment in the hand of Ithamar son of Aaron the priest.

exeGesés companion Bible

#### **SERVICE OF THE SONS OF MERARI**

As for the sons of Merari:  
muster them by their families,  
by the house of their fathers,  
sons of thirty years and upward to sons of fifty years  
- muster them,  
every one who enters to the hosting,

to serve the service of the tent of the congregation.  
 And this is the guard of their burden,  
 according to all their service  
 in the tent of the congregation:  
 the boards of the tabernacle and the bars thereof,  
 and the pillars thereof and sockets thereof,  
 and the pillars of the court all around,  
 and their sockets and their stakes and their cords,  
 with all their instruments and with all their service:  
 and by name,  
 muster the instruments of the guard of their burden.  
 This is the service  
 of the families of the sons of Merari,  
 according to all their service  
 in the tent of the congregation,  
 under the hand of Iy Tamar  
 the son of Aharon the priest.

Orthodox Jewish Bible

As for the Bnei Merari, thou shalt number them after their mishpekhoh, by the bais of their avot; From shloshim shanah (thirty years old) and upward even until chamishim shanah (fifty years old) shalt thou number them, every one that entereth into the tz'va (holy militia service of Hashem), to do the work of the Avodat Ohel Mo'ed. And this is their mishmeret (guard) massa (burden), according to all their Avodah (Service, Ministry) in the Ohel Mo'ed; the frames of the Mishkan, and the crossbars thereof, and the posts thereof, and bases thereof, And the posts surrounding the khatzer, and their bases, and their tent pegs, and their cords, with all their implements, and with all their service; and by shmot (names) ye shall assign the klei mishmeret (vessels of duty) massa (burdens). This is the Avodat Mishpekhoh Bnei Merari, according to all their service, in the Ohel Mo'ed under the direction of Itamar ben Aharon HaKohen.

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

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

"For the descendants [Or "sons"] of Merari according to their clans, according to their families, [Literally "the house of their fathers"] you will muster [Or "count," or "summon," or "enroll"] them; from those thirty years old [Literally "a son of thirty years"] and above until fifty years old; [Literally "a son of fifty years"] you will muster [Or "count," or "summon," or "enroll"] them, all who come to do the work of the tent of assembly. And this is the responsibility of those who are to carry, [Literally "them carrying"] all their work in the tent of assembly: the frames of the tabernacle and its bars, pillars, and bases, and the pillars of the courtyard all around, and their bases, pegs, and cords, with all their vessels and for all their work. You will appoint by name the vessels that they are responsible to carry. This is the work of the clan of the descendants [Or "sons"] of Merari, for all their work in the tent of assembly under the direction [Literally "in the hand"] of Ithamar son of Aaron the priest."

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>	<As for the sons of Merari>,—<by their families, by their ancestral house> shall ye number them; <from thirty years old and upwards, even to fifty years> shall ye number them,—all that enter into the host, to do laborious work in the tent of meeting. And   this   shall be their charge of the burdens, to the extent of all their labour in the tent of meeting,—the boards of the habitation, and the bars thereof, and the pillars thereof and the sockets thereof; and the pillars of the court round about, and their sockets and their pins and their cords, to the extent of all their articles, to the extent of all their labour,—and <by names> shall ye put under their care the articles of <sup>b</sup> their charge of burdens.   This   shall be the labour of the families of the sons of Merari, to the extent of all their labour in the tent of meeting,—in the hand of Ithamar, son of Aaron, the priest. <sup>b</sup> Instead of “the articles of,” some cod. (w. Sam., Jon. MS., and Sep.) have: “all”—G.n.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	With regard to the Merarites, review them according to their communities, according to the houses of their families; review them from twenty five years, and upwards, to fifty years of age; every one who goeth in to do the works of the tabernacle of the testimony, to take charge of those things to be carried by them, according to all their works for the tabernacle of the testimony, namely the capitals of the tabernacle, and the bars, and the pillars thereof, the bases thereof, and the bases and pillars for the veil, and for the curtain of the door of the tabernacle, and the pillars of the court round about, with their bases, and the pillars for the curtain of the gate of the court, with their bases, and their pins, and their cords, and all the implements thereof, and all their services; review them by name, and all the implements which are to be under their charge, and to be carried by them. This service of the community of the Merarites, in all their works, for the tabernacle of the testimony, shall be under the superintendance of Ithamar, the son of Aaron the priest.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	. dwelling place
Modern English Version	.
Modern Literal Version 2020	As for the sons of Merari, you will number them by their families, by their fathers' houses. From thirty years old and upward even to fifty years old you will number them, each man who enters upon the service, to do the work of the tent of meeting. And this is the charge of their burden, according to all their service in the tent of meeting: the boards of the tabernacle and the bars of it and the pillars of it and the sockets of it, and the pillars of the court all around and their sockets and their pegs and their cords, with all their instruments and with all their service. And you* will appoint the instruments of the charge of their burden by name. This is the service of the families of the sons of Merari, according to all their service, in the tent of meeting, under the hand of Ithamar the son of Aaron the priest.
New American Standard B.	.
New European Version	.

New King James Version .  
 Niobi Study Bible .  
 Owen's Translation .  
 Revised Mechanical Trans.

The sons of Merari according to their clans, according to the house of their fathers, you will register them. From a son of thirty years and upward, and until a son of fifty years, you will register them, all the ones coming to the army, to serve the service of the appointed tent, and this is the charge of their load for all their service in the appointed tent, the boards of the dwelling and his wood bars, and his pillars, and his footings, and the pillars of the courtyard all around and their footings and their tent pegs and their strings, for all their utensils, and for all their service, and by the titles you will register the utensils of the charge of their load. This is the service of the clans of the sons of Merari, for all their service in the appointed tent, by the hand of lytamar the son of Aharon the administrator,...

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

**The gist of this passage:**  
 29-33

Numbers 4:29			
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
M <sup>e</sup> 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
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
mish <sup>e</sup> 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 <sup>rd</sup> person masculine plural suffix	Strong's #4940 BDB #1046
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
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced <i>aw<sup>b</sup>-VOOTH</i> ]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3



## Numbers 4:29

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6485 BDB #823
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** [Regarding] the sons of Merari, with reference to their families with reference to the house of their fathers, you will number them,...

All of the three clans of Levi were to be numbered. Merari is the third clan.

## Numbers 4:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced sh <sup>l</sup> ow-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w <sup>e</sup> (or v <sup>e</sup> ) (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
ma <sup>e</sup> lâh (מֵעַל) [pronounced mawg <sup>e</sup> -LAW]	<i>higher, upward (s), taller, higher [than]; older; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
w <sup>e</sup> (or v <sup>e</sup> ) (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
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
châmishîym (חֲמִישִׁים) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332

## Numbers 4:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040

**Translation:** ...thirty years old and higher, as high as fifty years old.

Primarily, those being numbered were between 30 and 50 years old. They would be old enough to understand their responsibilities, and young enough to carry them out.

Numbers 4:29–30a [Regarding] the sons of Merari, with reference to their families with reference to the house of their fathers, you will number them, thirty years old and higher, as high as fifty years old. (Kukis mostly literal translation)

This is the third sub-tribe of the Levites which will be counted and given spiritual responsibilities.

## Numbers 4:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	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	2 <sup>nd</sup> person masculine singular, Qal imperfect; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6485 BDB #823
kôl (כֹּל) [pronounced kohl]	the whole, all of, the entirety of, all; can also be rendered any of	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
bôw' (בוֹ) [pronounced boh]	entering [coming, going, advancing] [in]; those entering [going, coming (in)]	masculine singular, Qal active participle with the definite article	Strong's #935 BDB #97
lâmed (ל) [pronounced le]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510
tsâbâ' (צָבָא) [pronounced tsaw <sup>b</sup> -VAW]	army, division, host; war, or warfare; service	masculine singular noun with the definite article	Strong's #6635 BDB #838
lâmed (ל) [pronounced le]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510
'âbad (עָבַד) [pronounced gaw <sup>b</sup> -VAHD]	to work, to serve, to labor; to be a slave to	Qal infinitive construct	Strong's #5647 BDB #712
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'âbôdâh (עֲבֹדָה) [pronounced gu <sup>b</sup> -vo-DAWH]	labour, work, service, function; possibly: bondage; enslavement; service of [to] God	feminine singular construct	Strong's #5656 & #5647 BDB #715

Numbers 4:30b			
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:** You will number each one of them who enters into the service to serve the function of the Tent of Meeting.

Specific men would have specific responsibilities as related to the Tabernacle.

Numbers 4:30b You will number each one of them who enters into the service to serve the function of the Tent of Meeting. (Kukis mostly literal translation)

Like the other tribes, these are numbered as to their involvement in the service to God.

Numbers 4:31			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
zô'th (זֹתָ) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
mish <sup>e</sup> mereth (תְּרַמֶּשֶׁת) [pronounced mish <sup>e</sup> -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
massâ' (מַשָּׂא) [pronounced mahs-SAW]	<i>a bearing, a carrying; load, burden [which is carried]; that which the soul lifts up [desires]; something uttered, a sentence, an oracle, an utterance; singing; a gift</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4853 BDB #672
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	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>Numbers 4:31</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
‘ābôdâh (עֲבֹדָה) [pronounced āv-vo- DAWH]	<i>labour, work, service, function;</i> possibly: <i>bondage; enslavement;</i> <i>service of [to] God</i>	feminine singular noun with the definite article	Strong's #5656 & #5647 BDB #715
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before,</i> <i>against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
’ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary</i> <i>dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw‘êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined,</i> <i>appointed) time; a point in time; a</i> <i>sacred season, a set feast; an</i> <i>appointed meeting; an appointed</i> <i>place [where people meet]; a</i> <i>specific sign or signal; an assembly,</i> <i>a convocation</i>	masculine singular noun	Strong's #4150 BDB #417
qeresh (קֶרֶשׁ) [pronounced KEH-resh]	<i>board, boards; slab; plank; frame</i>	masculine plural construct	Strong's #7175 BDB #903
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced mish <sup>e</sup> - KAWN]	<i>residence, dwelling place,</i> <i>tabernacle, portable sanctuary, tent,</i> <i>abode; semi-permanent structure,</i> <i>semi-permanent tent, temporary</i> <i>dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
w <sup>e</sup> (or v <sup>e</sup> ) (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
b <sup>e</sup> rîyach (בַּרְיָח) [pronounced b <sup>e</sup> ree- AHKH]	<i>bar, a wood bar, bar for city gates;</i> <i>cross bars; figuratively used to mean</i> <i>of tribulation, a fortress, of the earth</i> <i>as a prison</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1280 BDB #138
w <sup>e</sup> (or v <sup>e</sup> ) (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
‘ammûwd (אֲמוּז) [pronounced āhm- MOOD]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5982 BDB #765
w <sup>e</sup> (or v <sup>e</sup> ) (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
’eden (אֵדֵן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a</i> <i>basis (of a building, a column, etc</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #134 BDB #10

**Translation:** And this [is] the responsibility of their burden regarding every function in the Tent of Meeting: [they will dismantle and transport] the boards of the Dwelling Place, its bars, its pillars and its bases.

With regards to the Tabernacle, the descendants of Merari would dismantle and transport its boards, bars, pillars and bases.

Numbers 4:31 *And this [is] the responsibility of their burden regarding every function in the Tent of Meeting: [they will dismantle and transport] the boards of the Dwelling Place, its bars, its pillars and its bases.* (Kukis mostly literal translation)

The framework of the tabernacle was their responsibility.

Numbers 4:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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 (עַמּוּד) [pronounced <i>gâhm-MOOD</i> ]	<i>pillar, column; platform, scaffold</i>	masculine plural construct	Strong's #5982 BDB #765
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
çâbîyb (בִּיב) [pronounced <i>saw<sup>b</sup>-VEE<sup>B</sup>V</i> ]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
w <sup>e</sup> (or v <sup>e</sup> ) (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 (אֵדֵן) [pronounced <i>EH-dehn</i> ]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #134 BDB #10
w <sup>e</sup> (or v <sup>e</sup> ) (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
yâthêd (דָּתִי) [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 <sup>rd</sup> person masculine plural suffix	Strong's #3489 BDB #450
w <sup>e</sup> (or v <sup>e</sup> ) (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
mêythârîym (מִיִּתְיָרִים) [pronounced <i>may-thar-EEM</i> ]	<i> cords [used to secure the tabernacle], strings [of bows]</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4340 BDB #452
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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>with a plural noun, it is rendered all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

## Numbers 4:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kêlîym (כֵּלִי) [pronounced kay-LEEM]	<i>hand-made or manufactured goods, artifacts, articles, utensils, vessels, weapons, armor, furniture, receptacles; baggage, valuables</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3627 BDB #479

**Translation:** [They will be responsible for] the pillars all around the courtyard, along with their bases, their pins, their cords and all their artifacts.

They would also be responsible for the pillars of the courtyard, which is around the Tabernacle. They would also be concerned with the bases, pins, cords and all other artifacts as related to the pillars.

## Numbers 4:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	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
‘ăbôdâh (עֲבֹדָה) [pronounced ‘ăv-vo-DAWH]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5656 & #5647 BDB #715
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, 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	Strong's #8034 BDB #1027

**Translation:** [They are] also [responsible] for all their functions.

Then we have the same sentence structure (*and with regard to all of their...*) and the word *burden*, which, in the Hebrew, is ‘ăbôdâh (עֲבֹדָה) [pronounced ‘ăv-vo-DAWH] and it means *labour, service*. In a more modern vocabulary, we might use *load, cargo, freight, payload*. It is that which is lifted and carried; however, this refers to the act of service as well as to that which is lifted. In other words, the specific things which the sons of Merari are carrying are covered in Numbers 4:31b–32a and this last portion of v. 32 is an all purpose phrase naming that these are the freight and responsibilities of the sons of Merari. Strong's #5656 & #5647 BDB #715.

Their responsibility here is to make certain that everything is working as it ought to be. They would be responsible to inspect and repair any of these things which was not up to the Tabernacle standard.

Numbers 4:32c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	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
kêlîym (כֵּלִים) [pronounced kay-LEEM]	<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
mish <sup>e</sup> mereth (מִשְׁמֶרֶת) [pronounced mish <sup>e</sup> -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
massâ' (מַשָּׂא) [pronounced mahs-SAW]	<i>a bearing, a carrying; load, burden [which is carried]; that which the soul lifts up [desires]; something uttered, a sentence, an oracle, an utterance; singing; a gift</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4853 BDB #672

**Translation:** You (all) will also number the artifacts, [which are] the responsibility of their burden.

The end of this verse is variously translated:

<i>The Amplified Bible</i>	...and all their accessories for service; and you will assign to them by name the articles which they are to carry [on the march].
<i>The Emphasized Bible</i>	...to the extent of all their articles, to the extent of all they labour,—and by names shall ye put under their care the articles of their charge of burdens.
KJV	...with all their instruments, and with all their service; and by name ye shall reckon the instruments of the charge of their burden.
NASB	...with all their equipment and with all their service; and you shall assign <i>each man</i> by name the items he is to carry.
NIV	...all their equipment and everything related to their use. Assign to each man the specific things he is to carry.
NRSV	...with all their equipment and all their related service; and you shall assign by name the objects that they are required to carry.
<i>Young's Lit. Translation</i>	....of all their vessels, and of all their service; and by name ye do number the vessels of the charge of their burden.

Even though what is occurring may seem trivial or unimportant to us, it is still nice to have a correct translation and a reasonable understanding of what is occurring here.

At the end of the verse we have a verb which has many applications. It is the Qal imperfect of pâqad (פָּקַד) [pronounced paw-KAHD]. We have looked at this word in the Hiphil, the causative stem, and translated it *appoint*,

*set, make, committed, laid up, authorize, delegate, designate, or install.* This is the word that we have used in taking a census; we have translated it *number*. What is being done is that each component part is being *assigned* or matched to a different person, just as each person was numbered in the census. They are being counted off and assigned a particular piece of freight. This is preceded by the word for *name*, which is preceded by the prefixed bēyth conjunction, which means *in, into, at, by*; proximity is. Strong's #6485 BDB #823.

The 2<sup>nd</sup> person plural is directed toward Moses and Aaron; but primarily to Aaron and his sons. They are going to inventory everything and keep a record of it. Who has what? What group has what?

Numbers 4:32 [They will be responsible for] the pillars all around the courtyard, along with their bases, their pins, their cords and all their artifacts. [They are] also [responsible] for all their functions. You (all) will also number the artifacts, [which are] the responsibility of their burden. (Kukis mostly literal translation)

It is a matter of how carefully you want to read this; if you are trying to get the general idea of what is occurring, after reading through the various translation, you have it. All the stuff which is related to the framework of the tent and the court is what they are responsible for; each person will have a specific assignment—specific items which they are responsible for and which they will carry. That is all fairly clear. From the standpoint of a translator, this is kind of a mess because the actual vocabulary is so different and inconsistent with the same words being used elsewhere in the Old Testament.

At the beginning of the sentence, we have the *pillars of the court* followed by three conjunctions, three nouns and three masculine plural suffixes, meaning the next three things belong to the function of the pillars: their sockets, their pegs and their cords. Then the sentence structure changes and we have the lamed prefixed preposition (to, for, in regard to), the word for *all* the noun for *vessels* (and a masculine plural suffix), a conjunction and lamed again with the word for *all* and another noun. This change in sentence structure means that we are now talking not about the pillars or anything to do with the pillars, but this refers back to the sons of Merari—they are the masculine plural suffix here. So it should read: *in regards to all their [the sons of Merari's]....and in regards to their [the sons's of Merari's]...*

The first noun in use is specifically *vessels*; this became an all-purpose word. In the ancient world, a vessel was used for a great many things and it could take all shapes, forms and sizes. Things were stored in vessels, including food, utensils, clothing; vessels were used to carry liquid, to be used to drink from, to be used as food containers for a meal. They had such a wide variety of uses, that anything connected with a particular function in life was grouped under the general title of *vessel*. It doesn't matter that some of the items alluded to were not themselves vessels; therefore, we have the renderings of *accessories, articles, instruments, equipment*. You see, a *vessel* can mean different things depending upon what it is a vessel for. That is, it does not even have to mean specifically something in which you could place water if it is attached to a function which has nothing to do with that. I will translate this word *component parts*; these are the things they will carry. This word is found twice in the plural at the end of this verse, which is why most translations have the same word repeated. Others translators did not do this purely because it would sound funky to the English ear.

### Numbers 4:33

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zō`th (זֹת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
‘ābôdâh (עֲבֹדָה) [pronounced gu <sup>b</sup> -vo-DAWH]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715



## Numbers 4:33

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mish <sup>e</sup> 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 (בָּנִים) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
M <sup>e</sup> 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
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	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
‘ăbôdâh (עֲבֹדָה) [pronounced <i>gû<sup>b</sup>-vo-DAWH</i> ]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5656 & #5647 BDB #715
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
’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
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> literally means <i>in a hand of, in [the] hand of; and can be rendered into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of.</i>			
‘ÿthâmâr (אֶרְצַת תְּאֵמָר) [pronounced <i>eeth-aw-MAWR</i> ]	<i>[is] a land of palms; transliterated lthamar</i>	masculine singular proper noun	Strong's #385 BDB #16
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

Numbers 4:33			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾAhărôn (אהרן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kôhên (כהן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

**Translation:** That [will be] the work of the clans of the Merari descendants regarding every [related] function of the Tent of Appointment under the direction of Ithamar ben Aaron, the priest. (Kukis mostly literal translation)

Key here is that Ithamar is in charge overall. So, if one clan needs to take up the slack for another clan, and Ithamar orders it done, then no one can complain and go back to the recorded Word and say, "Read it right here! Not our responsibility!"

Numbers 4:33 That [will be] the work of the clans of the Merari descendants regarding every [related] function of the Tent of Appointment under the direction of Ithamar ben Aaron, the priest. (Kukis mostly literal translation)

This is a summary statement, meaning that we will go onto a slightly different subject, we will go into an overall summary of this chapter or a fulfillment of the directives of Yahweh.

Numbers 4:29–33 [Regarding] the sons of Merari, with reference to their families with reference to the house of their fathers, you will number them, thirty years old and higher, as high as fifty years old. You will number each one of them who enters into the service to serve the function of the Tent of Meeting. And this [is] the responsibility of their burden regarding every function in the Tent of Meeting: [they will dismantle and transport] the boards of the Dwelling Place, its bars, its pillars and its bases. [They will be responsible for] the pillars all around the courtyard, along with their bases, their pins, their cords and all their artifacts. [They are] also [responsible] for all their functions. You (all) will also number the artifacts, [which are] the responsibility of their burden. That [will be] the work of the clans of the Merari descendants regarding every [related] function of the Tent of Appointment under the direction of Ithamar ben Aaron, the priest. (Kukis mostly literal translation)

Numbers 4:29–33 You will take a census of the descendants of Merari, with reference to their families and homes. You will number those between the ages of 30 and 50, those who enter into the service of the Tent of Meeting. When it comes to dismantling and transporting the pieces of the Tabernacle, the sons of Merari will be responsible for the boards of the Dwelling Place, its bars, its pillars and its bases. Regarding the courtyard all around the Tabernacle, they are responsible for the pills, the bases, pins, cord and all other artifacts. They will also need to conduct an inventory of all pieces of the Tabernacle. Their work falls under the direction of Ithamar (he is the son of Aaron the priest). (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Census of the Three Branches of the Levites

And so visits Moses, and Aaron, leaders of the congregation, sons of Kohath, to their families and to a house of their fathers, from a son of thirty a year and higher and as far as a son of fifty a year, every the one entering to the service for labor in a Tent of Appointment. And so is visited ones of them to their families two thousand, seven of hundreds and fifty. These [are] the visited ones, families of the Kohathites, every of the one working in a Tent of Appointment, who has visited Moses, and Aaron, upon a mouth of Y<sup>e</sup>howah in a hand of Moses.

Numbers  
4:34–37

And so Moses and Aaron number the leaders of the congregation, the sons of Kohath, regarding their families, regarding a house of their fathers, from thirty years old and higher on up to fifty years old, anyone who enters into the service for work in the Tent of Meeting. And so their numbered ones, regarding their families, are two thousand, seven hundred fifty. These [are] the numbered ones, [from] the families of the Kohathites, anyone serving in the Tent of Meeting, who Moses and Aaron numbered, according to the command [lit., *mouth*] of Y<sup>e</sup>howah [to be done] by the direction [lit., *hand*] of Moses.

Moses and Aaron then took a census of the Kohathites, the leading branch of the congregation, having gone to every home and numbering those between the ages of thirty and fifty. These would be the ones who served the Tent of Meeting in a variety of ways. They numbered 2750. That is the number of Kohathites who serve at the Tent of Meeting, in whatever capacity, according to Moses and Aaron, who did this as per the command of Jehovah, with Moses overseeing the operation.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And so visits Moses, and Aaron, leaders of the congregation, sons of Kohath, to their families and to a house of their fathers, from a son of thirty a year and higher and as far as a son of fifty a year, every the one entering to the service for labor in a Tent of Appointment. And so is visited ones of them to their families two thousand, seven of hundreds and fifty. These [are] the visited ones, families of the Kohathites, every of the one working in a Tent of Appointment, who has visited Moses, and Aaron, upon a mouth of Y<sup>e</sup>howah in a hand of Moses.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

So Moses and Aaron and the princes of the synagogue reckoned up the sons of Caath, by their kindreds and the houses of their fathers, From thirty years old and upward, unto fifty years old, all that go in to the ministry of the tabernacle of the covenant:

And they were found two thousand seven hundred and fifty.

This is the number of the people of Caath that go in to the tabernacle of the covenant: these did Moses and Aaron number according to the word of the Lord by the hand of Moses.

Aramaic ESV of Peshitta

Mosha and Aaron and the princes of the congregation numbered the sons of the Kohathites by their families, and by their fathers' houses, from thirty years old and upward even to fifty years old, everyone who entered into the service, for work in the Tabernacle.

Those who were numbered of them by their families were two thousand seven hundred fifty.

These are those who were numbered of the families of the Kohathites, all who served in the Tabernacle, whom Mosha and Aaron numbered according to the commandment of Mar-Yah by Mosha.

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 and the rulers of Israel took the number of the sons of Kohath according to their families, according to the houses of their lineage, from twenty-five years old and upwards to the age of fifty years, everyone that goes in to minister and do service in the tabernacle of witness.

And the numbering of them according to their families was two thousand, seven hundred and fifty.

This is the numbering of the family of Kohath, everyone that ministers in the tabernacle of witness, as Moses and Aaron numbered them by the word of the Lord, by the hand of Moses.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English

So Moses and Aaron and the chiefs of the people took in hand the numbering of the sons of the Kohathites, by families, in the order of their fathers' houses; Numbering all those from thirty to fifty years old who were able to do the work in the Tent of meeting; And the number of all these was two thousand, seven hundred and fifty. This is the number of those of the Kohathites who did the work in the Tent of meeting, as they were numbered by Moses and Aaron at the order of the Lord.

Easy English

Easy-to-Read Version–2008

Moses, Aaron, and the leaders of the Israelites counted the Kohathites. They counted them by families and family groups. They counted all the men from 30 to 50 years old who were able to serve. These men were given special work to do for the Meeting Tent. There were 2750 men in the Kohath family group who were qualified to do this work. So these men from the Kohath family group were given their special work to do for the Meeting Tent. Moses and Aaron did this the way the LORD had told Moses to do.

God's Word™

Good News Bible (TEV)

Following the LORD's command, Moses, Aaron, and the leaders of the community took a census of the three Levite clans, Kohath, Gershon, and Merari. They did this by subclans and families and registered all the men between the ages of thirty and fifty who were qualified to work in the Tent of the LORD's presence, as follows:

Clan	Number
Kohath	2,750
Gershon	2,630
Merari	3,200
Total:	8,580

This is vv. 34–48 in the GNB.

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 the leaders of the community registered the Kohathites by their families and households. They registered all the men between the ages of 30 and 50 who were qualified to work at the tent of meeting. The total of those who were registered was 2,750. They were listed by families. This was the total of all those in the Kohathite families who served at the tent of meeting. Moses and Aaron did as the LORD had commanded Moses and registered the Kohathites.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So Aaron and Moses and the Israelite leaders counted the descendants of Kohath, writing also the names of their clans and family groups. They counted all the men who were between thirty and fifty years old who were able to work at the sacred tent. The total was 2,750 men. They were the descendants of Kohath who were able to work at the sacred tent. Aaron and Moses counted them just as Yahweh had commanded Moses.

#### Partially literal and partially paraphrased translations:

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

#### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	<b><i>Responsibilities are Assigned</i></b> Moses and Aaron and the congregational leaders numbered the descendants of Kohath according to their tribes and ancestral houses from 30 to 50 fifty years old; that is, everyone who entered the service to perform work at the Tent of Meeting. The total according to their tribe numbered 2,750 from the tribe of the descendants of Kohath, everyone who would be serving at the Tent of Meeting, whom Moses and Aaron numbered according to what the Lord had said, under the supervision of Moses.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	And Moses, Aaron and the chief of the company registered the sons of the Kohathites after their families, and after the house of their fathers, from 30 years old and up to 50 years old, everyone that enters into the service, for the work in the Tabernacle at the Appointed Place. And those that were registered of them by their families were 2,750. These are they that were registered from the families of the

Kohathites, all do service in the Tabernacle at the Appointed Place, that Moses and Aaron did register according to the commandment of YHWH by the hand of Moses.

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Census of the Levites**

Moses, Aaron and the leaders of the community took a census of the sons of Kohath, by sub-clans and families, 35 of every man between thirty and fifty years of age, able to give military service and to be given tasks in the Tent of Meeting, the total of their clans was 2,750 men.

This was the number of the Kohathites, of all those who were given tasks in the Tent of Meeting whom Moses and Aaron counted at the Lord's command given through Moses.

New American Bible (2011) .

The Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cipher Bible

And Mosheh and Aharon and the chief of the assembly numbered the sons of the Qohathiym after their families, and after the house of their fathers, From thirty years old and upward even unto fifty years old, everyone that enters into the service, for the work in the Tabernacle of the assembly: And those that were numbered of them by their families were two thousand seven hundred and fifty. These were they that were numbered of the families of the Qohathiym, all that might do service in the Tabernacle of the assembly, which Mosheh and Aharon did number according to the commandment of **Yahuah** by the hand of Mosheh.

exeGeses companion Bible .

Hebraic Roots Bible .

Kaplan Translation

Moses, Aaron and the communal leaders took a tally of the descendants of the Kehothites by family, following the paternal line, and including everyone from 30 to 50 years old who was fit for duty in the Communion Tent's service.

Their tally by families was 2750.

This was the complete tally of the Kehothite family, for all who served in the Communion Tent, as taken by Moses and Aaron. It was done as God had directed Moses.

The Scriptures—2009

So Mosheh and Aharon and the leaders of the congregation registered the sons of the Qehathites by their clans and by their fathers' house, from thirty years old and above, even to fifty years old, all who entered the service for work in the Tent of Appointment. And their registered ones, by their clans, were two thousand seven hundred and fifty. These were the registered ones of the clans of the Qehathites, all those serving in the Tent of Appointment, whom Mosheh and Aharon registered according to the mouth of יהוה by the hand of Mosheh.

Tree of Life Version

So Moses, Aaron and the princes of the community counted the sons of the Kohathites according to their families and their ancestral households. All the men who came to do the service of the Tent of Meeting, from 30 to 50 years of age, were counted by families—2,750. This was the total of those in the families of the Kohathites, every one serving in the Tent of Meeting—Moses and Aaron counted them according to the mouth of Adonai by Moses's hand.

**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	<p>AND MOSES AND AARON AND THE RULERS OF ISRAEL TOOK THE NUMBER OF THE SONS OF CAATH ACCORDING TO THEIR FAMILIES, ACCORDING TO THE HOUSES OF THEIR LINEAGE; FROM FIVE AND TWENTY YEARS OLD AND UPWARDS TO THE AGE OF FIFTY YEARS, EVERY ONE THAT GOES IN TO MINISTER AND DO SERVICE IN THE TABERNACLE OF WITNESS. AND THE NUMBERING OF THEM ACCORDING TO THEIR FAMILIES WAS TWO THOUSAND, SEVEN HUNDRED AND FIFTY. THIS IS THE NUMBERING OF THE FAMILY OF CAATH, EVERY ONE THAT MINISTERS IN THE TABERNACLE OF WITNESS, AS MOSES AND AARON NUMBERED THEM BY THE WORD OF JESUS, BY THE HAND OF MOSES.</p>
Awful Scroll Bible	<p>Moses, Aaron, and the lifted up ones of the assembly, were reviewing the sons of the Kohathites, by their families, by the house of their fathers, the thirty years old sons and upward, till the fifty years old sons, they going in to serve the service, in the tent of the appointed place. They being reviewed by their families, are two thousand, and seven hundred, and fifty, even are these being reviewed of the families of the Kohathites, even they being employed in the tent of the appointed place, that Moses and Aaron have reviewed, by the mouth of Sustains To Become and by the hand of Moses.</p>
Concordant Literal Version exeGesex companion Bible	<p>. <b><u>MUSTERING OF THE PRIESTS</u></b> And Mosheh and Aharon and the hierarch of the witness muster the sons of the Qehathiy by their families, and by the house of their fathers, sons of thirty years and upward even to sons of fifty years; every one who enters to the hosting for the service in the tent of the congregation: and their mustered by their families: two thousand seven hundred and fifty. These are their mustered of the families of the Qehathiy - all who serve in the tent of the congregation, whom Mosheh and Aharon mustered according to the mouth of Yah Veh by the hand of Mosheh.</p>
Orthodox Jewish Bible	<p>And Moshe and Aharon and the Nasi'ei HaEdah (Leaders of the Congregation) counted the Bnei HaKehati after their mishpekhoh, and after the bais of their avot, From shloshim shanah (thirty years old) and upward even until chamishim shanah (fifty years old) shalt thou number them, every one that entereth into the tz'va (holy militia service of Hashem), to do the work of the Avodah in the Ohel Mo'ed; And those that were numbered of them by their mishpekhoh were two thousand seven hundred and fifty. These were they that were numbered of the mishpekhoh HaKehati, all that might do service in the Ohel Mo'ed which Moshe and Aharon did number according to the command of Hashem by the hand of Moshe.</p>
Rotherham's <i>Emphasized B.</i>	<p>.</p>

**Expanded/Embellished Bibles:**

The Amplified Bible .  
 The Expanded Bible .  
 International Standard V .  
 Kretzmann's Commentary  
 Lexham English Bible

And Moses and Aaron mustered the leaders of the community according to the house of their families, [Literally "the house of their fathers"] from those thirty years old [Literally "a son of thirty years"] and above until fifty years old; [Literally "a son of fifty years"] everyone who comes to the service to work in the tent of assembly, the ones counted [Literally "the ones counted of them," or "the ones mustered of them"] were two thousand seven hundred and fifty. These were those counted of the clans of the Kohathites, [Hebrew "Kohathite"] everyone who served in the tent of assembly whom Moses and Aaron mustered [Or "counted," or "summoned," or "enrolled"] according to the command [Literally "the mouth"] of Yahweh by the hand of Moses. [Or "through Moses"].

Syndein/Thieme .  
 The Voice .

### Bible Translations with Many Footnotes:

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

Then did Moses and Aaron, and the princes of the assembly, number the sons of the Kohathites,—by their families, and by their ancestral house; from thirty years old and upwards, even unto fifty years old, all that might enter the host, to labour in the tent of meeting; and they who were numbered of them, by their families, were found to be—two thousand, seven hundred, and fifty. ||These|| were they who were numbered, of the families of the Kohathites, all that might labour in the tent of meeting,—whom Moses and Aaron did number, at the bidding of Yahweh by the mediation<sup>c</sup> of Moses.

<sup>c</sup> Or: "hand."

### Literal, almost word-for-word, renderings:

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

Accordingly Moses and Aaron, and the chiefs of Israel, reviewed the Kaathites according to their communities, according to the houses of their families, from twenty five years old, and upwards, to fifty years of age, every one who went in to minister, and do service for the tabernacle of the testimony; and the number of them, according to their communities, was two thousand seven hundred and fifty. This was the muster of the community of the Kaathites, comprehending every one who performed service for the tabernacle of the testimony, as Moses and Aaron reviewed them, at the command of the Lord, by the hand of Moses.

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

And Moses and Aaron and the rulers of the congregation numbered by the sons of the Kohathite families and by their fathers' houses, from thirty years old and upward



even to fifty years old, each man who entered upon the service, for work in the tent of meeting. And those who were numbered of them by their families were two thousand seven hundred and fifty. These are those who were numbered of the Kohathite families, all who served in the tent of meeting, whom Moses and Aaron numbered according to the commandment of Jehovah by Moses.

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

...and Mosheh will register, and Aharon and the captains of the company, the sons of Qehat according to their clans and according to the house of their fathers. From a son of thirty years and upward, and until a son of fifty years, all the ones coming to the army for the service in the appointed tent, and their registered ones will exist according to their clans, two thousand seven hundred and fifty. These are the registered ones of the clans of Qehat, all the ones serving in the appointed tent which Mosheh registered, and Aharon, by the mouth of YHWH, by the hand of 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:**  
34-37

<b>Numbers 4:34</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
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
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6485 BDB #823
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 <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</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
n <sup>e</sup> sîy'im (נְשִׂיִּים) [pronounced <i>naw-SEEM</i> ]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural construct	Strong's #5387 BDB #672

## Numbers 4:34

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâhâl (קָהָל) [pronounced kaw-HAWL]	<i>an organized assembly, a congregation, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular noun with the definite article	Strong's #6951 BDB #874
'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
Qôhâthîy (קֹהַתִּי) [pronounced ko-haw-THEE]	<i>to ally oneself, allied; assembly; transliterated Kehathite, Kohathite, Kohathites, Qehathite</i>	masculine singular gentilic adjective with the definite article	Strong's #6956 BDB #875
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
mish <sup>e</sup> pâchâh (מִשְׁפָּחָהּ) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4940 BDB #1046
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced aw <sup>b</sup> -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 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3

**Translation:** And so Moses and Aaron number the leaders of the congregation, the sons of Kohath, regarding their families, regarding a house of their fathers,...

The imperfect tense for *numbering* means that Moses took some time to do this census taking; the verb examines this as a process and a continuing action and not as a completed action. This verse tells us it is the Kohathites who are numbered here.

Moses and Aaron took a census of the Kohathites, who were the leading branch of the Levites. Every home was visited.

Numbers 4:35			
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
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced <i>sh<sup>l</sup>ow-SHEEM</i> ]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>l</sup> âh (מֵלָה) [pronounced <i>mawg<sup>e</sup>-LAW</i> ]	<i>higher, upward (s), taller, higher [than]; older; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
w <sup>e</sup> (or v <sup>e</sup> ) (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
‘ad (עַד) [pronounced <i>‘ahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
chămishîym (חֲמִשִּׁים) [pronounced <i>khuh-mih-SHEEM</i> ]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
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
bôw’ (אוֹב) [pronounced <i>boh</i> ]	<i>entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	masculine singular, Qal active participle with the definite article	Strong's #935 BDB #97
lâmed (לְ) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
tsâbâ’ (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ]	<i>army, division, host; war, or warfare; service</i>	masculine singular noun with the definite article	Strong's #6635 BDB #838
lâmed (לְ) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 4:35			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ăbôdâh (עֲבֹדָה) [pronounced <i>ăv-vo-DAWH</i> ]	<i>labour, work, service, function;</i> possibly: <i>bondage; enslavement;</i> <i>service of [to] God</i>	feminine singular noun	Strong's #5656 & #5647 BDB #715
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before,</i> <i>against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
’ohel (אֹהֶל) [pronounced <i>OH-hel</i> ]	<i>tent, tabernacle, house, temporary</i> <i>dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw‘êd (מוֹעֵד) [pronounced <i>moh- GADE</i> ]	<i>a specific (set, pre-determined,</i> <i>appointed) time; a point in time; a</i> <i>sacred season, a set feast; an</i> <i>appointed meeting; an appointed</i> <i>place [where people meet]; a</i> <i>specific sign or signal; an assembly,</i> <i>a convocation</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** ...from thirty years old and higher on up to fifty years old, anyone who enters into the service for work in the Tent of Meeting.

This census was specifically taken of those between the ages of thirty and fifty. These men would have specifically served the Tabernacle in some capacity.

Numbers 4:34–35 And so Moses and Aaron number the leaders of the congregation, the sons of Kohath, regarding their families, regarding a house of their fathers, from thirty years old and higher on up to fifty years old, anyone who enters into the service for work in the Tent of Meeting. (Kukis mostly literal translation)

This verse tells us which group of the Kohathites were numbered.

Numbers 4:36			
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,</i> <i>that, yet, therefore, consequently;</i> <i>because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to</i> <i>come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i> ]	<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; 3 <sup>rd</sup> person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with</i> <i>reference to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 4:36			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mish <sup>e</sup> 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 <sup>rd</sup> person masculine plural suffix	Strong's #4940 BDB #1046
'el <sup>e</sup> payim (אֶלְפַיִם) pronounced <i>al-pah-YIM</i> ]	<i>two thousand, two families, (1000?) (because of the dual form of the noun); two military units; two divisions</i>	masculine dual noun	Strong's #505 (and #504) BDB #48
sheba <sup>c</sup> (שֶׁבַע) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven; seven times, sevenfold</i>	numeral masculine construct	Strong's #7651 BDB #987 & #988
mê <sup>'</sup> ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i> ]	<i>hundreds</i>	feminine plural; numeral	Strong's #3967 BDB #547
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
châmishîym (חֲמִשִּׁיִּם) [pronounced <i>khuh-mih-SHEEM</i> ]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332

**Translation:** And so their numbered ones, regarding their families, are two thousand, seven hundred fifty.

Of that specific group of Kohathites, there were 2750.

Numbers 4:36 And so their numbered ones, regarding their families, are two thousand, seven hundred fifty. (Kukis mostly literal translation)

This is a reasonable portion of the males to fall between the ages of 30 and 50 given the previous numbers that we have had.

Numbers 4:37			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'èlleh (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
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; construct form	Strong's #6485 BDB #823

## Numbers 4:37

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mish <sup>e</sup> pâchâh (משפחה) [pronounced mish-paw-KHAWH]	family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)	feminine plural construct	Strong's #4940 BDB #1046
Qôhâthîy (קהתִּי) [pronounced ko-haw-THEE]	to ally onself, allied; assembly; transliterated Kehathite, Kohathite, Kohathites, Qehathite	masculine singular gentilic adjective with the definite article	Strong's #6956 BDB #875
kôl (כֹּל) [pronounced kohl]	the whole, all of, the entirety of, all; can also be rendered any of	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘âbad (עבַד) [pronounced ‘gaw <sup>b</sup> -VAHD]	a worker, one who serves, a laborer; a slave; a tiller [of the soil]; a farmer, a gardener	masculine singular, Qal active participle; with the definite article	Strong's #5647 BDB #712
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88
’ohel (אֹהֶל) [pronounced OH-heh]	tent, tabernacle, house, temporary dwelling	masculine singular construct	Strong's #168 BDB #13
môw‘êd (מוֹעֵד) [pronounced moh-GADE]	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	masculine singular noun	Strong's #4150 BDB #417
’âsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
pâqad (פָּקַד) [pronounced paw-KAHD]	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	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6485 BDB #823
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
’Ahârôn (אַהֲרֹן) [pronounced ah-huh-ROHM]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
‘al (עַל) [pronounced ‘gahl]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752

Numbers 4:37			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the b <sup>e</sup> yth preposition and <i>hand</i> literally means <i>in a hand of, in [the] hand of</i> ; and can be rendered <i>into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of</i> .			
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
ç, çâmekh (ס, סָמַךְ) [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 <sup>th</sup> letter; also used as the numeral 60	No Strong's # BDB #684

**Translation:** These [are] the numbered ones, [from] the families of the Kohathites, anyone serving in the Tent of Meeting, who Moses and Aaron numbered, according to the command [lit., *mouth*] of Y<sup>e</sup>howah [to be done] by the direction [lit., *hand*] of Moses. (Kukis mostly literal translation)

Moses confirms that this is the correct numbering of the Kohathites who served, in some capacity, the Tabernacle. This was done by the command of Y<sup>e</sup>howah.

This verse ends with the words, *by the hand of Moses*. I have interpreted this, as most have, that this was done number Moses' direction. However, could this be a way of stating, *I, Moses, confirm this number*? That is, someone might confirm a document by signing it; and Moses may be confirming this census with this phrase. Just a thought.

Numbers 4:37 These [are] the numbered ones, [from] the families of the Kohathites, anyone serving in the Tent of Meeting, who Moses and Aaron numbered, according to the command [lit., *mouth*] of Y<sup>e</sup>howah [to be done] by the direction [lit., *hand*] of Moses. (Kukis mostly literal translation)

This tells us what was done, who took the census; that the census was taken as God spoke (meaning not *while* God spoke but in the manner prescribed by God); and that Moses was in charge.

Numbers 4:34–37 And so Moses and Aaron number the leaders of the congregation, the sons of Kohath, regarding their families, regarding a house of their fathers, from thirty years old and higher on up to fifty years old, anyone who enters into the service for work in the Tent of Meeting. And so their numbered ones, regarding their families, are two thousand, seven hundred fifty. These [are] the numbered ones, [from] the families of the

Kohathites, anyone serving in the Tent of Meeting, who Moses and Aaron numbered, according to the command [lit., *mouth*] of Y<sup>e</sup>howah [to be done] by the direction [lit., *hand*] of Moses. (Kukis mostly literal translation)

Numbers 4:34–37 Moses and Aaron then took a census of the Kohathites, the leading branch of the congregation, having gone to every home and numbering those between the ages of thirty and fifty. These would be the ones who served the Tent of Meeting in a variety of ways. They numbered 2750. That is the number of Kohathites who serve at the Tent of Meeting, in whatever capacity, according to Moses and Aaron, who did this as per the command of Jehovah, with Moses overseeing the operation. (Kukis paraphrase)

And the ones having been visited, sons of Gershom, to their families and to a house of their fathers, from a son of thirty a year and higher as far as a son of fifty a year, every the one entering to the service for labor in a Tent of Appointment. And so are the ones being visited of them to their families, to a house of their fathers, two thousand, six hundreds and fifty. These, ones being visited of families of sons of Gershom, each the worker in a Tent of Appointment which visited Moses (and Aaron) upon a mouth of Y<sup>e</sup>howah.

Numbers  
4:38–41

The ones being numbered, the sons of Gershom, regarding their families and regarding a house of their fathers, from thirty years old and higher to fifty years old, every one who enters into the service for work in the Tent of Meeting [were counted]. The ones being numbered of them, regarding their families, regarding the home of their fathers, are two thousand, six hundred, fifty. These [are] the ones being numbered—the families of the sons of Gershom, [including] every worker in the Tent of Meeting—[those] who Moses and Aaron numbered according to the command [lit., *mouth*] of Y<sup>e</sup>howah.

The descendants of Gershom was also counted by going to their homes. The men who worked in and around the Tent of Meeting were tabulated, those between the ages of thirty and fifty. There are 7650 men who are counted from the sons of Gershom. This includes any of them who have responsibilities with the Tabernacle. All of this was done by Moses and Aaron, according to Jehovah's command.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And the ones having been visited, sons of Gershom, to their families and to a house of their fathers, from a son of thirty a year and higher as far as a son of fifty a year, every the one entering to the service for labor in a Tent of Appointment. And so are the ones being visited of them to their families, to a house of their fathers, two thousand, six hundreds and fifty. These, ones being visited of families of sons of Gershom, each the worker in a Tent of Appointment which visited Moses (and Aaron) upon a mouth of Y<sup>e</sup>howah.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

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Aramaic Targum

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The Psalms Targum

.

Updated Douay-Rheims

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Douay-Rheims 1899 (Amer.)

The sons of Gerson also were numbered by the kindreds and houses of their fathers,  
From thirty years old and upward, unto fifty years old, all that go in to minister in the tabernacle of the covenant:



	And they were found two thousand six hundred and thirty. This is the people of the Gersonites, whom Moses and Aaron numbered according to the word of the Lord.
Aramaic ESV of Peshitta	Those who were numbered of the sons of Gershon, their families, and by their fathers' houses, from thirty years old and upward even to fifty years old, everyone who entered into the service, for work in the Tabernacle, even those who were numbered of them, by their families, by their fathers' houses, were two thousand six hundred thirty. These are those who were numbered of the families of the sons of Gershon, all who served in the Tabernacle, whom Mosha and Aaron numbered according to the commandment of 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 sons of Gershon were numbered according to their families, according to the houses of their lineage, from twenty-five years old and upward till fifty years old, everyone that goes in to minister and to do the services in the tabernacle of witness. And the numbering of them according to their families, according to the houses of their lineage, was two thousand six hundred and thirty. This is the numbering of the family of the sons of Gershon, everyone who ministers in the tabernacle of witness; whom Moses and Aaron numbered by the word of the Lord, by the hand of Moses.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And those of the sons of Gershon who were numbered by families, All those from thirty to fifty years old who were able to do the work in the Tent of meeting, Who were numbered by families in the order of their fathers' houses, were two thousand, six hundred and thirty. This is the number of the sons of Gershon who did the work in the Tent of meeting, as they were numbered by Moses and Aaron at the order of the Lord.
Easy English	.
Easy-to-Read Version–2008	Also, the Gershonite family group was counted. All the men from 30 to 50 years old who qualified to serve were counted. These men were given their special work to do for the Meeting Tent. There were 2630 men in the families of the Gershon family group who were qualified. So these men from the Gershon family group were given their special work to do for the Meeting Tent. Moses and Aaron did this the way the LORD had told Moses to do.
God's Word™	The Gershonites were registered by families and households. All the men between the ages of 30 and 50 who were qualified to serve at the tent of meeting were registered. The total of those who were registered was 2,630. They were listed by families and households. This was the total of all those in the Gershonite families who worked at the tent of meeting. Moses and Aaron did as the LORD had commanded Moses and registered the Gershonites.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	.

NIRV .  
New Simplified Bible .

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

Casual English Bible .  
Contemporary English V. .  
The Living Bible .  
New Berkeley Version .  
New Life Version .  
New Living Translation .  
The Passion Translation .  
Unfolding Bible Simplified .  
They also counted the descendants of Gershon, writing also the names of their clans and family groups. They counted all the men who were between thirty and fifty years old who were able to work at the sacred tent. The total was 2,630 men. They were the descendants of Gershon who were able to work at the sacred tent. Aaron and Moses counted them 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 .  
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 .  
And those that were registered from the sons of Gershon, throughout their families, and by the house of their fathers from 30 years old and up to 50 years old, everyone that enters into the service, for the work in the Tabernacle at the Appointed Place. Those that were registered of them, throughout their families, by the house of their fathers were 2,630. These are they that were registered from the families of the sons of Gershon, of all that do service in the Tabernacle at the Appointed Place whom Moses and Aaron registered according to the commandment of YHWH.

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) A census was taken of the sons of Ger shon, by sub-clans and families, of every man between thirty and fifty years of age able to give military service and to be given tasks in the Tent of Meeting. The total was 2,630 men. This was the number

of the Gershonites, of all those who were given tasks in the Tent of Meeting, whom Moses and Aaron counted at the Lord's command.

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 .  
 Eth Cipher Bible .

And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, From thirty years old and upward even unto fifty years old, everyone that enters into the service, for the work in the Tabernacle of the assembly, Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. These are they that were numbered of the families of the sons of Gershon, of all that might do service in the Tabernacle of the assembly, whom Mosheh and Aharon did number according to the commandment of **Yahuah**.

exeGesés companion Bible .  
 Hebraic Roots Bible .  
 Kaplan Translation .

#### *Tally of Gershon and Merari*

[This was] the tally of Gershon's descendants by families, following the paternal line and including everyone from 30 to 50 years old who was fit for duty in the Communion Tent's service.

Their tally by families, following the paternal line, was 2630.

This was the complete tally of all who served in the Communion Tent from the descendants of Gershon. The tally was taken by Moses and Aaron as God had directed.

The Scriptures–2009

And those registered ones of the sons of Gërshon, by their clans and by their fathers' house, from thirty years old and above, even to fifty years old, all who entered the service for work in the Tent of Appointment, the registered ones, by their clans, by their fathers' house, were two thousand six hundred and thirty. These were the registered ones of the clans of the sons of Gërshon, of all who serve in the Tent of Appointment, whom Mosheh and Aharon registered according to the mouth of הוהי.

Tree of Life Version

The sons of Gershon were counted according to their families and their ancestral households. Males from 30 years old and upward to 50, all those coming into the work of the service of the Tent of Meeting, numbered according to their families and ancestral households 2,630. These were those counted from the families of the sons of Gershon, each serving in the Tent of Meeting—Moses and Aaron counted according to the mouth of Adonai.

### Weird English, ©lᵃ English, Anachronistic English Translations:

Alpha & Omega Bible

AND THE SONS OF GEDSON WERE NUMBERED ACCORDING TO THEIR FAMILIES, ACCORDING TO THE HOUSES OF THEIR LINEAGE, FROM FIVE AND TWENTY YEARS OLD AND UPWARD UNTIL FIFTY YEARS OLD, EVERY ONE THAT GOES IN TO MINISTER AND TO DO THE SERVICES IN THE TABERNACLE OF WITNESS.

AND THE NUMBERING OF THEM ACCORDING TO THEIR FAMILIES, ACCORDING TO THE HOUSES OF THEIR LINEAGE, WAS TWO THOUSAND SIX HUNDRED AND THIRTY.

THIS IS THE NUMBERING OF THE FAMILY OF THE SONS OF GEDSON, EVERY ONE WHO MINISTERS IN THE TABERNACLE OF WITNESS; WHOM MOSES AND AARON NUMBERED BY THE WORD OF JESUS, BY THE HAND OF MOSES.

Awful Scroll Bible

They being reviewed of the sons of Gershon, by their families, by the house of their fathers, the thirty years old sons and upward, till the fifty years old sons, even they being employed in the tent of the appointed place, they being reviewed by their families, by the house of their fathers, are two thousand, and six hundred, and thirty. These are those being reviewed, of the families of Gershon, even they being employed, in the tent of the appointed place, that Moses and Aaron have reviewed, by the mouth of Sustains To Become.

Concordant Literal Version  
exeGesés companion Bible

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And their mustered of the sons of Gershon,  
throughout their families,  
and by the house of their fathers,  
sons of thirty years and upward  
even to sons of fifty years,  
every one entering into the hosting  
for the service in the tent of the congregation  
- even their mustered,  
by their families, by the house of their fathers:  
two thousand and six hundred and thirty.  
These are their mustered  
of the families of the sons of Gershon,  
of all who serve in the tent of the congregation,  
whom Mosheh and Aharon mustered  
according to the mouth of Yah Veh.

Orthodox Jewish Bible

And those that were numbered of the Bnei Gershon, throughout their mishpekhoh, and by the bais of their avot,  
From shloshim shanah and upward even until chamishim shanah shalt thou number them, every one that entereth into the tz'va (holy militia service of Hashem), to do the work of the Avodah in the Ohel Mo'ed,  
Even those that were numbered of them, throughout their mishpekhoh, by the bais of their avot, were two thousand and six hundred and thirty.  
These are they that were numbered of the Mishpekhoh Bnei Gershon, of all that might do service in the Ohel Mo'ed whom Moshe and Aharon did number according to the command of Hashem.

Rotherham's *Emphasized B.*

And <they who were numbered of the sons of Gershon,—by their families, and by their ancestral house; from thirty years old and upwards, even to fifty years old,—all that might enter the host, to labour in the tent of meeting>: yea they who were numbered of them, by their families, by their ancestral house,—were found to be—two thousand, and six hundred, and thirty. ||These|| are they who were numbered of the families of the sons of Gershon, all who might labour in the tent of meeting,—whom Moses and Aaron did number, at the bidding of Yahweh.

### Expanded/Embellished Bibles:

*The Amplified Bible*

.

The Expanded Bible

.

International Standard V

.

Kretzmann's Commentary

Lexham English Bible

And the descendants [Or "sons"] of Gershon counted according to their clans and according to their families, [Literally "the house of their fathers"] from those thirty years old [Literally "a son of thirty years"] and above until fifty years old, [Literally "a son of fifty years"]

everyone who comes to the service to work in the tent of assembly; the ones counted, [Literally “the ones counted of them,” or “the ones mustered of them”] according to their clans, according to their families, [Literally “the house of their fathers”] were two thousand six hundred and thirty. These were those counted of the clans of the descendants [Or “sons”] of Gershon, everyone who serves in the tent of assembly whom Moses and Aaron mustered [Or “counted,” or “summoned,” or “enrolled”] according to the command [Literally “the mouth”] of Yahweh.

Syndein/Thieme .  
The Voice .

### Bible Translations with Many Footnotes:

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

### Literal, almost word-for-word, renderings:

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

Then the Gersonites were reviewed according to their communities, according to the houses of their families, from twenty five years, and upwards, to fifty years of age, comprehending every one who went in to serve, and perform works for the tabernacle of the testimony. And the muster of them, according to their communities, according to the houses of their families, was two thousand six hundred and thirty. This was the review of the community of the Gersonites, comprehending every one who performed service for the tabernacle of the testimony, whom Moses and Aaron reviewed, at the command of the Lord, by the hand of Moses.

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

And those who were numbered of the sons of Gershon, their families and by their fathers' houses, from thirty years old and upward even to fifty years old, each man who entered upon the service, for work in the tent of meeting, even those who were numbered of them, by their families, by their fathers' houses, were two thousand and six hundred and thirty. These are those who were numbered of the families of the sons of Gershon, all who served in the tent of meeting, whom Moses and Aaron numbered according to the commandment of Jehovah.

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

...and the registered of the sons of Gershon, according to their clans and according to the house of their fathers. From a son of thirty years and upward, and until a son of fifty years, all the ones coming to the army for the service in the appointed tent,

and their registered ones will exist according to their clans, according to the house of their fathers, two thousand and six hundred and thirty. These are the registered ones of the clans of the sons of Gershon, all the ones serving in the appointed tent which Mosheh registered, and Aharon, by the mouth of YHWH,...

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:**  
 38-41

Numbers 4:38			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
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; construct form	Strong's #6485 BDB #823
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
Gêr <sup>e</sup> 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
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
mish <sup>e</sup> pâchâh (מִשְׁפַּחָה) [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 <sup>rd</sup> person masculine plural suffix	Strong's #4940 BDB #1046
w <sup>e</sup> (or v <sup>e</sup> ) (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 <i>l</i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced <i>aw<sup>b</sup>-VOOTH</i> ]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3

**Translation:** The ones being numbered, the sons of Gershom, regarding their families and regarding a house of their fathers,...

A census was taken of a specific group of Gershonites.

<b>Numbers 4:39</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
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
sh <sup>e</sup> lôshîym (שְׁלֹשִׁים) [pronounced <i>sh<sup>e</sup>low-SHEEM</i> ]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>e</sup> lâh (מֵעַל) [pronounced <i>mawg<sup>e</sup>-LAW</i> ]	<i>higher, upward (s), taller, higher [than]; older; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
w <sup>e</sup> (or v <sup>e</sup> ) (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
'ad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
chămishîym (חֲמִשִּׁים) [pronounced <i>khuh-mih-SHEEM</i> ]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
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
bôw' (בֹּוֹ) [pronounced <i>boh</i> ]	<i>entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	masculine singular, Qal active participle with the definite article	Strong's #935 BDB #97
lâmed (לְ) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
tsâbâ' (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ]	<i>army, division, host; war, or warfare; service</i>	masculine singular noun with the definite article	Strong's #6635 BDB #838

Numbers 4:39			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
ʿăbôdâh (עֲבֹדָה) [pronounced <i>gu<sup>b</sup>-vo-DAWH</i> ]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun	Strong's #5656 & #5647 BDB #715
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʾohel (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

This is equivalent to v. 35.

**Translation:** ...from thirty years old and higher to fifty years old, every one who enters into the service for work in the Tent of Meeting [were counted].

Those who had duties related to the Tabernacle would have been between age thirty and fifty. These are the ones who will be numbered.

Numbers 4:38–39 The ones being numbered, the sons of Gershon, regarding their families and regarding a house of their fathers, from thirty years old and higher to fifty years old, every one who enters into the service for work in the Tent of Meeting [were counted]. (Kukis mostly literal translation)

This short passage is a summary of the census taken of the sub-tribe of Gershon. Notice how they are spoken of slightly differently than the Kohathites. We speak of the families of the Kohathite and the sons of Gershon.

This verse tells us which sub-group of the Gershonites were numbered.

Numbers 4:40			
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
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 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224



Numbers 4:40			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural, Qal passive participle; 3 <sup>rd</sup> person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
mish <sup>e</sup> pâchâh (מִשְׁפָּחָה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אָבוֹת) [pronounced aw <sup>b</sup> -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 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3
'el <sup>e</sup> payim (אֶלְפַיִם) pronounced al-pah-YIM]	<i>two thousand, two families, (1000?) (because of the dual form of the noun); two military units; two divisions</i>	masculine dual noun	Strong's #505 (and #504) BDB #48
shêsh (שֵׁשׁ) [pronounced shaysh]	<i>six</i>	masculine form of numeral	Strong's #8337 BDB #995
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural; numeral	Strong's #3967 BDB #547
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>e</sup> lôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026

**Translation:** The ones being numbered of them, regarding their families, regarding the home of their fathers, are two thousand, six hundred, fifty.

There were 2650 of Gershonites who fit into this category.

Numbers 4:40 The ones being numbered of them, regarding their families, regarding the home of their fathers, are two thousand, six hundred, fifty. (Kukis mostly literal translation)

This is a reasonable portion of the males to fall between the ages of 30 and 50 given the previous numbers that we have had.

Numbers 4:41			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾēlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural, Qal passive participle; construct form	Strong's #6485 BDB #823
mish <sup>e</sup> 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
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Gêr <sup>e</sup> shôwm (גֵּרְשׁוֹם) [pronounced gay-rehsh-OHM]	<i>exile, refugee; to cast out; transliterated Gershon, Gershom</i>	masculine singular proper noun	Strong's #1648 BDB #177
kôl (כֹּל) [pronounced kohl]	<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
ʿâbad (עָבַד) [pronounced ʿaw <sup>b</sup> -VAHD]	<i>a worker, one who serves, a laborer; a slave; a tiller [of the soil]; a farmer, a gardener</i>	masculine singular, Qal active participle; with the definite article	Strong's #5647 BDB #712
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʾohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môwʿêd (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
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Numbers 4:41			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	3 <sup>rd</sup> 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 <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative 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
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** These [are] the ones being numbered—the families of the sons of Gershom, [including] every worker in the Tent of Meeting—[those] who Moses and Aaron numbered according to the command [lit., *mouth*] of Y<sup>e</sup>howah. (Kukis mostly literal translation)

This particular group was tabulated, and Moses and Aaron did the tabulating (or they oversaw it being done). This was commanded by God.

Numbers 4:41 These [are] the ones being numbered—the families of the sons of Gershom, [including] every worker in the Tent of Meeting—[those] who Moses and Aaron numbered according to the command [lit., *mouth*] of Y<sup>e</sup>howah. (Kukis mostly literal translation)

This tells us what was done, who took the census; that the census was taken as God charged Moses.

Numbers 4:38–41 The ones being numbered, the sons of Gershom, regarding their families and regarding a house of their fathers, from thirty years old and higher to fifty years old, every one who enters into the service for work in the Tent of Meeting [were counted]. The ones being numbered of them, regarding their families, regarding the home of their fathers, are two thousand, six hundred, fifty. These [are] the ones being numbered—the families of the sons of Gershom, [including] every worker in the Tent of Meeting—[those] who Moses and Aaron numbered according to the command [lit., *mouth*] of Y<sup>e</sup>howah. (Kukis mostly literal translation)

Numbers 4:38–41 The descendants of Gershom was also counted by going to their homes. The men who worked in and around the Tent of Meeting were tabulated, those between the ages of thirty and fifty. There are 7650 men

who are counted from the sons of Gershom. This includes any of them who have responsibilities with the Tabernacle. All of this was done by Moses and Aaron, according to Jehovah's command. (Kukis paraphrase)

And the ones having been visited, sons of Merari, to their families and to a house of their fathers, from a son of thirty a year and higher as far as a son of fifty a year, every the one entering to the service for labor in a Tent of Appointment. And so are the ones being visited of them to their families, to a house of their fathers, three thousands and two hundred. These, ones being visited of families of sons of Merari, each the worker in a Tent of Appointment which visited Moses (and Aaron) upon a mouth of Y<sup>e</sup>howah by a hand of Moses.

Numbers  
4:42–45

The ones being numbered, the sons of Merari, regarding their families and regarding a house of their fathers, from thirty years old and higher to fifty years old, every one who enters into the service for work in the Tent of Meeting [were counted]. The ones being numbered of them, regarding their families, regarding the home of their fathers, are three thousand, two hundred. These [are] the ones being numbered—the families of the sons of Merari, [including] every worker in the Tent of Meeting—[those] who Moses and Aaron numbered according to the command [lit., *mouth*] of Y<sup>e</sup>howah by the direction [lit., *hand*] of Moses.

The descendants of Merari was also counted by going to their homes. The men who worked in and around the Tent of Meeting were tabulated, those between the ages of thirty and fifty. There are 7650 men who are counted from the sons of Merari. This includes any of them who have responsibilities with the Tabernacle. All of this was done by Moses and Aaron, according to Jehovah's command under Moses' direction.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And the ones having been visited, sons of Merari, to their families and to a house of their fathers, from a son of thirty a year and higher as far as a son of fifty a year, every the one entering to the service for labor in a Tent of Appointment. And so are the ones being visited of them to their families, to a house of their fathers, three thousands and two hundred. These, ones being visited of families of sons of Merari, each the worker in a Tent of Appointment which visited Moses (and Aaron) upon a mouth of Y <sup>e</sup> howah by a hand of Moses.
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 Merari also were numbered by the kindreds and houses of their fathers, From thirty years old and upward, unto fifty years old, all that go in to fulfil the rites of the tabernacle of the covenant: And they were found three thousand two hundred. This is the number of the sons of Merari, whom Moses and Aaron reckoned up according to the commandment of the Lord by the hand of Moses.
Aramaic ESV of Peshitta	Those who were numbered of the families of the sons of Merari, by their families, by their fathers' houses,

from thirty years old and upward even to fifty years old, everyone who entered into the service, for work in the Tabernacle, even those who were numbered of them by their families, were three thousand two hundred.

These are those who were numbered of the families of the sons of Merari, whom Moshah and Aaron numbered according to the commandment of Mar-Yah by Moshah.

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

And also the family of the sons of Merari were numbered according to their divisions, according to the house of their fathers; from twenty-five years old and upward till fifty years old, everyone that goes in to minister in the services of the tabernacle of witness. And the numbering of them according to their families, according to the houses of their lineage, was three thousand two hundred. This is the numbering of the family of the sons of Merari, whom Moses and Aaron numbered by the word of the Lord, by the hand of Moses.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English . And those of the sons of Merari who were numbered by families, in the order of their fathers' houses, All those from thirty to fifty years old who did the work in the Tent of meeting, Who were numbered by families, were three thousand, two hundred. This is the number of the sons of Merari, numbered by Moses and Aaron at the order of the Lord.

Easy English .

Easy-to-Read Version–2008 . Also, the men in the families and family groups of the Merari family were counted. All the men from 30 to 50 years old who qualified to serve were counted. These men were given their special work to do for the Meeting Tent. There were 3200 men in the families of the Merari family group who were qualified. So these men from the Merari family group were given their special work. Moses and Aaron did this the way the LORD told Moses to do.

God's Word™ . The Merarites were registered by families and households. All the men between the ages of 30 and 50 who were qualified to serve at the tent of meeting were registered. The total of all those who were registered was 3,200. They were listed by families. This was the total of those registered in the Merarite families. Moses and Aaron did as the LORD had commanded Moses and registered the Merarites.

Good News Bible (TEV) .

*The Message* .

Names of God Bible .

NIRV .

New Simplified Bible .

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

Casual English Bible .  
 Contemporary English V. .  
 The Living Bible .  
 New Berkeley Version .

New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	They also counted the descendants of Merari, writing also the names of their clans and family groups. They counted all the men who were between thirty and fifty years old who were able to work at the sacred tent. The total was 3,200 men. They were the descendants of Merari who were able to work. Aaron and Moses counted them as Yahweh had commanded Moses.

#### Partially literal and partially paraphrased translations:

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

#### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	And those that were registered from the families of the sons of Merari, throughout their families, by the house of their fathers from 30 years old and up to 50 years old, everyone that enters into the service, for the work in the Tabernacle at the Appointed Place, those that were numbered of them after their families were 3,200. These are those that were registered from the families of the sons of Merari whom Moses and Aaron registered according to the Word of YHWH by the hand of Moses.
Wikipedia Bible Project	.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	A census was taken of the sons of Merari, by sub-clans and families, of every man between thirty and fifty years of age, able to give military service and to be given tasks in the Tent of Meeting. The total was 3,200 men. This was the number of the Merarites whom Moses and Aaron counted at the Lord's command through Moses.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
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Eth Cipher Bible	And those that were numbered of the families of the sons of Merariy, throughout their families, by the house of their fathers, From thirty years old and upward even unto fifty years old, everyone that entered into the service, for the work in the Tabernacle of the assembly, Even those that were numbered of them after their families, were three thousand and two hundred. These be those that were numbered of the families of the sons of Merariy, whom Mosheh and Aharon numbered according to the Word of <b>Yahuah</b> by the hand of Mosheh.
exeGeseges companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	[This was] the tally of Merari's descendants by families, following the paternal line and including everyone from 30 to 50 years old who was fit for duty in the Communion Tent's service. Their tally by families was 3200. This was the complete tally of the families of Merari's descendants. The tally was taken by Moses and Aaron as God had directed Moses.
The Scriptures–2009	And those of the clans of the sons of Merari who were registered, by their clans, by their fathers' house, from thirty years old and above, even to fifty years old, all who entered the service for work in the Tent of Appointment, the registered ones, by their clans were three thousand two hundred. These were the registered ones of the clans of the sons of Merari, whom Mosheh and Aharon registered according to the mouth of הויה by the hand of Mosheh.
Tree of Life Version	Those were counted from the families and ancestral households of the sons of Merari, from 30 years of age upward to 50, who came to the work of the service of the Tent of Meeting. Numbered by their families, they were 3,200. These were those numbered from the families of the sons of Merari by Moses and Aaron in accordance with the mouth of Adonai by Moses's hand.

### **Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	AND ALSO THE FAMILY OF THE SONS OF MERARI WERE NUMBERED ACCORDING TO THEIR DIVISIONS, ACCORDING TO THE HOUSE OF THEIR FOREFATHERS; FROM FIVE AND TWENTY YEARS OLD AND UPWARD UNTIL FIFTY YEARS OLD, EVERY ONE THAT GOES IN TO MINISTER IN THE SERVICES OF THE TABERNACLE OF WITNESS. AND THE NUMBERING OF THEM ACCORDING TO THEIR FAMILIES, ACCORDING TO THE HOUSES OF THEIR LINEAGE, WAS THREE THOUSAND AND TWO HUNDRED. THIS IS THE NUMBERING OF THE FAMILY OF THE SONS OF MERARI, WHOM MOSES AND AARON NUMBERED BY THE WORD OF JESUS, BY THE HAND OF MOSES.
Awful Scroll Bible	They being reviewed, of the families of the sons of Merari, by their families, by the house of their fathers, the thirty years old sons and upward, till the fifty years old sons, even they being employed, in the tent of the appointed place, they being reviewed, by their families, are three thousand, and two hundred. These are those being reviewed, of the families of Merari, that Moses and Aaron have reviewed, by the mouth of Sustains To Become and by the hand of Moses.
Concordant Literal Version	.
exeGeseges companion Bible	And those mustered of the families of the sons of Merari, by their families, by the house of their fathers, sons of thirty years and upward even to sons of fifty years, every one who enters to the hosting,

for the service in the tent of the congregation,  
 even their mustered by their families:  
 three thousand and two hundred.  
 These are their mustered  
 of the families of the sons of Merari,  
 whom Mosheh and Aharon mustered  
 according to the mouth of Yah Veh  
 by the hand of Mosheh.

Orthodox Jewish Bible

And those that were numbered of the Mishpekhoh Bnei Merari, throughout their mishpekhoh, by the ba'is of their avot,  
 From shloshim shanah and upward even until chamishim shanah shalt thou number them, every one that entereth into the tz'va, to do the work of the Avodah in the Ohel Mo'ed,  
 Even those that were numbered of them by their mishpekhoh, were three thousand and two hundred.  
 These be those that were numbered of the Mishpekhoh Bnei Merari, whom Moshe and Aharon numbered according to the command of Hashem by the hand of Moshe.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary

Lexham English Bible

Those counted of the clans of the descendants [Or "sons"] of Merari according to their clans, according to their families, [Literally "the house of their fathers"] from those thirty years old [Literally "thirty years and above"] and above until fifty years old, [Literally "a son of fifty years"] everyone who comes to the service to work in the tent of assembly, the ones counted, [Literally "the ones counted of them," or "the ones mustered of them"] according to their clans, were three thousand two hundred. These were those counted of the clans of the descendants [Or "sons"] of Merari, whom Moses and Aaron mustered [Or "counted," or "summoned," or "enrolled"] according to the command [Literally "the mouth"] of Yahweh by the hand of Moses. [Or "through Moses"]

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation .

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* And <they who were numbered of the families of the sons of Merari,—by their families, by their ancestral house; from thirty years old and upwards, even unto fifty years old,—all that might enter the host to labour in the tent of meeting>; yea they who were numbered of them, by their families,—were found to be—three thousand and two hundred. ||These|| are they who were numbered of the families of the sons of Merari,— whom Moses and Aaron did number, at the bidding of Yahweh, by the mediation<sup>d</sup> of Moses.

<sup>d</sup>Omitted by some cod. (w. Sam., Sep. and Syr.)—G.n.



**Literal, almost word-for-word, renderings:**

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	Then was reviewed the community of the Merarites, according to their communities, according to the houses of their families, from twenty five years, and upwards, to fifty years of age, comprehending every one who went in to perform the holy works of the tabernacle of the testimony; And the muster of them according to their communities, according to the houses of their families, was three thousand two hundred. This was the muster of the community of the Merarites, whom Moses and Aaron reviewed, at the command of the Lord, by the hand of Moses.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And those who were numbered of the families of the sons of Merari, by their families, by their fathers' houses, from thirty years old and upward even to fifty years old, each man who entered upon the service, for work in the tent of meeting, even those who were numbered of them by their families, were three thousand and two hundred. These are those who were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of Jehovah by Moses.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and the registered of the clans of the sons of Merari, according to their clans, according to the house of their fathers. From a son of thirty years and upward, and until a son of fifty years, all the ones coming to the army for the service in the appointed tent, and their registered ones will exist, according to their clans, three thousand and two hundred. These are the registered ones of the clans of the sons of Merari which Mosheh registered, and Aharon, by the mouth of YHWH, by the hand of 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:**  
42-45

<b>Numbers 4:42</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
w <sup>e</sup> (or v <sup>e</sup> ) (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

Numbers 4:42			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural, Qal passive participle; construct form	Strong's #6485 BDB #823
mish <sup>o</sup> pâchâh (מִשְׁפָּחָה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural construct	Strong's #4940 BDB #1046
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
M <sup>e</sup> rârîy (מֵרָרִי) [pronounced mehr-aw-REE]	<i>sorrowful, sad; bitter; transliterated Merari, Marari</i>	masculine singular proper noun	Strong's #4847 BDB #601
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
mish <sup>o</sup> pâchâh (מִשְׁפָּחָה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אָבוֹת) [pronounced aw <sup>b</sup> -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 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3

**Translation:** The ones being numbered, the sons of Merari, regarding their families and regarding a house of their fathers,...

Regarding the translation, I did a lot of copying and pasting to save time. So there may be a few differences between this and the previous passage that I did not catch.

Merari is the 3<sup>rd</sup> branch of the Levites to be numbered.

Numbers 4:43			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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>Numbers 4:43</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
sh <sup>e</sup> lôshîym (שלשים) [pronounced <i>sh<sup>e</sup>low-SHEEM</i> ]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
shânâh (שנה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w <sup>e</sup> (or v <sup>e</sup> ) (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
ma <sup>e</sup> lâh (מלעלה) [pronounced <i>mawg<sup>e</sup>-LAW</i> ]	<i>higher, upward (s), taller, higher [than]; older; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
w <sup>e</sup> (or v <sup>e</sup> ) (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
‘ad (עד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
chămishîym (חמשים) [pronounced <i>khuh-mih-SHEEM</i> ]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
shânâh (שנה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
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
bôw’ (אֹבֵד) [pronounced <i>boh</i> ]	<i>entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	masculine singular, Qal active participle with the definite article	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
tsâbâ’ (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ]	<i>army, division, host; war, or warfare; service</i>	masculine singular noun with the definite article	Strong's #6635 BDB #838
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
‘ăbôdâh (עֲבֹדָה) [pronounced <i>gû<sup>b</sup>-vo-DAWH</i> ]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun	Strong's #5656 & #5647 BDB #715

## Numbers 4:43

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

This is equivalent to vv. 35 & 39.

**Translation:** ...from thirty years old and higher to fifty years old, every one who enters into the service for work in the Tent of Meeting [were counted].

As before, these are the men of Merari who are associated with duties with the Tent of Meeting; and they are between the ages of thirty and fifty.

Numbers 4:42–43 The ones being numbered, the sons of Merari, regarding their families and regarding a house of their fathers, from thirty years old and higher to fifty years old, every one who enters into the service for work in the Tent of Meeting [were counted]. (Kukis mostly literal translation)

Finally we move to the exact numbers of the sons of Merari; notice that they are named in even a different way than the Kohathites. I don't know how noteworthy that is.

This verse tells us which sub-group of the sons of Merari were numbered.

## Numbers 4:44

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 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
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; 3 <sup>rd</sup> person masculine plural suffix	Strong's #6485 BDB #823
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 4:44			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mish <sup>e</sup> 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 <sup>rd</sup> person masculine plural suffix	Strong's #4940 BDB #1046
sh <sup>e</sup> lôwshâh/sh <sup>e</sup> lôshâh (שלשה) [pronounced <i>shel-oh-SHAW</i> ]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
ʾâlâpîhîym (אלפים) pronounced <i>uh-law-FEEM</i>	<i>thousands, families; [military] units, divisions</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
w <sup>e</sup> (or v <sup>e</sup> ) (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
mâ <sup>t</sup> hayim (מאתיים) [pronounced <i>maw-thah-YIM</i> ]	<i>two hundred</i>	feminine dual numeral (not certain about the spelling)	Strong's #3967 BDB #547

**Translation:** The ones being numbered of them, regarding their families, regarding the home of their fathers, are three thousand, two hundred.

There were 3200 Merarites who fit this description.

Numbers 4:44 The ones being numbered of them, regarding their families, regarding the home of their fathers, are three thousand, two hundred. (Kukis mostly literal translation)

This is a reasonable portion of the males to fall between the ages of 30 and 50 given the previous numbers that we have had. This means that the large numbers overall which have been given are probably accurate. From the standpoint of human viewpoint, we may not like them, but God's plan does not depend upon human viewpoint.

Numbers 4:45			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾêlleh (אלה) [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
pâqad (פקד) [pronounced <i>paw-KAHD</i> ]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural, Qal passive participle; construct form	Strong's #6485 BDB #823
mish <sup>e</sup> 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 construct	Strong's #4940 BDB #1046

## Numbers 4:45

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
M <sup>e</sup> 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
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
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 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6485 BDB #823
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 <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾAhărôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
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<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêt̄h preposition and <i>hand</i> literally means <i>in a hand of, in [the] hand of</i> ; and can be rendered <i>into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of</i> .			
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

## Numbers 4:45

**Hebrew/Pronunciation**

**Common English Meanings**

**Notes/Morphology**

**BDB & Strong #'s**

These final three words are disputed text.

**Translation:** These [are] the ones being numbered—the families of the sons of Merari, [including] every worker in the Tent of Meeting—[those] who Moses and Aaron numbered according to the command [lit., *mouth*] of Y<sup>e</sup>howah by the direction [lit., *hand*] of Moses. (Kukis mostly literal translation)

Moses and Aaron oversaw the census that was taken, given at the command of God.

Numbers 4:45 These [are] the ones being numbered—the families of the sons of Merari, [including] every worker in the Tent of Meeting—[those] who Moses and Aaron numbered according to the command [lit., *mouth*] of Y<sup>e</sup>howah by the direction [lit., *hand*] of Moses. (Kukis mostly literal translation)

This tells us what was done, who took the census; that the census was taken as God spoke to Moses.

Numbers 4:42–45 The ones being numbered, the sons of Merari, regarding their families and regarding a house of their fathers, from thirty years old and higher to fifty years old, every one who enters into the service for work in the Tent of Meeting [were counted]. The ones being numbered of them, regarding their families, regarding the home of their fathers, are three thousand, two hundred. These [are] the ones being numbered—the families of the sons of Merari, [including] every worker in the Tent of Meeting—[those] who Moses and Aaron numbered according to the command [lit., *mouth*] of Y<sup>e</sup>howah by the direction [lit., *hand*] of Moses. (Kukis mostly literal translation)

Numbers 4:42–45 The descendants of Merari was also counted by going to their homes. The men who worked in and around the Tent of Meeting were tabulated, those between the ages of thirty and fifty. There are 7650 men who are counted from the sons of Merari. This includes any of them who have responsibilities with the Tabernacle. All of this was done by Moses and Aaron, according to Jehovah's command under Moses' direction. (Kukis paraphrase)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Final Census Numbers for a Specific Age Group of Levites

What is actually being said here is not complex, but the translation itself was quite difficult.

All the ones being visited, who visited Moses and Aaron and leaders of Israel, the Levites to their families, to a house of their fathers; from a son of thirty a year and higher as far as a son of fifty a year, each the one coming to work a work of work and a work of bearing [a load] in a Tent of Appointment; and they are, those being visited of them, eight thousands and five hundreds and eighty; upon a mouth of Y<sup>e</sup>howah, he had visited them, in a hand of Moses, a man a man upon his work and upon his bearing, those being visited of them who commanded Y<sup>e</sup>howah Moses.

Numbers  
4:46–49

Moses and Aaron and the leaders of Israel numbers all those being numbered, the Levites, regarding their families, regarding the house of their fathers; from thirty years old and above up to fifty years old, every [person] coming to work every function and work of bearing (the burden) at the Tent of Meeting. And they are, the ones being counted of them, eight thousand, five hundred, eighty. By the word [lit., *the mouth*] of Y<sup>e</sup>howah, [Moses] counted them, by the direction [lit., *hand*] of Moses, every man, by his service and by his burden, those being counted of them, who Y<sup>e</sup>howah commanded Moses.

Moses, Aaron and the leaders of Israel took a census of specific Levites, those who were number from among them, with respect to their families and home, who are between the ages of thirty and fifty, specifically those who serve every function of the Tent of Meeting, or who carry any of the things related to the Tabernacle. This particular group numbered 8580. Because of God's command, Moses oversaw this census of every man associated with the Tabernacle, whether by service or burden.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	All the ones being visited, who visited Moses and Aaron and leaders of Israel, the Levites to their families, to a house of their fathers; from a son of thirty a year and higher as far as a son of fifty a year, each the one coming to work a work of work and a work of bearing [a load] in a Tent of Appointment; and they are, those being visited of them, eight thousands and five hundreds and eighty; upon a mouth of Y <sup>e</sup> howah, he had visited them, in a hand of Moses, a man a man upon his work and upon his bearing, those being visited of them who commanded Y <sup>e</sup> howah Moses.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	All that were reckoned up of the Levites, and whom Moses and Aaron and the princes of Israel took by name, by the kindreds and houses of their fathers, From thirty years old and upward, until fifty years old, that go into the ministry of the tabernacle, and to carry the burdens, Were in all eight thousand five hundred and eighty. Moses reckoned them up according to the word of the Lord, every one according to their office and burdens, as the Lord had commanded him.
Aramaic ESV of Peshitta	All those who were numbered of the Levites, whom Mosha and Aaron and the princes of Yisrael numbered, by their families, and by their fathers' houses, from thirty years old and upward even to fifty years old, everyone who entered in to do the work of service, and the work of bearing burdens in the Tabernacle, even those who were numbered of them, were eight thousand five hundred eighty. According to the commandment of Mar-Yah they were numbered by Mosha, everyone according to his service, and according to his burden. Thus were they numbered by him, 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)	All that were numbered, whom Moses and Aaron and the rulers of Israel numbered, namely, the Levites, according to their families and according to the houses of their lineage, from twenty-five years old and upward till fifty years old, everyone that goes in to the service of the works, and the charge of the things that are carried in the tabernacle of witness. And they that were numbered were eight thousand five hundred and eighty. He reviewed them by the word of the Lord by the hand of Moses, appointing each man severally over their respective work, and over their burdens; and they were numbered, as the Lord commanded Moses.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And all the Levites who were numbered by Moses and Aaron and the chiefs of the people, by families, in the order of their fathers' houses, Those from thirty to fifty years old who were able to do the work of the Tent of meeting and of its transport, Came to eight thousand, five hundred and eighty. At the order of the Lord they were numbered by Moses, every one in relation to his work and to his part in the transport; so they were numbered by Moses at the order of the Lord.										
Easy English Easy-to-Read Version–2008	. So Moses, Aaron, and the leaders of the Israelites counted all the people in Levi's family group. They had counted each family and each family group. All the men between the ages of 30 and 50 who qualified to serve were counted. These men were given a special work to do for the Meeting Tent. They did the work of carrying the Meeting Tent when they traveled. The total number was 8580. Each man was counted just as the LORD commanded Moses. Each man was given his own work and told what he must carry just as the LORD had said.										
God's Word™	The grand total of all the Levites whom Moses, Aaron, and the leaders of Israel registered was 8,580. They were listed by families and households. These were the men between the ages of 30 and 50 who were qualified to do the work of serving and who carried the tent of meeting. At the LORD'S command through Moses each man was registered and told what to do and what to carry. So they were registered as the LORD commanded Moses.										
Good News Bible (TEV)	Following the LORD's command, Moses, Aaron, and the leaders of the community took a census of the three Levite clans, Kohath, Gershon, and Merari. They did this by subclans and families and registered all the men between the ages of thirty and fifty who were qualified to work in the Tent of the LORD's presence, as follows: <table> <thead> <tr> <th>Clan</th> <th>Number</th> </tr> </thead> <tbody> <tr> <td>Kohath</td> <td>2,750</td> </tr> <tr> <td>Gershon</td> <td>2,630</td> </tr> <tr> <td>Merari</td> <td>3,200</td> </tr> <tr> <td>Total:</td> <td>8,580</td> </tr> </tbody> </table> Each man was registered as the LORD had commanded Moses; and at the command of the LORD given through Moses, each man was assigned responsibility for his task of serving or carrying. This is vv. 34–49 in the GNB.	Clan	Number	Kohath	2,750	Gershon	2,630	Merari	3,200	Total:	8,580
Clan	Number										
Kohath	2,750										
Gershon	2,630										
Merari	3,200										
Total:	8,580										

<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.	Moses, Aaron, and the other Israelite leaders obeyed the LORD and counted the Levi tribe by families and clans, to find out how many men there were between the ages of thirty and fifty who could work at the sacred tent. There were two thousand seven hundred fifty Kohathites, two thousand six hundred thirty Gershonites, and three thousand two hundred Merarites, making a total of eight thousand five hundred eighty. Then they were all assigned their duties. This is all the CEV has for vv. 34–49.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So Aaron and Moses and the Israelite leaders counted all the descendants of Levi, writing also the names of their clans and family groups. They counted all the men who were between thirty and fifty years old. They were ones who were able to work at the sacred tent and who carried the tent and everything that was connected with it. The total was 8,580 men. They completed the counting of all the descendants of Levi, as Yahweh had commanded Moses. And they told each man what work he was to do and what things he must carry when they moved to a new location.

### Partially literal and partially paraphrased translations:

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

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So Moses, Aaron, and the leaders of Israel counted by their clans and families all the Levites from thirty to fifty years old who came to do the work of serving and carrying the Tent of Meeting. And the number of men was 8,580. At the LORD's command they were registered through Moses and each one was assigned his work and burden, as the LORD had commanded Moses..
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	. Visit
International Standard V	The total of those who were numbered from the descendants of Levi by Moses and Aaron; that is, from the leaders of Israel counted according to their tribes and ancestral houses from 30 to 50 years old, who entered the service for work at the Tent of Meeting was 8,580. They were numbered under the supervision of Moses according to what the Lord had said. Each person was assigned a responsibility to carry out, just as the Lord had commanded Moses.

H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text .  
 Urim-Thummim Version .  
 All those that were registered from the Levites whom Moses, Aaron and the chief of Israel registered, after their families and after the house of their fathers from 30 years old and up to 50 years old, everyone that came to do service and the labor of bearing loads in the Tabernacle at the Appointed Place, those that were registered of them were 8,580. According to the commandment of YHWH they were registered by the hand of Moses, everyone according to his service and according to his burden, so were they registered by him as YHWH commanded Moses.

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) . The total number of Levites, counted according to clans and families— all the men between thirty and fifty years of age, able to give military service and to be given tasks of carrying burdens in the Tent of Meeting amounted to 8,580. At Yahweh's command given through Moses, the census was taken to assign to every man his duty and his task; they were numbered as Yahweh had commanded Moses.

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

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 Eth Cipher Bible .  
 All those that were numbered of the Leviyim, whom Mosheh and Aharon and the chief of Yashar'el numbered, after their families, and after the house of their fathers, From thirty years old and upward even unto fifty years old, everyone that came to do the service of the ministry, and the service of the burden in the Tabernacle of the assembly, Even those that were numbered of them, were eight thousand and five hundred and fourscore. According to the commandment of **Yahuah** they were numbered by the hand of Mosheh, everyone according to his service, and according to his burden: thus were they numbered of him, as **Yahuah** commanded Mosheh.

exeGesés companion Bible .  
 Hebraic Roots Bible .  
 Kaplan Translation .  
 [This is] the entire tally that Moses, Aaron and the communal leaders took of the Levites. [It was] by families following the paternal line, including everyone from 30 to 50 years old who was fit for duty in the Communion Tent's service.  
 Their tally was 8580.  
 They were thus counted by Moses at God's bidding, each individual according to his service, what he would carry, and his appointed task, as God had commanded Moses.

The Scriptures—2009 .  
 All the registered ones of the Lēwites, whom Mosheh and Aharon and the leaders of Yisra'ēl registered, by their clans and by their fathers' houses, from thirty years old and above, even to fifty years old, all who came to do the work of service and the work of bearing burdens in the Tent of Appointment, their registered ones were eight thousand five hundred and eighty. According to the mouth of הוהי they were

registered by the hand of Mosheh, each according to his service and according to his burden, thus were they registered by him, as יהוה commanded Mosheh.

Tree of Life Version Thus Moses, Aaron and the princes of Israel counted all the Levites by their families and by their ancestral houses. All the men from 30 to 50 years old who came to do the work of the service and of carrying the Tent of Meeting numbered 8,580. From the mouth of Adonai by Moses's hand, each man was assigned his work and his burden to carry. So they were counted, as Adonai commanded Moses.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible ALL THAT WERE NUMBERED, WHOM MOSES AND AARON AND THE RULERS OF ISRAEL NUMBERED, NAMELY, THE LEVITES, ACCORDING TO THEIR FAMILIES AND ACCORDING TO THE HOUSES OF THEIR LINEAGE, FROM FIVE AND TWENTY YEARS OLD AND UPWARD UNTIL FIFTY YEARS OLD, EVERY ONE THAT GOES IN TO THE SERVICE OF THE WORKS, AND THE CHARGE OF THE THINGS THAT ARE CARRIED IN THE TABERNACLE OF WITNESS. AND THEY THAT WERE NUMBERED WERE EIGHT THOUSAND FIVE HUNDRED AND EIGHTY. HE REVIEWED THEM BY THE WORD OF JESUS BY THE HAND OF MOSES, APPOINTING EACH MAN SEVERALLY OVER THEIR RESPECTIVE WORK, AND OVER THEIR BURDENS; AND THEY WERE NUMBERED, AS JESUS COMMANDED MOSES.

Awful Scroll Bible They being reviewed of the Levites, that Moses, Aaron, and the lifted up ones, of Contends-with-he-mighty are to have reviewed, by their families, and by the houses of their fathers, the thirty years old sons and upward, till the fifty years old sons, they going in to serve the service, even the duties of their burden, in the tent of the appointed place; they being reviewed, are eight thousand, five hundred, and eighty, by the mouth of Sustains To Become have they been reviewed, and by the hand of Moses, every man the duties of their burdens, were they being reviewed, as Sustains To Become gave charge to Moses.

Concordant Literal Version All the ones being mustered whom Moses and Aaron and the princes of Israel mustered of the Levites by their families and by their fathers' house, from thirty years old and upward unto fifty years old, everyone coming to serve on the servicing service and the carrying service in the tent of appointment, their mustered ones were eight thousand five hundred eighty. At the bidding of Yahweh one mustered them, by means of Moses, each man for his service and for his load; thus they were being mustered by him just as Yahweh had instructed Moses.

exeGeses companion Bible All their mustered of the Leviym, whom Mosheh and Aharon and the hierarch of Yisra El mustered, by their families, and by the house of their fathers, sons of thirty years and upward even to sons of fifty years, every one who comes to serve the service and the service of the burden in the tent of the congregation, even their mustered: eight thousand and five hundred and eighty, according to the mouth of Yah Veh, mustered by the hand of Mosheh man by man according to his service and according to his burden: thus he musters them

Orthodox Jewish Bible	as Yah Veh misvahed Mosheh. All those that were numbered of the Levi'im, whom Moshe and Aharon and the Nasi'ei Yisroel numbered, by their mishpekhoh, and by the bais of their avot, From shloshim shanah and upward even until chamishim shanah shalt thou number them, every one that entereth to do the Avodat Avodah (the Work of the Service, Ministry) and the Avodat Massa (Service, Ministry of the Burden) in the Ohel Mo'ed. Even those that were numbered of them, were shmonat alafim vachamesh me'ot ushmonim (eight thousand and five hundred and fourscore), According to the command of Hashem they were numbered by the hand of Moshe, every one according to his Avodah (Service), and according to his Massa (Burden); thus were they counted of him, as Hashem commanded Moshe.
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	All those counted of the Levites whom Moses and Aaron and all the leaders of Israel mustered [Or "counted," or "summoned," or "enrolled"] according to their clans, according to their families, [Literally "the house of their fathers"] from those thirty years old [Literally "a son of thirty years"] and above until fifty years old, [Literally "a son of fifty years"] everyone who comes to the service to do the work of the service carrying in the tent of assembly, the ones counted [Literally "the ones counted of them," or "the ones mustered of them"] were eighty thousand five hundred and eighty. According to the command [Literally "the mouth"] of Yahweh by the hand of Moses [Or "through Moses"] they were mustered, [Hebrew "he mustered"] each man according to his service and according to their [Hebrew "his"] service and according to their [Hebrew "his"] burden; and so they were counted by him just as Yahweh commanded Moses.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	<All they who were numbered, whom Moses and Aaron and the princes of Israel did number, even the Levites,—by their families, and by their ancestral house; from thirty years old and upwards, even unto fifty years old,—all that might enter, to toil in the work of labouring and in the work of bearing burdens, in the tent of meeting> yea, they who were numbered of them were found to be—eight thousand, and five hundred, and eighty. <At the bidding of Yahweh> were they put in charge, by the mediation of Moses,   man by man   over his labour, and over his burden,—yea,   they who were put in charge by him   were they   whom <sup>a</sup> Yahweh commanded Moses  .
	<sup>a</sup> Sp. v.r. (sevir) after "him": "as Y." In some cod. "as" is both written and read (w. Sam., Jon., Sep., Syr., and Vul.)—G.n.

### Literal, almost word-for-word, renderings:

A Faithful Version	. congregation
C. Thomson Updated OT	.
Charles Thomson OT	All the Levites who were reviewed, whom Moses with Aaron and the chiefs of Israel reviewed by communities, by the houses of their families, from twenty five years, and upwards, to fifty years of age, comprehending every one who went in for the performance of works and for the business of carrying for the tabernacle of the testimony; even all who were reviewed, were eight thousand five hundred and eighty. At the command of the Lord, by the hand of Moses, he reviewed them, man by man, for their works, and for the things which they were to carry. They were reviewed in the manner the Lord commanded Moses.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	All those who were numbered of the Levites, whom Moses and Aaron and the rulers of Israel numbered, by their families and by their fathers' houses, from thirty years old and upward even to fifty years old, each man who entered in to do the work of service and the work of bearing burdens in the tent of meeting, even those who were numbered of them, were eight thousand and five hundred and eighty. According to the commandment of Jehovah they were numbered by Moses, each man according to his service and according to his burden. And they were numbered by him, as Jehovah commanded Moses.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	All the registered which Mosheh registered, and Aharon, and the captains of Yisra'eyl, the ones of Lewi, according to their clans and according to the house of their fathers. From a son of thirty years and upward, and until a son of fifty years, all the ones coming to serve the service <sup>[856]</sup> and service the load in the appointed tent, and their registered ones existed, eight thousand and five hundred and eighty. By the mouth of YHWH he registered them, by the hand of Mosheh, each man upon his service and his load upon him, and registered him, which YHWH directed Mosheh,...
	<b>856.</b> It is possible that the Hebrew word for "service" was accidentally written twice by the scribe, or one of these words should have been the word ARMY (see verses 30, 35, 39 and 43)
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:**

46-49

## Numbers 4:46

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כָּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural, Qal passive participle; with the definite article	Strong's #6485 BDB #823
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	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 <sup>rd</sup> 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 <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahârôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
n <sup>e</sup> sî'yim (נְסִיִּים) [pronounced naw-SEEM]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural construct	Strong's #5387 BDB #672
Yis <sup>e</sup> 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
'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 <sup>e</sup> vîyyim (לְוִיִּים) [pronounced l <sup>e</sup> -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 <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 4:46			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mish <sup>e</sup> 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 <sup>rd</sup> person masculine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âbôwth (אֲבוֹתָם) [pronounced <i>aw<sup>b</sup>-VOOTH</i> ]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3

**Translation:** Moses and Aaron and the leaders of Israel numbers all those being numbered, the Levites, regarding their families, regarding the house of their fathers;...

At this point, we look at the entire total of Levites, those who serve the Tabernacle. Every family and every home was visited and the census taken.

Numbers 4:47a			
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
sh <sup>e</sup> lôshîym (שְׁלוֹשִׁים) [pronounced <i>sh<sup>e</sup>low-SHEEM</i> ]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>e</sup> lâh (מֵעַל) [pronounced <i>mawg<sup>e</sup>-LAW</i> ]	<i>higher, upward (s), taller, higher [than]; older; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
w <sup>e</sup> (or v <sup>e</sup> ) (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
'ad (דַּעַ) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723



Numbers 4:47a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
chämishîym (חֲמִשִּׁימ) [pronounced khuh-mih-SHEEM]	fifty, fifties	plural numeral	Strong's #2572 BDB #332
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040

**Translation:** ...from thirty years old and above up to fifty years old,...

The ones numbered were between the ages of thirty and fifty.

Numbers 4:47b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	the whole, all of, the entirety of, all; can also be rendered any of	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
bôw' (בוֹ) [pronounced boh]	entering [coming, going, advancing] [in]; those entering [going, coming (in)]	masculine singular, Qal active participle with the definite article	Strong's #935 BDB #97
lâmed (ל) [pronounced le]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510
'âbad (עָבַד) [pronounced gaw <sup>b</sup> -VAHD]	to work, to serve, to labor; to be a slave to	Qal infinitive construct	Strong's #5647 BDB #712
'âbôdâh (עֲבֹדָה) [pronounced gaw <sup>b</sup> -vo-DAWH]	labour, work, service, function; possibly: bondage; enslavement; service of [to] God	feminine singular construct	Strong's #5656 & #5647 BDB #715
'âbôdâh (עֲבֹדָה) [pronounced gaw <sup>b</sup> -vo-DAWH]	labour, work, service, function; possibly: bondage; enslavement; service of [to] God	feminine singular noun	Strong's #5656 & #5647 BDB #715
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
'âbôdâh (עֲבֹדָה) [pronounced gaw <sup>b</sup> -vo-DAWH]	labour, work, service, function; possibly: bondage; enslavement; service of [to] God	feminine singular construct	Strong's #5656 & #5647 BDB #715
massâ' (מַשָּׂא) [pronounced mahs-SAW]	a bearing, a carrying; load, burden [which is carried]; that which the soul lifts up [desires]; something uttered, a sentence, an oracle, an utterance; singing; a gift	masculine singular noun	Strong's #4853 BDB #672

Numbers 4:47b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʾohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** ...every [person] coming to work every function and work of bearing (the burden) at the Tent of Meeting.

This phrase was very difficult to translate. Here is what some did:

Unfolding Bible Simplified	They were ones who were able to work at the sacred tent and who carried the tent and everything that was connected with it.
Berean Study Bible	...who came to do the work of serving and carrying the Tent of Meeting.
International Standard Version	...who entered the service for work at the Tent of Meeting...
Urim-Thummim Version	...everyone that came to do service and the labor of bearing loads in the Tabernacle at the Appointed Place,...
Christian Community (1988)	...able to give military service and to be given tasks of carrying burdens in the Tent of Meeting...
Eth Cipher Bible	...everyone that came to do the service of the ministry, and the service of the burden in the Tabernacle of the assembly,...
Tree of Life Version	...who came to do the work of the service and of carrying the Tent of Meeting
Modern Literal Version 2020	...each man who entered in to do the work of service and the work of bearing burdens in the tent of meeting,...
Kukis Slavishly Literal trans.	...each the one coming to work a work of work and a work of bearing [a load] in a Tent of Appointment;...

The general understanding here is, we are speaking of those who had specific responsibilities as related to the Tabernacle. These men were not drafted into Israel's military, but they did tend to the Tabernacle of God.

Understanding what is here is easy; but translating the words is not.

Numbers 4:46–47 Moses and Aaron and the leaders of Israel numbers all those being numbered, the Levites, regarding their families, regarding the house of their fathers; from thirty years old and above up to fifty years old, every [person] coming to work every function and work of bearing (the burden) at the Tent of Meeting. (Kukis mostly literal translation)

This is a final summary verse of the census taken overall of the Levites population which fell between the ages of 30 and 50.

Numbers 4:48			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
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; 3 <sup>rd</sup> person masculine plural suffix	Strong's #6485 BDB #823
sh <sup>e</sup> mônâh (שְׁמוֹנָה) [pronounced sh <sup>e</sup> moh-NAW]	<i>eight</i>	feminine singular numeral; construct form	Strong's #8083 BDB #1032
'âlâpîhîym (אַלְפֵיַיִם) pronounced uh-law-FEEM]	<i>thousands, families; [military] units, divisions</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
w <sup>e</sup> (or v <sup>e</sup> ) (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; construct form	Strong's #2568 BDB #331
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural; numeral	Strong's #3967 BDB #547
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>e</sup> mônîym (שְׁמוֹנִים) [pronounced sh <sup>e</sup> -moh-NEEM]	<i>eighty</i>	indeclinable plural numeral; adjective	Strong's #8084 BDB #1033

**Translation:** And they are, the ones being counted of them, eight thousand, five hundred, eighty.

Those Levites in service to the Tabernacle were 8580.

Numbers 4:48 And they are, the ones being counted of them, eight thousand, five hundred, eighty. (Kukis mostly literal translation)

The three numbers given previously add up to this number.

## Numbers 4:49

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
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<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
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 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6485 BDB #823
’êth (אֶת) [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 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the b <sup>e</sup> yth preposition and <i>hand</i> literally means <i>in a hand of, in [the] hand of</i> ; and can be rendered <i>into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of</i> .			
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
’îysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
’îysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
In Leviticus 17:3 and Numbers 4:19, <i>a man a man</i> is translated, <i>each, each man, each one, any man, every man, everyone, whatever man, anyone; man by man, [when] a person</i> . The first translation is used about half the time.			
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752

Numbers 4:49			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ābôdâh (עֲבֹדָה) [pronounced <i>gû<sup>b</sup>-vo-DAWH</i> ]	<i>labour, work, service, function;</i> possibly: <i>bondage; enslavement;</i> <i>service of [to] God</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5656 & #5647 BDB #715
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ, וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over</i> <i>above, by, beside; because of, on</i> <i>account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
massâ' (מַשָּׂא) [pronounced <i>mahs-SAW</i> ]	<i>a bearing, a carrying; load, burden</i> <i>[which is carried]; that which the</i> <i>soul lifts up [desires]; something</i> <i>uttered, a sentence, an oracle, an</i> <i>utterance; singing; a gift</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4853 BDB #672
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i> ]	<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; 3 <sup>rd</sup> person masculine singular suffix	Strong's #6485 BDB #823
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom;</i> <i>where</i>	relative pronoun	Strong's #834 BDB #81
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i> ]	<i>to commission, to mandate, to</i> <i>appoint; to ordain; to lay charge</i> <i>upon, to give charge to, to charge</i> <i>[command, order]; to instruct [as in,</i> <i>giving an order]</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah,</i> <i>Yahweh, Y<sup>e</sup>howah</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</i> <i>transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
pê (פּ, פֵּ, or פֶּ) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** By the word [lit., *the mouth*] of Y<sup>e</sup>howah, [Moses] counted them, by the direction [lit., *hand*] of Moses, every man, by his service and by his burden, those being counted of them, who Y<sup>e</sup>howah commanded Moses. (Kukis mostly literal translation)

This verse, like other portions of this passage, was not difficult to understand, but very difficult to translate. God commanded for Moses to take a census; and Moses oversaw the process.

The last phrase of this verse was translated according to the western Samaritan, the Targum of Jonathan, the Septuagint, the Syriac and the Vulgate codices; in the Masoretic text, this reads: *...thus they were numbered by him were they whom Yahweh command Moses.*

Numbers 4:49 *By the word [lit., the mouth] of Y<sup>e</sup>howah, [Moses] counted them, by the direction [lit., hand] of Moses, every man, by his service and by his burden, those being counted of them, who Y<sup>e</sup>howah commanded Moses.* (Kukis mostly literal translation)

Y<sup>e</sup>howah commanded Moses to number the people and Moses obeyed, delegating the responsibility out as a good leader should do. Furthermore, each man and each group was given their particular responsibilities during the numbering. As we have seen, the word *to number* can refer to taking a census and it can refer to an assignment of duties.

Numbers 4:46–49 *Moses and Aaron and the leaders of Israel numbers all those being numbered, the Levites, regarding their families, regarding the house of their fathers; from thirty years old and above up to fifty years old, every [person] coming to work every function and work of bearing (the burden) at the Tent of Meeting. And they are, the ones being counted of them, eight thousand, five hundred, eighty. By the word [lit., the mouth] of Y<sup>e</sup>howah, [Moses] counted them, by the direction [lit., hand] of Moses, every man, by his service and by his burden, those being counted of them, who Y<sup>e</sup>howah commanded Moses.* (Kukis mostly literal translation)

Numbers 4:46–49 *Moses, Aaron and the leaders of Israel took a census of specific Levites, those who were number from among them, with respect to their families and home, who are between the ages of thirty and fifty, specifically those who serve every function of the Tent of Meeting, or who carry any of the things related to the Tabernacle. This particular group numbered 8580. Because of God's command, Moses oversaw this census of every man associated with the Tabernacle, whether by service or burden.* (Kukis paraphrase)

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## A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

### Why Numbers 4 is in the Word of God

1. T
- 2.

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

## What We Learn from Numbers 4

1. T
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

## Jesus Christ in Numbers 4

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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 4

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](http://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 4:1](#).

### Footnote for Numbers 4:1 (Christian Community Bible)

• 4.1 In Israel, every male born into the tribe of Levi was automatically a priest. Besides, each family of that tribe was destined for some form of service. This is the lesson taught in the description of the census taking of the tribe of Levi. The Levites, consecrated to God's service for their whole lives (and that of their sons) were, by their very presence, reminding Israel that they were a people destined for the service of God.

This Israelite clergy still had its place in the Temple at the time of Christ. From the very beginning the Church was free of this type of priesthood. For her there was no longer a "House of God" among the houses of the people (Jn 2:19; Rev 21:22): Jesus was the New Temple "for in Him dwells the fullness of God in bodily form" (Col 2:9). From then on the church no longer needs a "clergy" assuring the service of the Temple, it no longer needs "Levites." What the church needs now are "ministers" who by their different services assure the growth of the entire Body (Eph 4:11- 12).

But through the centuries the Church developed; entire nations following their king or prince joined the new religion and were baptized. The great majority of humans feel the need of a religion, without having heard the call to faith. So a majority was Christian simply because Christianity had dethroned ancient beliefs. In christendom centuries, the Church became what the ancient Israel had been: a religious people animated by an invisible network of believers. Already the extension of Christian communities, those who worship in churches replacing meetings in private houses, had prepared the ground for more demanding ministries: the new situation originated a return to the perspectives of the Old Testament. From then on "priests" and "clergy" were needed to serve the "faithful," those who "were only baptized."

It was not until the twentieth century that baptism was reevaluated. Then it became clearer that ministries were needed but not all the ministries had to be entrusted to a celibate clergy, recruited in their youth and formed in seminaries, rather than being chosen within the Christian community for the gifts they proved to have.

Put out of the camp... (5:2). Let us not forget that all of this was written in figurative language. The camp stood for the Holy Place, for the Temple. It was a way of saying which people were not allowed to enter the Temple.

From [http://kukis.org/Translations/Christian\\_Community\\_Bible/04-Numbers-Large.pdf](http://kukis.org/Translations/Christian_Community_Bible/04-Numbers-Large.pdf) accessed September 22, 2024.

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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.







Todd Kennedy overview of Numbers

<http://www.spokanebiblechurch.com/books/Numbers>  
(Under construction)

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this chapter on any available lesson.

## Word Cloud from a Reasonably Literal Paraphrase of Numbers 4

### Word Cloud from Exegesis of Numbers 4<sup>29</sup>

These two graphics should be very similar; this means that the exegesis of Numbers 4 has stayed on topic and has covered the information found in this chapter of the Word of God.

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<sup>29</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.