

NUMBERS 18

Written and compiled by Gary Kukis (first draft)

Numbers 18:1–32

The Responsibilities of Priests and Levites

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

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

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Numbers 18:1](#)

[Numbers 18:2–4](#)

[Numbers 18:5–7](#)

[Numbers 18:8–10](#)

[Numbers 18:11–13](#)

[Numbers 18:14–15](#)

[Numbers 18:16–17](#)

[Numbers 18:18–19](#)

[Numbers 18:20–22](#)

[Numbers 18:23–24](#)

[Numbers 18:25–27](#)

[Numbers 18:28–29](#)

[Numbers 18:30–32](#)

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 Bible Summary of Numbers 18 (in 140 characters or less): *I have given you the Levites to work at the Tent of Meeting. Everything that is devoted to the LORD is yours.*¹

There are many **chapter commentaries** on the book of Numbers. By the third draft, this should be the most extensive examination of Numbers 18, 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 18:

Introduction

vv. 1–
vv.
vv.
vv.
vv.

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

Preface

Quotations

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

Titles and/or Brief Descriptions of Numbers 18 (by various commentators)
Brief, but insightful observations of Numbers 18 (various commentators)
Fundamental Questions About Numbers 18
The Prequel of Numbers 18

The Principals of Numbers 18
The Places of Numbers 18
By the Numbers
Timeline for Numbers 18
A Synopsis of Numbers 18
Outlines of Numbers 18 (Various Commentators)
A Synopsis of Numbers 18 from the Summarized Bible
The Big Picture (Numbers 1–15)

Changes—additions and subtractions (for Numbers 18)

¹ From <http://www.biblesummary.info/numbers> accessed April 3, 2025.

[illegible]

9 **Five Levitical Offerings** (from Google AI and Kukis)

25 To Say...

Summary	A Set of Summary Doctrines and Commentary
Summary	Why Numbers 18 is in the Word of God
Summary	What We Learn from Numbers 18
Summary	Jesus Christ in Numbers 18
Summary	Edersheim Summarizes Numbers 18
Summary	

Addendum
Addendum
Addendum
Addendum
Addendum
Addendum
Addendum
Addendum
Addendum

[Josephus' History of this Time Period](#)
[A Complete Translation of Numbers 18](#)
[Doctrinal Teachers Who Have Taught Numbers 18](#)
[Word Cloud from a Reasonably Literal Paraphrase of Numbers 18](#)
[Word Cloud from Exegesis of Numbers 18](#)

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

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

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
	Numbers 3	Numbers 16	Numbers 17

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

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

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

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

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

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

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

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

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

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

Chapter Outline

Charts, Graphics and Short Doctrines

An Introduction to Numbers 18

Introduction: Numbers 18 is a fascinating chapter where God speaks directly to Aaron. In fact, three verses in this chapter depict God as speaking directly to Aaron. This is interesting because there are many chapters in the Mosaic Law where God speaks of the priesthood, and yet still speaks to Moses, intending him to speak to Aaron.

Because of the insidious revolt of Korah, which no doubt included some other Levites, God had to again define clearly what responsibilities were Aaron's and his sons. This chapter does not necessarily have to follow chapter 17 in time. Numbers 18 could have logically come immediately before or after Numbers 17. However, we have already learned what Aaron's duties were, as well as what the Levites were to do. This has been made clear in the past. God is, so there is not confusion whatsoever, reiterating some of the responsibilities. Recall that the duties of the priesthood cover several chapters and that some tend to get lost in that many chapters. Numbers 18 basically sums up those duties and differentiates, again, between the Levites and Aaron's familial branch of the Levites.

Numbers 18 also covers the remuneration which is received by the priests and by the Levites for their service to God. These gifts are tied both to the eating of same and to the bearing of the sins of the people. These may seem to be two incongruous concepts; however, they will be tied together in v. 1.

The Hebrew and Greek Bibles (and other ancient language translations) all synch up again with Numbers 18:1.

Titles and/or Brief Descriptions of Numbers 18 (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 18 (various commentators)

Brief, but insightful observations of Numbers 18 (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 18

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Numbers 18

Numbers 18 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 18

Characters	Commentary

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Numbers 18

Place	Description

The Places of Numbers 18	
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 18:	
A Synopsis of Numbers 18	
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 18 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Numbers 18 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Numbers 18.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Numbers 1–15)

Numbers

Text/Commentary

God speaks to Moses from the Tabernacle.

1–7

8

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Numbers 18): 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. The most recent text to be added is the recently produced Update American Standard Version.

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.

In the past year, I have become more methodical in developing the three translations. Most of the time, I do the strictly literal translation right from the Hebrew, choosing the first or second definitions given, yet I will attempt to assemble an accurate and mostly readable translation. In most cases, I can go directly from the strictly literal to a less-than-literal translation (the mostly literal translation). However, if I struggle at all, then I check six mostly literal translations by others (currently, the MLV 2020, the ESV, Green's literal translation, the LSV, WEB and Webster's translation). I make an attempt to remain as true as possible to the original Hebrew, but I allow myself to be informed by those translations. I now write the paraphrase after commenting on the phrases and verses which make up the passage being studied. So my paraphrase is built up on equal parts the mostly literal translation and the commentary of that translation. So my paraphrase has become less literal and more interpretive than before.

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. 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 and Leviticus 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

With Chapter 18, everything is synched up again.

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.

1, 2-4, 5, 6-7

Kukis slavishly literal:

And so speaks Y^ehowah unto Aaron, "You and sons of you and a house of a father of you with you will lift up an iniquity of the sanctuary and you and sons of you with you will lift up iniquity of a priesthood of you all.

Numbers
18:1

Kukis mostly literal:

And so Y^ehowah speaks unto Aaron, "You and your sons and the house of your father with you will bear the iniquity of the Tabernacle. Also, you and your sons with you will bear the iniquity of your priesthood.

Kukis paraphrase:

Jehovah spoke to Aaron, saying, "All iniquity associated with the Tabernacle is to be handled in house, by you, your sons, and other Levites when necessary. You will also deal with any iniquity to be found within the priesthood.

Here is how others have translated this passage:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation²; George Lamsa's

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

translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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

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

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

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

Underlined words indicate differences in the text.

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

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

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

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the

Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

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

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

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

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Aaron, "You and sons of you and a house of a father of you with you will lift up an iniquity of the sanctuary and you and sons of you with you will lift up iniquity of a priesthood of you all.
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims ³	.
Douay-Rheims 1899 (Amer.)	And the Lord said to Aaron: Thou, and thy sons, and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the sins of your priesthood.
Aramaic ESV of Peshitta	Mar-Yah said to Aaron, "You and your sons and your fathers' house with you shall bear the iniquity of the sanctuary; and you and your sons with you shall bear the iniquity of your priesthood.
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. The Samaritan Pentateuch is onboard again with the Jewish and Greek manuscripts.
Updated Brenton (Greek) ⁴	And the Lord spoke to Aaron, saying, You and your sons and your father's house shall bear the sins of the holy things, and you and your sons shall bear the iniquity of your priesthood.

Significant differences:

Limited Vocabulary Translations:⁵

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

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

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

Bible in Basic English	And the Lord said to Aaron, You and your sons and your father's family are to be responsible for all wrongdoing in relation to the holy place: and you and your sons are to be responsible for the errors which come about in your work as priests.
Easy English	.
Easy-to-Read Version–2008	The LORD said to Aaron, "You, your sons, and all the people in your father's family must bear the responsibility for any wrong that is done against the holy place or against the priests.
God's Word™	The LORD said to Aaron, "You, your sons, and your family will be responsible for any sins against the holy place. You and your sons will also be responsible for any sins you commit when you work as priests.
Good News Bible (TEV)	The LORD said to Aaron, "You, your sons, and the Levites must suffer the consequences of any guilt connected with serving in the Tent of my presence; but only you and your sons will suffer the consequences of service in the priesthood.
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 Aaron: You, your sons, and the other Levites of the Kohath clan, are responsible for what happens at the sacred tent. And you and your sons will be responsible for what the priests do.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
UnfoldingWord (Simplified) ⁶	Yahweh said to Aaron, "You and your sons and the other members of your father's family are the ones who will be punished if anything bad happens to the things inside the sacred tent. And you and your sons will be punished if any priest does something bad.

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	So the LORD said to Aaron, "You, your sons, and your father's house must bear the iniquity against the sanctuary. And you and your sons alone must bear the iniquity against the priesthood.
Conservapedia	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.

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

The Heritage Bible	And Jehovah said to Aaron, You and your sons of your father's house with you shall bear the iniquity of the sanctuary, and you and your sons with you shall bear the iniquity of your priesthood.
International Standard V	<i>Responsibilities for Priests and Descendants of Levi</i> Later, the Lord told Aaron, "You, your sons, and your father's tribe with you are to bear the iniquity of the sanctuary. Also, you and your sons with you are to bear the iniquity of your priesthood.
Lexham English Bible	<i>The Duties of the Priests and Levities</i> Yahweh said to Aaron, "You, your sons, and your family with you will bear the guilt of the sanctuary, and you and your sons with you will bear the guilt of your priesthood.
NIV, ©2011	.
Unfolding Word Literal Text ⁷	Yahweh said to Aaron, "You, your sons, and your ancestor's clan will be responsible for all sins committed against the sanctuary. But only you and your sons with you will be responsible for all sins committed by anyone in the priesthood.
Urim-Thummim Version	YHWH said to Aaron, You and your sons and your father's house with you will bear the depravity of the Tabernacle, and you and your sons with you will bear the depravity of your priesthood.
Wikipedia Bible Project ⁸	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Yahweh said to Aaron: "You and your sons, and your whole family shall be responsible for the sanctuary. You and your sons with you shall suffer the guilt for any faults committed while serving as priests in the Holy Tent. Heb 7:25-28
New American Bible(2011) ⁹	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989 ¹⁰	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cepher Bible	AND Yahuah said unto El-Aharon, You and your sons and your father's house with you shall bear the iniquity of the sanctuary: and you and your sons with you shall bear the iniquity of your priesthood.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	And הוה said to Aharon, "You and your sons and your father's house with you are to bear the crookedness against the set-apart place, and you and your sons with you are to bear the crookedness against your priesthood.
Tree of Life Version	Adonai said to Aaron, "You, your sons, and the house of your father with you will bear the guilt for the Sanctuary, and you and your sons will bear the guilt for your priesthood.

Weird English, Old English, Anachronistic English Translations:

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

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

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

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

Alpha & Omega Bible ¹¹	AND JESUS SPOKE TO AARON, SAYING, YOU AND YOUR SONS AND YOUR FATHER'S HOUSE SHALL BEAR THE SINS OF THE HOLY THINGS, AND YOU AND YOUR SONS SHALL BEAR THE INIQUITY OF YOUR PRIESTHOOD.
Awful Scroll Bible	Sustains To Become was to say to Aaron: You and your sons, even your father's house, were to bear up the iniquities against the set apart place, and you and your sons were to bear up the iniquities against the priesthood.
Concordant Literal Version	Yahweh said to Aaron: You and your sons and your father's house with you shall bear any depravity committed against the sanctuary, and you and your sons with you shall bear any depravity in connection with your priesthood.
exeGeser's companion Bible	<u>MINISTRY OF THE TENT OF WITNESS</u> And Yah Veh says to Aharon, You, with your sons and the house of your father bear the perversity of the holies: and you, with your sons bear the perversity of your priesthood:...
Orthodox Jewish Bible	And Hashem said unto Aharon, Thou and thy Banim and thy Bais Av with thee shall bear the avon (guilt) of the Mikdash; and thou and thy Banim with thee shall bear the avon of the kehunah of you [see Ya 3:1].
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	.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach ¹²	.
The Geneva Bible	.
Kaplan Translation	<i>Duties of Priests and Levites</i> God said to Aaron: You, along with your sons and your paternal tribe shall expiate any sin associated with the Sanctuary. You and your descendants will [also] expiate any sin associated with your priesthood. The Kaplan Translation, particularly in Numbers through Deuteronomy, takes note of historic rabbinic opinions. expiate (Targum). Or, 'bear the sin' (Targum Yonathan; Rashi).
NET Bible®	.
New American Bible(2011) ¹³	.
Rotherham's <i>Emphasized B.</i>	§ 20. Provision for Priests and Levites. Chapter 18. And Yahweh said unto Aaron, ^a Thou and thy sons and the house of thy father with thee b shall bear the iniquity of the sanctuary,—and thou and thy sons with thee shall bear the iniquity of your priesthood.

¹¹ The A&O Bible follows the Greek text.

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

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

^a N.B.: To Aaron, once more!

Updated ASV

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT ¹⁴	.
Context Group Version	And YHWH said to Aaron, You and your sons and your fathers' house with you shall carry the iniquity of the special place; and you and your sons with you shall carry the iniquity of your (pl) priesthood.
English Standard Version	1 So the LORD said to Aaron, "You and your sons and your father's house with you shall bear iniquity connected with the sanctuary, and you and your sons with you shall bear iniquity connected with your priesthood.
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	. Title
Revised Mechanical Trans. ¹⁵	...and YHWH said to Aharon, you, and your sons and the house of your father with you, will lift up the twistedness of the sanctuary, and you, and your sons with you, will lift up the twistedness of your administration,...
Updated ASV	Duties of Priests and Levites So Jehovah said to Aaron, "You and your sons and your fathers' house with you shall bear the error of the sanctuary; and you and your sons with you shall bear the error of your priesthood.
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 18:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

¹⁴ Thompson's translation follows the Greek text.

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

Numbers 18:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (לְ) [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
'Ahărôn (אהרֹן) [pronounced ah-huh- ROHN]	<i>light bringer; transliterated Aaron, Aharon</i>	masculine proper noun	Strong's #175 BDB #14

Translation: And so Y^ehowah speaks unto Aaron,...

As we have seen throughout, God primarily speaks to Moses. On occasion, God speaks to Moses and Aaron. Even less often, God speaks specifically to Aaron. The responsibility for whatever God requires is going to fall upon the shoulders of Aaron and those under him (which is, essentially, all the Levites).

Numbers 18:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'attâh (אַתָּא) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced baw- NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

BDB definitions: 1) house; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) human bodies (figuratively); 1d) of Sheol; 1e) of abode of light and darkness; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaphorically); 8) (TWOT) temple; 9) on the inside; 10) within. Add to this concept, a dynasty.

'âb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor</i> , <i>grandfather</i> ; <i>founder</i> , <i>civil leader</i> , <i>military leader</i> ; <i>master</i> , <i>teacher</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
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Numbers 18:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix	Strong's #854 BDB #85
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	2 nd person masculine plural, Qal imperfect	Strong's #5375 BDB #669
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'âvôwn (אָוֹן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct	Strong's #5771 BDB #730
mîq ^e ddâsh/miqq ^e dâsh (מִקְדָּשׁ/מִקְדָּשׁ) [pronounced <i>mihkd-DAWSH, mihk-qeh-DAWSH</i>]	<i>sanctuary, sacred place, holy place; Tabernacle; Temple; a synonym for the Tabernacle of God</i>	masculine singular noun with the definite article	Strong's #4720 BDB #874

Translation: ...“You and your sons and the house of your father with you will bear the iniquity of the Tabernacle.

This first responsibility is laid upon Aaron, his sons, and the household of his family which is with him.

The word *house* (or *household*) is the very common Hebrew word bayith (בַּיִת) [pronounced *BAH-yith*]. Most of the time, its meanings are, *house, residence; household, habitation*. However, in this case, we are considering far more than those immediately related to Aaron. One meaning which is applicable here is, *family of descendants*. Strong's #1004 BDB #108.

Essentially, this is a reference to all of the tribe of Levi. So, why not express it in that way? Why not say, “You and the entire tribe of Levi”? The idea is, we start with Aaron first, then include his sons if necessary; and then include anyone in this tribe.

What these people will do is *lift up* or *bear* the iniquity of the Tabernacle. Since the Tabernacle is an inanimate object, how does it do or have iniquity. So we would understand this to refer to anyone associated with the Tabernacle and when they have transgressed. God is telling Aaron, “You are going to handle this in house. You don't go to the tribe of Simeon, for instance, and have them participate in any sort of ritual ridding your people of any of their sins.

So, the sins of the Levites who are associated with the Tabernacle are to be dealt with (they cannot be ignored), but this will be done strictly in house. This becomes an issue to Levites only.

Found in the first 24 verse of this chapter are going to be responsibilities which are specific to the Levites.

Numbers 18:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix	Strong's #854 BDB #85
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	2 nd person masculine plural, Qal imperfect	Strong's #5375 BDB #669
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'âvôwn (אָוֹן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct	Strong's #5771 BDB #730
k ^e hûnnâh (כֹּהֲנֵה) [pronounced <i>keh-hoon-AW</i>]	<i>priesthood, office of the priest, function of the priesthood</i>	feminine singular construct with the 2 nd person masculine plural suffix	Strong's #3550 BDB #464

Translation: Also, you and your sons with you will bear the iniquity of your priesthood. (Kukis mostly literal translation)

More specialized is anything related to the priesthood. If there is any iniquity, and sort of transgression, this must be dealt with. This sort of thing will remain with Aaron and his sons only. Levites in general would not be involved in any priestly matter.

God previously handled the sins of Aaron's first two sons—God simply killed them. However, God is not going to always play such a direct part in the lives of the Levites. In fact, the Mosaic Law is going to make it possible for God to have less direct contact with Israel as a nation.

Nevertheless, the Hebrew people will always be God's people. There are times when God will be onsite, dealing with them directly; and there will be other times (most of Israel's history in fact) where God will be less hands-on.

We all have confused understandings of the Bible. One of them is the idea that, every day in the Bible is some miracle-fest. If you are around Israel, we hear the voice of God, we see unmistakable signs of God and wild judgments which continue on and on. However, that is not really true. God has played a very direct part in the lives of this generation of Israelites (and of the follow-on generation). God will play a big part in the invasion of the land of Canaan. But that is 47 or so years in total. What happened prior to this? Nearly radio silence from God for 400 years.

One of the most fascinating narratives in Genesis is the final eleven or so chapters of that book. How many miracles and signs can you count from the end chapters of Genesis? None, right?

In fact, in the book of Genesis, we have God's great creative acts in Genesis 1; and after that, God speaks to some of the people named in the Bible. But in terms of big things being done by God, nearly all of that is confined to Genesis 1 and much of the book of Exodus. That is, at most, 2000 years of human history. When it comes to amazing, mind-boggling stuff, there is the creation of the universe along with the restoration of the earth; and then, 2000 years later, God does some amazing things in Egypt and in the Sinai desert.

After the book of Joshua, although there are a few things which are somewhat noteworthy in the realm of miracles and signs, the next person who is associated with such things is Elijah. Elijah comes along in the eighth century B.C. (and there are a few miracles associated with Elisha). But both of these prophets had a limited audience. After that, the great number of miracles occur when Jesus walks the earth and when the church is established.

There are a lot fewer signs and miracles in the Bible than you might think

In other words, when there are some very big deal things happening, like the liberation of nation Israel, the introduction of prophets into Israel's day-to-day life, the ministry of the Messiah and the establishment of a new thing on this earth (the church), this represents a very small portion of human history, one which is very limited to a very small region.

Let me restate this: *there are a lot fewer signs and miracles in the Bible than you might think.*

Numbers 18:1 *And so Y^ehowah speaks unto Aaron, "You and your sons and the house of your father with you will bear the iniquity of the Tabernacle. Also, you and your sons with you will bear the iniquity of your priesthood. (Kukis mostly literal translation)*

God literally killed the first two sons of Aaron. God is not going to step in and deal with every problem that comes up regarding the Tabernacle or the priesthood. When a new high priest begins his time in that position, people are not going to be waiting around wondering, *Is God going to let this one live?*

The beginning of new eras are often accompanied by a lot of fanfare from our God; but once that era is established, all of the signs, miracles and direct manifestations of God nearly disappear.

This big truth explains why charismatic churches are wrong. There is nothing in the Bible which suggests that God is a non-stop miracle factory.

Numbers 18:1 *Jehovah spoke to Aaron, saying, "All iniquity associated with the Tabernacle is to be handled in house, by you, your sons, and other Levites when necessary. You will also deal with any iniquity to be found within the priesthood. (Kukis paraphrase)*

This is one of the very few times where God speaks directly to Aaron alone. This has occurred only in Exodus 4:27 and 16:9 (and one might argue that God was not speaking only to Aaron in the second citation, but to Moses and Aaron together, giving them separate tasks). Furthermore, God will speak to Aaron alone only one more time in Numbers 18:20. In other verses, God speaks primarily to Moses and occasionally to Moses and Aaron. It is

possible that God spoke to Moses and Moses relayed the information to Aaron; however, considering that had been done before and God communicated either to Moses or to Moses and Aaron, that would indicate that He spoke directly to Aaron. Also, the author of the Pentateuch (at last Exodus through Numbers), who is Moses, seemed to be almost anal in preserving when God spoke, exactly what God said, and the circumstances under which God spoke. I am not sure there is any instance in the Pentateuch where one could say, "Now, I am not sure if this is Moses or God speaking right here." For these reasons, I believe that God is speaking to Aaron directly, as the Scripture says.

This should give any one of us hope—not that God will directly speak to us, but that we might attain some modicum of spiritual growth, despite numerous and alarming failures. Can you imagine doing anything worse than what Aaron did—being manipulated by the people of Israel to lead them to cast a golden calf to worship? This is after seeing God perform many incredible signs. Yet, despite this and other failures, God speaks directly to Aaron and God honors Aaron with the priesthood.

A sinful person cannot personally bear the sins of another sinful person. Aaron and his sons, as priests, were given the monumental task of bearing the sins of the people, who were almost out of control, bitter and upset. The sons of Aaron had to stand in the gap between God and these people so that God did not destroy all of Israel. This priesthood was a gracious gift from God. The priests offered sacrifices and offerings on behalf of the people and, because of their faithful service, a remnant of the people would be delivered and would go into the land (in this particular case, it would be only the children of those who sinned in their rebellion against God). *And it will be on Aaron's forehead, and Aaron will bear the iniquity [or, guilt] of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it will always be on his forehead, that they may be accepted before Y^ehowah* (Exodus 28:38). What this means is, Aaron and his sons bore the immense responsibility of the priesthood and all that pertains to it—they would be responsible for every offense and every act of neglect related to the priesthood, the holy things and the Tabernacle of God.

Barnes gives this a slightly different interpretation: *The Hebrew expression "to bera iniquity" is applied either to one who suffers the penalty of sin (Ex 28:43 Leviticus 5:1, 17 17:16 26:41, etc.), or to one who takes away the sin of others (Genesis 1:17 Leviticus 10:17 16:22 Numbers 20:15 1Samuel 15:25, etc.). In several of these passages the verb is rightly rendered "to forgive." The iniquity which is spoken of in this place does not mean particular sins actually committed, but that condition of alienation from God in every earthly thing which makes reconciliation and consecration needful. Compare Numbers 18:1. It belonged to the high priest, as the chief atoning mediator between Yahweh and His people (see the note at Exodus 28:36), to atone for the holy things that they might be "accepted before the Lord" (compare Leviticus 8:15, note; Leviticus 16:20, Leviticus 16:33, note): but the common priests also, in their proper functions, had to take their part in making atonement (Leviticus 4:20 5:10 10:17 22:16 Numbers 18:23, etc.).*¹⁶

Moses, in speaking to Eleazar and Ithamar (Aaron's remaining sons), said, "Why did you not eat the sin offering at the holy place? For it is most holy, and it was given to you to bear away the guilt of the congregation, to make atonement for them before Y^ehowah." (Leviticus 10:17). "And they will not profane the holy [gifts] of the sons of Israel which they offer to Y^ehowah. And so cause them to bear the iniquity for guilt by eating their holy [gifts]; for I am Y^ehowah Who sanctifies them." (Leviticus 22:15–16). It is the eating of these gifts by the sons of Aaron which bears the sins of the congregation, so to speak. Eating is analogous to faith ("He who eats my flesh and drinks My blood has eternal life; and I will raise him up on the last day." —John 6:54) and to our reasonable spiritual service ("But He said to them, "I have food to eat that you do not know about." The disciples, therefore, were saying to one another, "No one brought Him [something] to eat, did he?" Jesus said to them, "My food is to do the will of Him Who sent Me, and to accomplish His work." —John 4:32–34). Once someone is a believer, then there is the matter of their reasonable service to God (which, obviously some never become involved with). Jesus Christ bears our sins, not the animal sacrifices and not the contributions which are brought. It is in the general

¹⁶ Barnes' Notes; Exodus to Ruth; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 79. I did not begin to use Barnes regularly until later. This citation was done in 2004.

tabernacle service of the sons of Aaron by which the sins of the congregation are borne. This tabernacle service, which involves a complete Christology, placates God¹⁷, as a tranquilizing smell from an offering.

And also brothers of you, a tribe of Levi, a tribe of a father of you, bring near with you, and they will be joined upon you, and they will serve you, and you and sons of you with you to faces of a tent of the law. And they have kept a charge of you of all the tent, surely unto manufactured goods of the holiness and unto the altar. And they will not come near and they will not perish, both them and you. And they have been joined to upon you and they have kept a charge of a tent of appointment for every work of the tent. And a stranger will not come near unto you (all).

Numbers
18:2–4

Furthermore, bring your brothers near, the tribe of Levi, the tribe of your father with you, and they will be joined because of you. Also, they will serve you while you and your sons [are] with you before the Tent of Testimony. They have preserved your responsibility and the responsibility of the entire Tabernacle; [but] only the manufactured goods of the Holy Place and of the altar. But they will not come near to the altar and they will not die [as a result of coming near to the altar], both you and them. And they have been joined together because of you and they have kept the responsibility of the Tent of Meeting with regards to every task of the Tent. Also, a stranger will not come near to you (all).

Furthermore, you may bring your brothers near to the Tabernacle to serve, those from the tribe of Levi. They will be joined to God and function as a unit because of you. Also, they will serve you and your sons while you are before the Tent of Testimony. By their dedication and help, they will preserve your ability to keep up with your responsibilities with regards to the entire Tabernacle; but they are to limit their assistance to the manufactured goods in the Holy Place and for the altar. However, they are not to come near to the altar to offer a sacrifice. This is so that you and they will not die as a result of their wrong actions. They are joined together as a team and to Me because of you and because they have kept the responsibility of the Tent of Meeting with regards to every task attended to in and around the Tent. At the same time, a stranger is not to take part in any Tabernacle maintenance.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And also brothers of you, a tribe of Levi, a tribe of a father of you, bring near with you, and they will be joined upon you, and they will serve you, and you and sons of you with you to faces of a tent of the law. And they have kept a charge of you of all the tent, surely unto manufactured goods of the holiness and unto the altar. And they will not come near and they will not perish, both them and you. And they have been joined to upon you and they have kept a charge of a tent of appointment for every work of the tent. And a stranger will not come near unto you (all).

Dead Sea Scrolls

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Jerusalem targum

.

Targum (Onkelos)

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Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

¹⁷ I am speaking anthropologically, of course.

Douay-Rheims 1899 (Amer.)	<p>And take with thee thy brethren also of the tribe of Levi, and the sceptre of thy father, and let them be ready in hand, and minister to thee: but thou and thy sons shall minister in the tabernacle of the testimony.</p> <p>And the Levites shall watch to do thy commands, and about all the works of the tabernacle: only they shall not come nigh the vessels of the sanctuary nor the altar, lest both they die, and you also perish with them.</p> <p>But let them be with thee, and watch in the charge of the tabernacle, and in all the ceremonies thereof. A stranger shall not join himself with you.</p>
Aramaic ESV of Peshitta	<p>Your brothers also, the tribe of Levi, the tribe of your father, bring near with you, that they may be joined to you, and minister to you: but you and your sons with you shall be before the tent of the testimony.</p> <p>They shall keep your commands, and the duty of all the Tent: only they shall not come near to the vessels of the sanctuary and to the altar, that they not die, neither they, nor you.</p> <p>They shall be joined to you, and keep the responsibility of the Tabernacle, for all the service of the Tent: and a stranger shall not come near to you.</p>
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	<p>And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee [shall minister] before the tabernacle of witness.</p> <p>And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.</p> <p>And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.</p>
Updated Brenton (Greek)	<p>And take to yourself your brothers, the tribe of Levi, the family of your father, and let them be joined to you, and let them minister to you; and you and your sons with you shall minister before the tabernacle of witness.</p> <p>And they shall keep your charges, and the charges of the tabernacle; only they shall not approach the holy vessels and the altar, so both they and you shall not die.</p> <p>And they shall be joined to you, and shall keep the charges of the tabernacle of witness, in all the services of the tabernacle; and a stranger shall not approach to you.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Let your brothers, the family of Levi, come near with you, so that they may be joined with you and be your servants: but you and your sons with you are to go in before the ark of witness.</p> <p>They are to do your orders and be responsible for the work of the Tent; but they may not come near the vessels of the holy place or the altar, so that death may not overtake them or you.</p> <p>They are to be joined with you in the care of the Tent of meeting, doing whatever is needed for the Tent: and no one of any other family may come near you.</p>
Easy English	.
Easy-to-Read Version—2008	<p>To prevent that from happening, you must bring the rest of the men from the tribe of Levi to join you. These Levites will help you and your sons do your work in the Tent of the Agreement. These Levites will be under your control. They will do all the</p>

	work that needs to be done in the Tent. But they must not go near the things in the Holy Place or the altar. If they do, they will die--and you also will die. They will join you and work with you. They will be responsible for caring for the Meeting Tent. All the work that must be done in the Tent will be done by them. No one else may come near the place where you are.
God's Word™	Bring the other Levites from your ancestor's tribe to join you and help you and your sons serve in front of the tent of the words of my promise. They will work for you, doing whatever work is necessary for the whole tent. But they must not come near the altar or the furnishings in the holy place, or they will die, and you will die, too. They will join you and do whatever work is necessary for the tent of meeting, including all the maintenance work for the tent. But no one else may come near you.
Good News Bible (TEV)	Bring in your relatives, the tribe of Levi, to work with you and help you while you and your sons are serving at the Tent. They are to fulfill their duties to you and their responsibilities for the Tent, but they must not have any contact with sacred objects in the Holy Place or with the altar. If they do, both they and you will be put to death. They are to work with you and fulfill their responsibilities for all the service in the Tent, but no unqualified person may work with you.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	The Levites are your relatives and are here to help you in your service at the tent. You must see that they perform their duties. But if they go near any of the sacred objects or the altar, all of you will die. No one else is allowed to take care of the sacred tent or to do anything connected with it.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Require that those who belong to your tribe, the tribe of Levi, must assist you and your sons while you perform your work at the sacred tent. But while they do that work, they must not go near the sacred items inside the tent or near the altar. If they do that, they will die, and you will die, too! They may assist you in doing all the work to take care of the sacred tent, but no one else is permitted to come near the place where you are working.

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	But bring with you also your brothers from the tribe of Levi, the tribe of your father, that they may join you and assist you and your sons before the Tent of the Testimony. And they shall attend to your duties and to all the duties of the Tent; but
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they must not come near to the furnishings of the sanctuary or the altar, or both they and you will die. They are to join you and attend to the obligations of the Tent of Meeting, doing all the work at the Tent; but no outsider may come near you.

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

Gather your brothers of the rod of Levi, the tribe of your father, bring them near with you, that they may be joined to you, and serve you, and you and your sons with you before the tent of testimony.

And they shall hedge about guard duty for you, and guard duty for all the tent; only they shall not come near the implements of the sanctuary and the altar, that they nor you do not die.

And they shall be joined to you, and hedge about the guard duty of the tent of appointed meeting, for all the work of the tent; and a stranger shall not come near to you.

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

Moreover, bring your brothers with you, the tribe of Levi the tribe of your father, that they may be joined to you and minister to you, you and your sons with you before the tent of testimony. They will keep your responsibility and the responsibility of all the tent, only they may not come near the vessels of the sanctuary and the altar, so both you and they will not die. They will be joined to you, and they will keep the responsibility of the tent of assembly for the entire service of the tent; a stranger may not come near you.

NIV, ©2011 .
 Unfolding Bible Literal Text .

As for your fellow members of the tribe of Levi, your ancestors' tribe, you must bring them with you so they may join you and help you when you and your sons serve in front of the tent of the covenant decrees. They must serve you and the whole tent. However, they must not come near to anything in the holy place or connected with the altar, or they and also you will die. They must join you and take care of the tent of meeting, for all the work connected with the tent. A foreigner must not come near you.

Urim-Thummim Version .

And bring your relatives also from the tribe of Levi, the tribe of your father that they may join you, and serve with you while you and your sons are before the Tabernacle of Testimony. And they will attend to your service, and the obligations of all the Tabernacle, only they will not come near the vessels of the Holy Place and the Altar so that neither they nor yourselves also die. And they will be joined to you and attend the obligations of the Tabernacle at the Appointed Place, for all the service of the Tabernacle, and a foreigner will not come near to you.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Let your brothers of the tribe of Levi, your father's tribe, come with you too. They are to join you and serve you, yourselves and your sons, before the Tent of the Covenant. They are to be at your service and the service of the whole Tent. But let them not come near the sacred vessels or the altar, lest they die and you as well. They are to help you, they are to take charge of the Tent of Meeting for the entire ministry of the Tent, and no layman shall come near you.

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 Cepher Bible

.
And your brethren also of the tribe of Levi, the tribe of your father, bring with you, that they may be joined unto you, and minister unto you: but you and your sons with you shall minister before the Tabernacle of witness. And they shall guard your watch, and the watch of all the Tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. And they shall be joined unto you, and guard the watch of the Tabernacle of the assembly, for all the service of the Tabernacle: and a stranger shall not come nigh unto you.

exeGeses companion Bible
Hebraic Roots Bible
Kaplan Translation

.
Also bring close to you your brothers, the members of your father's tribe, Levi. Let them be your associates and minister to you and your descendants before the Testimony Tent.

[The Levites] shall thus be entrusted with their responsibilities toward you and the Tent, but they shall not approach the sacred furniture or the altar, so that you and they not die.

[The Levites] shall be your associates and they shall be entrusted with responsibility for the Communion Tent [and] all the Tent's service. Let no unauthorized person join them..

The Scriptures—2009

"But bring with you your brothers of the tribe of Lěwi too, the tribe of your father to join you and serve you while you and your sons are with you before the Tent of the Witness.

"And they shall guard your charge, and the duty of all the Tent, but they do not come near the furnishings of the set-apart place and the slaughter-place, lest they die, both they and you.

"And they shall be joined with you and guard the duty to the Tent of Appointment, for all the service of the Tent, but a stranger does not come near you.

Tree of Life Version

Bring with you your brothers, the tribe of Levi, the tribe of your father, so that they may join you and assist you, both you and your sons with you, before the Tent of the Testimony. They are to perform their duties for you and for all matters related to the Tent. They must not approach the implements of the Sanctuary or the altar—otherwise, both you and they will die. They are to team with you and attend to the Tent of Meeting, for all the service of the Tent. But no unauthorized person may intrude upon you.

Weird English, 𐤀𐤁𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible
Awful Scroll Bible

.
Your brothers, the branch of Levi, the branch of your father, be drawing them near, even were they to be joined with you and were to minister to you, while you and your sons are turned before the tent of the testimony.

They are to have observed your obligations, and the functions of the tent - were they to draw near to the implements, of that set apart and the altar? - They were to die.

They are to have been joined with you, and kept the functions of the tent of the appointed place, in the service of the tent - was he being estranged to draw near? -

Concordant Literal Version

Moreover, bring near with you your brothers of the stock of Levi, the tribe of your father, that they may be obligated to you and may minister to you when you and your sons with you are before the tent of the testimony.

They will keep guard of you and guard of the entire tent; only to the furnishings of the holy place and to the altar they shall not come near so that they may not die, both they and you.

They will be obligated to you and will keep guard of the tent of appointment for all the service of the tent. Yet no alien may come near to you.

exeGeser's companion Bible

...and also your brothers of the tribe of Levi,
the scion of your father, oblate with you:
they join to you and minister to you:
and you, with your sons
at the face of the tent of witness:
and they guard your guard
and the guard of all the tent:
only they approach not
the instruments of the holies and the sacrifice altar
so that they not die - neither they, nor you:
and they join you
and guard the guard of the tent of the congregation,
for all the service of the tent
so that no stranger approaches you:...

Orthodox Jewish Bible

And thy brethren also of the tribe of Levi, the Shevet Avicha, bring thou with thee, that they may be joined unto thee, and minister unto thee; while thou and thy Banim with thee are before the Ohel HaEdut.

And they shall stand your guard duty, and the duty of Kol HaOhel; only they shall not come near the Klei HaKodesh and the Mizbe'ach, that neither they, nor ye also, die.

And they shall be joined unto thee, and stand guard duty of the Ohel Mo'ed, for kol Avodat HaOhel; and a zar shall not encroach unto you.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

"Moreover, bring your brothers from your father's tribe of Levi with you, so they may join you and minister to you while you and your sons with you stand in the presence of the Tent of Testimony. They are to take care of your concerns and all the responsibilities involved with the tent.

"But they're not to approach the holy vessels or the altar. That way, neither you nor they will die. They are to join you to maintain services related to the Tent of Meeting, for all the responsibilities involved with the tent. But no unauthorized person [Lit. stranger] is to approach you.

Kretzmann's Commentary

Lexham English Bible .

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.* Therefore also <thy brethren of the tribe of Levi, the stem of thy father> bring thou near with thee, and let them be joined^c unto thee, and let them wait upon thee,—||both on thee and on thy sons with thee||, before the tent of the testimony.^d So shall they keep thy charge, and the charge of all the tent,—only' <unto the vessels^e of the sanctuary, and unto the altar> shall they not come near, lest they die—||both they, and ye||.

So shall they be joined unto thee, and shall keep the charge of the tent of meeting, as to all the laborious work of the tent,—but ||a stranger|| shall not come near unto you.

^c Cp. Gen. xxix. 34. By "word-play"—O.G. 530b.

^d Or, possible, as R.V.: "but thou, and thy sons with thee shall be before the tent of the testimony."

^e Or: "furniture."

Updated ASV .

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

Whereupon the Lord spoke to Aaron, saying, Thou, and thy sons, and the house of thy father, shall bear the sins of the holy things; and thou, and thy sons, shall bear the sins of your priesthood; take therefore to thyself thy brethren, the tribe of Levi, the community of thy father, and let them be joined to thee, and perform holy service for thee. While thou, and thy sons with thee, are before the tabernacle of the testimony, they shall keep guard for thee, and guard the tabernacle of the testimony: but let them not approach to the holy utensils, nor to the altar, lest they die, and you with them. They shall be joined with thee, and shall keep guard over the tabernacle of the testimony, according to all the holy services of the tabernacle, and none of another family shall come to thee. V. 1 is included for context.

Context Group Version

And your brothers also, the tribe of Levi, the tribe of your father, you bring near with you, that they may be joined to you, and minister to you: but you and your sons with you shall be before the tent of the testimony. And they shall keep your charge, and the charge of all the Tent: only they shall not come near to the vessels of the special place and to the altar, that they will not die, neither they, nor you (pl). And they shall be joined to you, and keep the charge of the tent of meeting, for all the service of the Tent: and a stranger shall not come near to you (pl).

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

And your brothers also, the tribe of Levi, the tribe of your father, bring them near with you, that they may be joined to you and minister to you, but you and your sons with you will be before the tent of the testimony. And they will keep your charge and the charge of all the tent. Only they will not come near to the vessels of the sanctuary and to the altar, that they do not die, neither they, nor you*. And they will be joined to you and keep the charge of the tent of meeting, for all the service of the tent and a stranger will not come near to you*.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.	...and also your brothers, the branch of Lewi, the staff of your father, bring near with you, and they will be joined upon you, and they will minister with you, and you and your sons with you, to the face of the tent of evidence, and they will safeguard your charge and the charge of all the tent, only to the special utensils and to the altar they will not come near, and they will not die, also they, also you, and they will be joined upon you, and they will safeguard the charge of the appointed tent, for all the service of the tent, and a stranger will not come near to you,...
Updated ASV	And your brothers also, the tribe of Levi, the tribe of your father, you bring near with you, that they may be joined to you, and minister to you: but you and your sons with you shall be before the tent of the testimony. And they shall keep your obligation, and the obligation of all the tent: only they shall not come near to the vessels of the sanctuary and to the altar, that they do not die, neither they, nor you. And they shall be joined to you, and keep the obligation of the tent of meeting, for all the service of the tent: and a stranger shall not come near you.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	Bring your brothers also, the tribe of Levi, the tribe of your father, near with you, that they may be joined to you, and minister to you; but you and your sons with you shall be before the Tent of the Testimony. They shall keep your commands and the duty of the whole Tent; only they shall not come near to the vessels of the sanctuary and to the altar, that they not die, neither they nor you. They shall be joined to you and keep the responsibility of the Tent of Meeting, for all the service of the Tent. A stranger shall not come near to you.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
2-4

Numbers 18:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
gam (גם) [pronounced gahm]	also, furthermore, in addition to, even, moreover	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .			
'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
'achîym (אֶחָיִם) [pronounced awhk-EEM]	brothers, kinsmen, close relatives; tribesmen; fellow-countrymen	masculine plural construct with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
matteh (מַטֵּה) [pronounced maht-TEH]	tribe; staff, branch, scepter, rod; branch	masculine singular construct	Strong's #4294 BDB #641
Lêvîy (לֵוִי) [pronounced lay-VEE]	joined to transliterated Levi, Leviy	masculine singular proper noun	Strong's #3878 BDB #532

Numbers 18:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>tribe; staff, branch, scepter, rod; branch</i>	masculine singular construct	Strong's #4294 BDB #641
'âb (אָב) [pronounced <i>aw^bV</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun, construct form; with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
qârab (קָרַב) [pronounced <i>kaw-RA^bV</i>]	<i>cause to approach, bring [draw] near, offer, bring together; cause to withdraw, remove</i>	2 nd person masculine singular, Hiphil imperative	Strong #7126 BDB #897
'êth (עִתְּ) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix	Strong's #854 BDB #85

Translation: Furthermore, bring your brothers near, the tribe of Levi, the tribe of your father with you,...

Aaron had the authority to bring anyone near to God (remember, it is God Who is speaking). When it is appropriate, Aaron (or any of the priests beneath him) can bring members of the tribe of Levi near to God.

Numbers 18:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâvâh (לָוָה) [pronounced <i>law-VAW</i>]	<i>to join oneself to, to be joined to</i>	3 rd person masculine plural, Niphal imperfect	Strong's #3867 BDB #530
'al (עַל) [pronounced <i>gah^l</i>]	<i>upon, beyond, on, against, opposite, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 2 nd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...and they will be joined because of you.

These few words were difficult. About 70% of the time, this is translated *and they will be joined to you*; and most of the rest of the time, this is rendered, *and they will be joined with you*. With those translations, this phrase is much easier to explain. The problem is, the first translation would be correct for the lamed preposition and the 2nd person masculine singular suffix. The second translation would be correct if the preposition was 'êth (עִתְּ) [pronounced *ayth*], which means *with, at, near, by*. Strong's #854 BDB #85.

However, the preposition is 'al (עַל) [pronounced *gah^l*], which means, *upon, beyond, on, against, opposite, over above, by, beside; because of, on account of*. It has other uses, but those are the main ones. I believe that this should be *because of you* or *on account of you*.

What is important is, the sons of Levi, when brought near by Aaron or any of the priests, are joined to Y^ehowah in Y^ehowah worship. This takes place because of Aaron (or because of any priest) who brings them near to Y^ehowah.

Numbers 18:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
shârath (שָׂרַת) [pronounced shaw-RAATH]	<i>to serve, to minister; to attend</i>	3 rd person masculine plural, Piel imperfect; with the 2 nd person masculine singular suffix	Strong's #8334 BDB #1058

Translation: Also, they will serve you...

The Levites will act in service to Aaron (or to the high priest which will occupy his position). They will serve at the pleasure of Aaron (or whoever is high priest).

Numbers 18:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּא) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix	Strong's #854 BDB #85

Numbers 18:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the <i>edge of a sword</i>]. L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
'êdûwth (עֵדוּת) [pronounced gay-DOOTH]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

Translation: ...while you and your sons [are] with you before the Tent of Testimony.

This all takes place while Aaron and his sons are before the Tent of Testimony.

The center of worship is the Tent of Testimony, and if Aaron brings any of the Levites near for worship, this is a great privilege to them.

Numbers 18:2 Furthermore, bring your brothers near, the tribe of Levi, the tribe of your father with you, and they will be joined because of you. Also, they will serve you while you and your sons [are] with you before the Tent of Testimony. (Kukis mostly literal translation)

Aaron is from the tribe of Levi, as is Moses. God, however, chose for Aaron, who, save for one or two lapses in judgement (i.e., the golden calf incident and his quiet support of Miriam's bitch fest) has been quite faithful in service to Him, to act as a high priest and his sons to act as priest below him. However, his brothers, the Levites, will participate in the service to God under the priests doing various tasks as assigned by Aaron and his sons. The Levites had already had their reasonable service delineated in Numbers 3; however, as evidenced by Korah's rebellion, they did not believe God's Word but some followed Korah. These assignments of responsibility were not to be taken lightly, as we have seen when Aaron's two oldest sons were executed by God and when God killed Korah who rebelled against his position in this life.

Numbers 18:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine plural, Qal perfect	Strong's #8104 BDB #1036

Numbers 18:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mish ^e mereth (מִשְׁמֶרֶת) [pronounced mish ^e -MEH-reth]	<i>a charge, a responsibility; an obligation; an observance; custody, guard, the act of guarding, watch, being a watchman; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct with the 2 nd person masculine singular suffix	Strong's #4931 BDB #1038

Translation: They have preserved your responsibility...

By the assistance of the Levites, they give more time to Aaron to take care of the things which he is responsible for. He has obligations and the Levites help to make this possible through their help. They preserve and protect Aaron's responsibilities by taking some of the burden off Aaron.

Illustration: Let's make a parallel to modern life in the local church. The pastor has certain specific responsibilities. If he is walking around keeping the place clean, vacuuming the carpet, mopping the floors, he does not have time to perform his own duties. Ideally speaking, even with a small church, there are those who assist the pastor-teacher in some of the things which must be done regarding the building.

Numbers 18:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וְ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wāw conjunction	No Strong's # BDB #251
mish ^e mereth (מִשְׁמֶרֶת) [pronounced mish ^e -MEH-reth]	<i>a charge, a responsibility; an obligation; an observance; custody, guard, the act of guarding, watch, being a watchman; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
kôl (כֹּל) [pronounced koh]	<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
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13

Translation: ...and the responsibility of the entire Tabernacle;...

There are many people responsible when it comes to the entire Tabernacle. And, interestingly enough, Israelites do not go into this building. Only specific men with specific duties enter into the Tabernacle.

Tangent: In the Church Age, there is no longer a Tabernacle (in fact, there has not been a Tabernacle in Israel since around 1000 B.C. Even though this was replaced by the Temple, the Temple is no longer central to the worship of Jews. The Temple, at this point in time, does not exist, and has not existed for about 2000 years.

Church Age believers are never enjoined to build the new Temple. Nor, is there a Church Age Temple. We meet in smaller groups all over the place. In a city, there may be hundreds if not thousands of local churches. We go into our church building; the Jews never entered their Tabernacle (or their Temple).

This is a pretty simple differentiation between the Age of Israel and the Church Age. However, it is my understanding that there are some Christian sects which have *temples*.

Any church whose doctrine confuses the Old Testament with the gospels with the epistles is a wrong church. You cannot grow in a church which does not recognize fundamental differences in these time periods.

Numbers 18:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ak ^e (אֶכֶּה) [pronounced <i>ahk^e</i>]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but; nevertheless</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
'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
kêlîym (כֵּלִים) [pronounced <i>kay-LEEM</i>]	<i>hand-made or manufactured goods, furnishings, 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
With the definite article, this means, <i>the holy place, the sacred place, the sanctuary</i> .			

Translation: ...[but] only the manufactured goods of the Holy Place and of the altar.

For the most part, the Levites are to be confined to the manufactured goods found in the Tabernacle and around the altar. Those things must always be clean and in good repair.

Numbers 18:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 18:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾel (לָא) [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
miz ^e bêach (מִצְבָּחַת) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: But they will not come near to the altar...

The Levites do not have any part in administering the sacrifices. They are not to come close to the altar.

Numbers 18:3e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or אֵל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârab (בָּרַק) [pronounced <i>kaw-RA^BV</i>]	<i>to come near, to approach, to draw near</i>	3 rd person masculine plural, Qal imperfect	Strong #7126 BDB #897
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or אֵל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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 rd person masculine plural, Qal imperfect	Strong's #4191 BDB #559

Translation: ...and they will not die [as a result of coming near to the altar],...

A Levite cannot comes close to the altar to administer a sacrifice in any way. Such a person is subject to death. Now, at times, God will administer this. It is not clear whether this infraction is to be enforced. Perhaps the warning here is sufficient. As my eighth grade English teacher used to say, *a word to the wise should be sufficient*. In my case, it wasn't; but you could not say that Mrs. Rice didn't try.

Numbers 18:3f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168

Numbers 18:3f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hēm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
gam (גַּם) [pronounced gahm]	<i>both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)</i>	when gam is repeated	Strong's #1571 BDB #168
'attem (אַתֶּם) [pronounced aht-TEM]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61

Translation: ...both you and them.

Now, when the Levites get out of their lane, they endanger not only themselves, but those who are actually responsible for the sacrifices. Keeping the Levites to very specific tasks protects all involved.

Numbers 18:3 *They have preserved your responsibility and the responsibility of the entire Tabernacle; [but] only the manufactured goods of the Holy Place and of the altar. But they will not come near to the altar and they will not die [as a result of coming near to the altar], both you and them.* (Kukis mostly literal translation)

God had very specific duties which He had assigned to the sons of Israel and to the various sub-tribes. "And when Aaron and his sons have finished covering the holy [things] and all the furnishings of the sanctuary, when the camp is to set out, so that when the sons of Kohath will come to carry [these things], they will not [directly] touch the holy [things] and die. These are the items in the ten of meeting which the sons of Kohath are to carry...they will not go in to see the holy [things] even for a moment, or they will die" (Numbers 4:15, 20). God made it very clear what the sons of Kohath could and could not do. Some of these duties God assigned as He knows the future and how much He could trust the Levites in general and how much He could trust the Aaronites in general. Aaron and his sons seemed to recognize the solemnity of their responsibility. Korah and his rabble following obviously did not.

These restrictions guard the running analogy here. The priest represents man to God. Our High Priest, the Lord Jesus Christ, paid for our wrongdoing and bore our sins and guilt by His death on the cross. We have no part in this sacrifice except to believe and trust Him for what He did on our behalf. However, afterwards, we have become children of God and we have a spiritual service to render. This is like the Levites. We don't have a part in the actual sacrifice of our Lord—that is, there is nothing that we do which in some way is efficacious or helps God to forgive us for our monumental sins. This was accomplished completely on the cross and we cannot add to it. We can only believe. The priests, the sons of Aaron, and the Levites are separated in the same way. The priests represent our Lord Jesus Christ and the Levites represent us in service to Him. There cannot be a commingling of their responsibilities without confusing the analogy. It would be like me telling you that some pain or suffering that I have experienced somehow atoned for your sins. That is completely fallacious. These shadow images are the key to the entire Old Testament, and a deliberate fouling of the carefully drawn Old Testament analogies resulted in the sin unto death of the offender. The unclean was not to have any contact with the clean. "Her priest have done violence to My Law and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from My Sabbaths, and I am profaned among them." (Ezekiel 22:26). Sincerity and what would appear to be reasonable motives were never an excuse: *But when they came to the threshing floor of Nacon, Uzzah reached out toward the ark of God and took hold of it, for the oxen nearly upset it. And the anger of Y^ehovah*

burned against Uzzah and God struck him down there for the irreverence; and he died there by the ark of God (2Samuel 6:6–7).

Numbers 18:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâvâh (לוּל) [pronounced <i>law-VAW</i>]	<i>to join oneself to, to be joined to</i>	3 rd person masculine plural, Niphal perfect	Strong's #3867 BDB #530
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, opposite, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 2 nd person masculine singular suffix	Strong's #5921 BDB #752

Translation: And they have been joined together because of you...

Again, this phrase is repeated; and I believe the meaning is, the acts of the Levites, when confined to specific responsibilities, joined them together with Y^ehowah.

Numbers 18:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person plural, Qal perfect	Strong's #8104 BDB #1036
All of the BDB Qal definitions: <i>to keep, have charge of; to keep, guard, keep watch and ward, protect, save life; watch, watchman (participle); to watch for, wait for; to watch, observe; to keep, retain, treasure up (in memory); to keep (within bounds), restrain; to observe, celebrate, keep (sabbath or covenant or commands), perform (vow); to keep, preserve, protect; to keep, reserve.</i>			
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
mish ^e mereth (מִשְׁמֶרֶת) [pronounced <i>mish^e-MEH-reth</i>]	<i>a charge, a responsibility; an obligation; an observance; custody, guard, the act of guarding, watch, being a watchman; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
ʾohel (אֹהֶל) [pronounced <i>OH-he</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13

Numbers 18:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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: ...and they have kept the responsibility of the Tent of Meeting...

Essentially, every Levite had specific responsibilities with regards to the Tabernacle. They were to keep to those particular responsibilities.

Numbers 18:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, this means, <i>to all, for all.</i>			
'ăbôdâh (עֲבֹדָה) [pronounced ŷu ^b -vo- DAWH]	<i>labour, work, task, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13

Translation: ...with regards to every task of the Tent.

God approached the organization of the Tabernacle very systematically. Bear in mind that, the entire worship package for the Israelites was very complex, interactive, and specific. No one could simply step into the priesthood and learn on the job. It was too complex for that.

Numbers 18:4d

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

Numbers 18:4d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zûwr (זור) [pronounced zoor]	<i>a stranger, an alien; an enemy; of another family; a strange woman, an adulteress; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i>	masculine singular, Qal active participle	Strong's #2114 BDB #266
lô' (אול or אל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârab (בִּרְקַ) [pronounced kaw-RA ^{BV}]	<i>to come near, to approach, to draw near</i>	3 rd person masculine singular, Qal imperfect	Strong #7126 BDB #897
'el (לא) [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); with the 2 nd person masculine plural suffix	Strong's #413 BDB #39

Translation: Also, a stranger will not come near to you (all). (Kukis mostly literal translation)

There was another restriction, that the stranger or alien could not come near. Now, it was allowed for aliens to worship alongside the Israelites. However, they were not to involve themselves with the Tabernacle maintenance.

Numbers 18:4 And they have been joined together because of you and they have kept the responsibility of the Tent of Meeting with regards to every task of the Tent. Also, a stranger will not come near to you (all). (Kukis mostly literal translation)

This is important because the lead instigator in this rebellion was a Levite; furthermore, there were, no doubt, several Levites involved in the two hundred and fifty. Therefore, it might give Aaron the impression that the Levites no longer had a place in God's service. Quite the contrary, there were some faithful Levites, particularly in the generation coming up, and God did not want this rebellion to hinder the relationship between Aaron and the Levites. The outsider here is not a non-Jew but a non-Levite. This term translated *stranger* appears to apply to one who is not a member or a part of a particular group given in context.

Numbers 18:2–4 Furthermore, bring your brothers near, the tribe of Levi, the tribe of your father with you, and they will be joined because of you. Also, they will serve you while you and your sons [are] with you before the Tent of Testimony. They have preserved your responsibility and the responsibility of the entire Tabernacle; [but] only the manufactured goods of the Holy Place and of the altar. But they will not come near to the altar and they will not die [as a result of coming near to the altar], both you and them. And they have been joined together because of you and they have kept the responsibility of the Tent of Meeting with regards to every task of the Tent. Also, a stranger will not come near to you (all). (Kukis mostly literal translation)

Numbers 18:2–4 Furthermore, you may bring your brothers near to the Tabernacle to serve, those from the tribe of Levi. They will be joined to God and function as a unit because of you. Also, they will serve you and your sons while you are before the Tent of Testimony. By their dedication and help, they will preserve your ability to keep up with your responsibilities with regards to the entire Tabernacle; but they are to limit their assistance to the manufactured goods in the Holy Place and for the altar. However, they are not to come near to the altar to offer a sacrifice. This is so that you and they will not die as a result of their wrong actions. They are joined together as a team and to Me because of you and because they have kept the responsibility of the Tent of Meeting with

regards to every task attended to in and around the Tent. At the same time, a stranger is not to take part in any Tabernacle maintenance. (Kukis paraphrase)

There are certain portions of this passage that I struggled with to translate (particularly v. 7c). I believe that the general interpretation is not as difficult as the translation, however.

And you have kept a charge of the holiness and a charge of the altar and [there] will not be a continuing a rage upon sons of Israel. And so I, behold, I have taken brothers of you (all) Levites from a midst of sons of Israel for a gift, the ones being given to Y^ehowah to work a work of a Tent of Appointment. And you and sons of you with you, you (all) will keep a priesthood of you (all), for all the word the altar, and to from a house of (?) to the curtain. And so you (all) have worked a work of a gift I will give a priesthood of you (all). And the stranger, the one coming near, will be executed.

Numbers
18:5–7

And you (all) have kept the charge of the Holy Place and the charge of the altar and [My] wrath will not continue against the sons of Israel. And behold, I, [even] I have taken your brothers the Levites from the midst of the sons of Israel for a gift. [They are] the ones being given to Y^ehowah to do the work of the Tent of Meeting. Also you and your sons with you, you (all) will preserve your priesthood, for all the business [of] the altar, from the House of [Me] to the curtain [possibly, and that [which is] within the curtain]. And so you (all) have done the work of [this] gift, I will give your priesthood. But the unauthorized person, the one who comes near, will be executed.

As long as you (all) continue keeping the charge of the Holy Place and the Brazen Altar, My wrath will not continue against the sons of Israel. Also, take note, that I have given you your brother, the Levites, from the midst of Israel, as a gift, to assist you. They are given to Jehovah to do the excess work of the Tent of Meeting. Furthermore, you and your descendants will need to preserve your priesthood and all it does with regards to the altar over to the Holy of Holies, behind the curtain. The Levites are given to you as a gift to assist in your work. However, no unauthorized person can come near to Me or he will be executed.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And you have kept a charge of the holiness and a charge of the altar and [there] will not be a continuing a rage upon sons of Israel. And so I, behold, I have taken brothers of you (all) Levites from a midst of sons of Israel for a gift, the ones being given to Y^ehowah to work a work of a Tent of Appointment. And you and sons of you with you, you (all) will keep a priesthood of you (all), for all the word the altar, and to from a house of (?) to the curtain. And so you (all) have worked a work of a gift I will give a priesthood of you (all). And the stranger, the one coming near, will be executed.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.) Watch ye in the charge of the sanctuary, and in the ministry of the altar: lest indignation rise upon the children of Israel.

	<p>I have given you your brethren the Levites from among the children of Israel, and have delivered them for a gift to the Lord, to serve in the ministries of the tabernacle.</p> <p>But thou and thy sons look ye to the priesthood: and all things that pertain to the service of the altar, and that are within the veil, shall be executed by the priests. If any stranger shall approach, he shall be slain.</p>
Aramaic ESV of Peshitta	<p>"You shall perform the duty of the sanctuary, and the duty of the altar; that there be wrath no more on the B'nai Yisrael.</p> <p>I, behold, I have taken your brothers the Levites from among the B'nai Yisrael: to you they are a gift, given to Mar-Yah, to do the service of the Tabernacle.</p> <p>You and your sons with you shall keep your priesthood for everything of the altar, and for that within the veil; and you shall serve: I give you the priesthood as a service of gift: and the stranger who comes near shall be put to death."</p>
Original Aramaic Psalms V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) Samaritan Pentateuch	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.</p> <p>And I, behold, I have taken your brethren the Levites from among the children of Israel: to you [they are] given [as] a gift for the LORD, to do the service of the tabernacle of the congregation.</p> <p>Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office [unto you as] a service of gift: and the stranger that cometh nigh shall be put to death.</p>
Updated Brenton (Greek)	<p>And you shall keep the charges of the holy things, and the charges of the altar, and so there shall not be anger among the children of Israel.</p> <p>And I have taken your brothers the Levites out of the midst of the children of Israel, a present given to the Lord, to minister in the services of the tabernacle of witness.</p> <p>And you and your sons after you shall keep up your priestly ministration, according to the whole manner of the altar, and that which is within the veil; and you shall minister in the services as the office of your priesthood; and the stranger that comes near shall die.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>You are to be responsible for the holy place and the altar, so that wrath may never again come on the children of Israel.</p> <p>Now, see, I have taken your brothers the Levites from among the children of Israel: they are given to you and to the Lord, to do the work of the Tent of meeting.</p> <p>And you and your sons with you are to be responsible as priests for the altar and everything on it, and everything inside the veil; you are to do the work of priests; I have given you your position as priests; and any other man who comes near will be put to death.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>"You are responsible for caring for the holy place and the altar. I don't want to become angry with the Israelites again. I myself chose the Levites from among all the Israelites. They are as a gift to you. I gave them to you to serve the LORD and work in the Meeting Tent. But, Aaron, only you and your sons may serve as priests. You are the only ones who can go near the altar or behind the curtain into the Most</p>

	Holy Place. I am giving you a gift--your service as a priest. Anyone else who tries to come too close must be killed."
God's Word™	"You must be in charge of the work done at the holy place and at the altar. Then I won't show my anger against the Israelites again. I have chosen the other Levites from among the Israelites to help you. They are a gift given to the LORD to do whatever work is necessary at the tent of meeting. Only you and your sons may do the work of priests--everything done at the altar and under the canopy. This is my gift to you: You may serve me as priests. Anyone else who comes near the holy place to do this work must die."
Good News Bible (TEV)	You and your sons alone must fulfill the responsibilities for the Holy Place and the altar, so that my anger will not again break out against the people of Israel. I am the one who has chosen your relatives the Levites from among the Israelites as a gift to you. They are dedicated to me, so that they can carry out their duties in the Tent. But you and your sons alone shall fulfill all the responsibilities of the priesthood that concern the altar and what is in the Most Holy Place. These things are your responsibility, because I have given you the gift of the priesthood. Any unqualified person who comes near the sacred objects shall be put to death."
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Follow these instructions, so I won't become angry and punish the Israelites ever again. I alone chose the Levites from all the other tribes to belong to me, and I have given them to you as your helpers. But only you and your sons can serve as priests at the altar and in the most holy place. Your work as priests is a gift from me, and anyone else who tries to do that work must be put to death.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	You are the ones who will do the sacred work inside the sacred tent and at the altar. If you obey these instructions, I will not become very angry with the Israelite people again. I myself have chosen the descendants of Levi from the other Israelites in order that they may be your special helpers. They are like a gift that I have given you to work at the sacred tent. But it is you and your sons, who are the priests, who must perform all the details I have commanded concerning the altar and with what happens inside the Very Holy Place. I am giving you this work of serving as priests. So anyone else who tries to do that work must be executed."

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

And you shall attend to the obligations of the sanctuary and of the altar, that wrath may not fall on the Israelites again. Behold, I Myself have selected your fellow Levites from the Israelites as a gift to you, dedicated to the LORD to perform the service for the Tent of Meeting. But only you and your sons shall attend to your priesthood for everything concerning the altar and what is inside the veil, and you are to perform that service. I am giving you the work of the priesthood as a gift, but any outsider who comes near the sanctuary must be put to death."

Christian Standard Bible

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Conservapedia Translation

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Revised Ferrar-Fenton Bible

.

God's Truth (Tyndale)

.

The Heritage Bible

And you shall hedge about the guard duty of the sanctuary, and the guard duty of the altar; that there be no wrath any more upon the children of Israel.

And I, behold, I have taken your brothers, the Levites, from the midst of the children of Israel; they are given to you as a gift from Jehovah, to do the work of the tent of appointed meeting.

You and your sons with you shall hedge about your priesthood for every word of the altar, and the house of the veil, and you shall work; I have given your priesthood to you, a work, a gift, and the stranger who comes near shall be put to death.

International Standard V

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H. C. Leupold

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Lexham English Bible

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Unfolding Bible Literal Text

You must take responsibility for the holy place and for the altar so that my anger does not come on the people of Israel again. Look, I myself have chosen your fellow members of the Levites from among the descendants of Israel. They are a gift to you, given to me to do the work connected to the tent of meeting. But only you and your sons may exercise the priesthood regarding everything connected with the altar and everything inside the curtain. You yourselves must fulfill those responsibilities. I am giving you the priesthood as a gift. Any foreigner who approaches must be put to death."

Urim-Thummim Version

And you will attend the service of the Holy Place, and the service of the Altar that there is no anger anymore upon the children of Israel. And I have taken your relatives the Levites from among the children of Israel because they are given to you as a gift unto YHWH, to do the service of the Tabernacle at the Appointed Place. And you and your sons with you will guard your priesthood for everything of the Altar, and within the veil, and you will serve, a service of gift I make your priesthood, and the foreigner who is coming near is put to death.

Wikipedia Bible Project

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Catholic Bibles (those having the imprimatur):

Christian Community (1988)

You yourselves must take charge of the sanctuary and the altar, and my anger will never again fall on the Israelites. I myself have chosen your relatives, the Levites, from among the Israelites as a gift to you. They will belong to Yahweh, to serve at the Tent of Meeting. But you and your sons will undertake the priestly duties in all that concerns the altar and all the sacred things that lie behind the veil. You will perform the worship services, the duties of which I entrust to your priesthood. But the layman who comes near shall die."

New American Bible (2011)

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The Catholic Bible

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New Jerusalem Bible

.

NRSV (Anglicized Cath. Ed.)

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Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cephher Bible

And ye shall guard תן the watch of the sanctuary, and תן the watch of the altar: that there be no wrath anymore upon the children of Yashar'el.

And I, behold, I have taken your brethren the Leviyim from among the children of Yashar'el: to you they are given as a gift for **Yahuah**, to do the service of the Tabernacle of the assembly.

Therefore you and your sons with you shall guard your priest's office for everything of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that comes nigh shall be put to death.

exeGesés companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

The Scriptures–2009

“And you shall guard the duty of the set-apart place and the duty of the slaughter-place, so that there be no more wrath on the children of Yisra'ël.

“And see, I Myself have taken your brothers the Lěwites from the midst of the children of Yisra'ël – a gift to you, given by יהוה, to do the service of the Tent of Appointment.

“But you and your sons with you are to guard your priesthood for all matters at the slaughter-place and behind the veil, and you shall serve. I have given you the priesthood as a gift for service, but the stranger who comes near is put to death.”

Tree of Life Version

So you are to attend to the Sanctuary and the care of the altar, so no further wrath will fall on Bnei-Yisrael.

“See, I have personally taken your kinsmen, the Levites, from among Bnei-Yisrael as a gift for you and your sons with you, dedicated to Adonai to serve in the work of the Tent of Meeting. But you and your sons with you are to maintain your priesthood for everything pertaining to the altar and inside the parokhet. I am giving you the ministry of the priesthood as a gift. Anyone unauthorized who approaches will die.”

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND YOU SHALL KEEP THE CHARGES OF THE HOLY THINGS, AND THE CHARGES OF THE ALTAR, AND SO THERE SHALL NOT BE ANGER AMONG THE CHILDREN OF ISRAEL.

AND I HAVE TAKEN YOUR BRETHREN THE LEVITES OUT OF THE MIDST OF THE CHILDREN OF ISRAEL, A PRESENT GIVEN TO JESUS, TO MINISTER IN THE SERVICES OF THE TABERNACLE OF WITNESS.

AND YOU AND YOUR SONS AFTER YOU SHALL KEEP UP YOUR PRIESTLY MINISTRATION, ACCORDING TO THE WHOLE MANNER OF THE ALTAR, AND THAT WHICH IS WITHIN THE VEIL; AND YOU SHALL MINISTER IN THE SERVICES AS THE OFFICE OF YOUR PRIESTHOOD; AND THE STRANGER THAT COMES NEAR SHALL DIE.

Awful Scroll Bible

You is to have kept the obligations of that set apart, and the obligations of the altar - is there to be resentment, from the sons of Contends-with-he-mighty - I am to have taken your brothers, the Levites, from among of the sons of Contends-with-he-mighty and am giving them to you as a gift from Sustains To Become to be employed in the services of the tent of the appointed place.

You and your sons were to keep the priesthood, the concern of the altar and that inside the veil, even are yous to have been employed. I am to have granted to yous

Concordant Literal Version exeGesés companion Bible	<p>the priesthood as your service to render; indeed he who is to draw near being estranged, was to die.</p> <p>. alien</p> <p>...and guard the guard of the holies and the guard of the sacrifice altar so that there be no more rage on the sons of Yisra El. And I - behold, I take your brothers the Leviym from among the sons of Yisra El: and give them to you, a gift for Yah Veh, to serve the service of the tent of the congregation. And you, with your sons, guard your priesthood for every word of the sacrifice altar and the housing of the veil - and you serve: I give you priesthood, a service of gift: and deathify the stranger who approaches.</p>
Orthodox Jewish Bible	<p>And ye shall stand guard of HaKodesh, and stand guard of the Mizbe'ach; that there be no Ketzef (Wrath) any more upon the Bnei Yisrael. And I, hinei, I Myself have taken your brethren the Levi'im from among the Bnei Yisroel; to you they are given as a mattanah (gift) to Hashem, to do the Avodat Ohel Mo'ed [see Ep 4:11]. Therefore thou and thy Banim with thee shall be shomer over your Kehunah with everything of the Mizbe'ach, and within the Parochet; and ye shall do the Avodas service: I have given your Kehunah unto you as an Avodas Mattanah; and the zar (unauthorized one) that shall encroach shall be put to death.</p>
Rotherham's <i>Emphasized B.</i>	<p>So shall ye keep the charge of the sanctuary, and the charge of the altar,—that there no more' be wrath against the sons of Israel. therefore, lo! I have taken your brethren the Levites, out of the midst of the sons of Israel,— <unto you> as a gift' are they given, unto Yahweh, to do the laborious work of the tent of meeting. But thou and thy sons with thee shall keep the charge of your priesthood, as to every matter of the altar, and as to the interior of the veil, and shall do the laborious work,— <as a laborious service of gifts> do I give your priesthood, and the stranger who cometh near shall be put to death.</p>

Expanded/Embellished Bibles:

<p><i>The Amplified Bible</i></p> <p>The Expanded Bible</p> <p>International Standard V</p>	<p>.</p> <p>.</p> <p>"Take care of the sanctuary and the services of the altar so that there won't be any more wrath on the Israelis. Notice that I've taken your brothers, the descendants of Levi, from among the Israelis, giving them to you as a gift from the Lord to perform the service of the Tent of Meeting. Now you and your sons with you are to maintain your priestly duties and all matters that concern the altar and what is housed within the veil. You are to perform these services. I'm giving you the priesthood as a gift of service, but any unauthorized person [Lit. stranger] who approaches is to be put to death."</p>
<p>Kretzmann's Commentary</p> <p>Lexham English Bible</p>	<p>You will keep the responsibility of the sanctuary and the responsibility of the altar, and there will no longer be wrath on the Israelites. [Literally "sons/children of Israel"] Look, I myself have chosen your brothers the Levites from the midst of the children. They are a gift to you given from Yahweh to perform the work of the tent of assembly. But you with your sons will keep your priesthood to perform your priestly duties for everything at the altar [Or "for all the things of the altar"] and for the area behind the</p>

curtain. [Literally "the house of the curtain"] I give you the priesthood as a gift, but the stranger who approaches will be put to death."

Syndein/Thieme .
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
The Geneva Bible .
Kaplan Translation .
Let them be entrusted with responsibility for the sanctuary and the altar, so that there not be any more divine wrath directed at the Israelites.
I have thus taken your brethren the Levites from among the [other] Israelites as a gift to you. They are given over to God to perform the Communion Tent service.
You and your sons shall be entrusted with your priesthood, so that your service shall include everything that pertains to the altar and to anything inside the cloth partition.
This is the gift of service that I have given you as your priesthood. Any unauthorized person who participates shall die.

cloth partition

See Leviticus 21:23.

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

Literal, almost word-for-word, renderings:

A Faithful Version .
C. Thomson Updated OT .
Charles Thomson OT .
And you shall keep the charge of the holy things, and of the altar, so that there shall not be wrath among the children of Israel. I have indeed taken your brethren, the Levites, from among the children of Israel, as a gift presented to the Lord to perform the services of the tabernacle of the testimony; therefore thou, and thy sons with thee, shall keep your priesthood, as far as the altar is concerned, and what is within the veil; and you shall perform these services as a privilege of your priesthood; and any one of another family who approacheth shall be put to death.

Context Group Version .
And you (pl) shall keep the charge of the special place, and the charge of the altar; that there will be no more retaliation on the sons of Israel. And I, look, I have taken your (pl) brothers the Levites from among the sons of Israel: to you (pl) they are a gift, given to YHWH, to do the service of the tent of meeting. And you and your sons with you shall keep your (pl) priesthood for everything of the altar, and for that inside the veil; and you (pl) shall serve: I give you (pl) the priesthood as a service of gift: and the stranger that comes near shall be put to death.

English Standard Version .
And you shall keep guard over the sanctuary and over the altar, that there may never again be wrath on the people of Israel. And behold, I have taken your brothers the Levites from among the people of Israel. They are a gift to you, given to the LORD, to do the service of the tent of meeting. And you and your sons with you shall guard your priesthood for all that concerns the altar and that is within the veil; and you shall serve. I give your priesthood as a gift, and any outsider who comes near shall be put to death."

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

Modern Literal Version 2020	<p>And you* will keep the charge of the sanctuary and the charge of the altar, that no more wrath is upon the sons of Israel.</p> <p>And I, behold, I have taken your* brothers the Levites from among the sons of Israel. They are a gift to you*, given to Jehovah, to do the service of the tent of meeting. And you and your sons with you will keep your* priesthood for everything of the altar and for that within the veil and you* will serve. I give you* the priesthood as a service of gift. And the stranger who comes near will be put to death.</p>
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	<p>...and you will safeguard the charge of the special place, and the charge of the altar, and he will not again splinter upon the sons of Yisra'eyl, and I, look, I took your brothers, the ones of Lewi, from the midst of the sons of Yisra'eyl, for you, a contribution given to YHWH to serve the service of the appointed tent, and you, and your sons with you, will safeguard your administration, for all the things of the altar and inside the tent curtain, and you will serve, a service of a contribution I will give your administration, and the stranger, the one inside, will be killed,...</p>
Updated ASV	<p>And you shall keep the obligation of the sanctuary, and the obligation of the altar; that there be no more wrath on the sons of Israel. And I, look, I have taken your brothers the Levites from among the sons of Israel: to you they are a gift, given to Jehovah, to do the service of the tent of meeting. And you and your sons with you shall keep your priesthood for everything concerning the altar, and for that within the curtain; and you men shall serve: I give the service of the priesthood as a gift to you: and the stranger that comes near shall be put to death.”.</p>
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
5-7

Numbers 18:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine plural, Qal perfect	Strong's #8104 BDB #1036
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Numbers 18:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mish ^e mereth (מִשְׁמֶרֶת) [pronounced mish ^e -MEH-reth]	<i>a charge, a responsibility; an obligation; an observance; custody, guard, the act of guarding, watch, being a watchman; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place, the sanctuary</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

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

Translation: And you (all) have kept the charge of the Holy Place...

God is speaking to Aaron, and he is told to keep up with the responsibility of the Holy Place. At this point in time, Aaron is quite old and his sons are doing much of this work. The verb is the 2nd person masculine plural, so Aaron understands that this work continues with his sons and on into the next generation after them.

There is no continued line of Moses in a position of leadership, but there is a line of Aaron which continues. He and his descendants make up the holy priesthood which have extremely important responsibilities. For the next 500 years, the Tabernacle will be the center of the worship for Israel. After the will be the Temple.

The Tabernacle is a very ornate tent which could be disassembled and moved from point A to point B. The Temple will be a permanent structure in Jerusalem (although it will be twice destroyed and has not been rebuilt to the time of my writing in 2025).

Aaron and his descendants would keep up a very complex system of worship for all of Israel.

Numbers 18:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</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
mish ^e mereth (מִשְׁמֶרֶת) [pronounced mish ^e -MEH-reth]	<i>a charge, a responsibility; an obligation; an observance; custody, guard, the act of guarding, watch, being a watchman; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...and the charge of the altar...

Part of the worship system included the altar, which was just outside of the Tabernacle. Those who brought sacrifices would see them offered on the brazen altar. Aaron and his sons were in charge of the altar as well. All aspects of Israel's worship will be under their purview.

Numbers 18:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
ôwd (דּוּעַ) [pronounced <i>gohd</i>]	<i>a going around; a continuing, a continuance; a repeating</i>	adverb/substantive	Strong's #5750 BDB #728
qetseph (קִצְפָּה) [pronounced <i>KEH-tsef</i>]	<i>used figuratively for rage, strife, anger, wrath</i>	masculine singular noun ¹	Strong's #7110 BDB #893
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, opposite, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...and [My] wrath will not continue against the sons of Israel.

If this is done right, then God's wrath against Israel would not continue.

We just studied Korah's rebellion in **Numbers 16** ([HTML](#)) ([PDF](#)) ([WPD](#)) and how God caused Aaron's rod to bud, as a sign to those who would rebel against them in **Numbers 17** ([HTML](#)) ([PDF](#)) ([WPD](#)). God killed a very large number of Israelites because of Korah's rebellion. A properly functioning priesthood would help guide the people in the right direction, away from rebellion. If the people are not in rebellion, God's wrath does not have to continue against Israel.

Numbers 18:5 *And you (all) have kept the charge of the Holy Place and the charge of the altar and [My] wrath will not continue against the sons of Israel.* (Kukis mostly literal translation)

"And I have given to the Levites as a gift to Aaron and to his sons from among the sons of Israel, to perform the service of the sons of Israel at the tent of meeting, and to make atonement on behalf of the sons of Israel, that there may be no plague among the sons of Israel by their coming near to the sanctuary." (Numbers 8:19). This

does not mean that there will never be a problem again between God and the Levites; it means that the last rebellion has been completely dealt with and now Aaron can get back to the business of being a priest. The Levites also have their assigned place of service which they are to return to. In the establishing of the Law and tabernacle worship, God's judgement upon those who brought unauthorized gifts to Him was swift and severe (Leviticus 10:2 Numbers 16:35).

Numbers 18:6a			
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
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	1 st person singular, Qal perfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'achîym (אֶחָיִם) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural construct with the 2 nd person masculine plural suffix	Strong's #251 BDB #26
L ^e vîyyim (לְוִיִּם) [pronounced l ^e -vee-YIM]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
tâvek ^e (תַּוֶּכֶּה) [pronounced taw-VEK ^E]	<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 (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Numbers 18:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition; with the 2 nd person masculine plural suffix	No Strong's # BDB #510
mattânâh (מַתָּנָה) [pronounced <i>maht-taw-NAW</i>]	<i>gift, present; bribe</i>	feminine singular noun	Strong's #4979 BDB #682

Translation: And behold, I, [even] I have taken your brothers the Levites from the midst of the sons of Israel for a gift.

God has taken all of the Levites into a spiritual service to Him.

The Dynamic Redemption of the Firstborn:

You may recall that God, through His preservation of the Israelites in Egypt, purchased the firstborn of every family, and that was to continue. Each family, for a period of time, needed to bring a sacrifice to God so that they did not need to offer up their own firstborn sons to God. Then, as God's laws were being written (in Exodus, Leviticus, Numbers and Deuteronomy), God instituted a change. Instead of the firstborn sons of every family, God would take the Levites as a tribe dedicated to Himself.

This was a situation where, for a very short period of time, there was one set of ceremony which was observed (each family offering up a payment to God for their firstborn), and then that was suddenly changed. God determined that He would simply take all of the Levites, and they would be a substitute for the firstborn from all tribes.

I was going to give the passages for this, and googled redemption of the firstborn, and found out that, redeeming of the firstborn has continued from the Exodus all the way until today, although my understanding is, that should have come to an end. So here is the pathway that this redemption of the firstborn has gone:

Exodus 13:11–15 "When the LORD brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, you shall set apart to the LORD all that first opens the womb. All the firstborn of your animals that are males shall be the LORD's. Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem. And when in time to come your son asks you, 'What does this mean?' you shall say to him, 'By a strong hand the LORD brought us out of Egypt, from the house of slavery. For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.' (ESV; capitalized)

Because of the Exodus, the firstborn of all families will be redeemed with a lamb or a donkey. This was not to begin until after the Lord brought the people into the land of Canaan.

Numbers 3:40-51 And the LORD said to Moses, "List all the firstborn males of the people of Israel, from a month old and upward, taking the number of their names. And you shall take the Levites for me—I am the LORD—instead of all the firstborn among the people of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the people of Israel." So Moses listed all the firstborn among the people of Israel,

as the LORD commanded him. And all the firstborn males, according to the number of names, from a month old and upward as listed were 22,273. And the LORD spoke to Moses, saying, "Take the Levites instead of all the firstborn among the people of Israel, and the cattle of the Levites instead of their cattle. The Levites shall be mine: I am the LORD. And as the redemption price for the 273 of the firstborn of the people of Israel, over and above the number of the male Levites, you shall take five shekels per head; you shall take them according to the shekel of the sanctuary (the shekel of twenty gerahs), and give the money to Aaron and his sons as the redemption price for those who are over." So Moses took the redemption money from those who were over and above those redeemed by the Levites. From the firstborn of the people of Israel he took the money, 1,365 shekels, by the shekel of the sanctuary. And Moses gave the redemption money to Aaron and his sons, according to the word of the LORD, as the LORD commanded Moses. (ESV; capitalized)

Because God decided to take the entire tribe of Levites to Himself instead of the firstborn, the Israelites were to continue acknowledging the redemption of the firstborn, but this would be at a much smaller cost of five shekels. Apparently, there were 22,000 Levites who took the place of the firstborn, who numbers 22,273. So that additional 273 needed to be redeemed (purchased). Instead of a lamb or a donkey, they were purchased from God for a cost of five shekels each. See **Numbers 3** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more information.

Numbers 18:15–16 Everything that opens the womb of all flesh, whether man or beast, which they offer to the LORD, shall be yours. Nevertheless, the firstborn of man you shall redeem, and the firstborn of unclean animals you shall redeem. And their redemption price (at a month old you shall redeem them) you shall fix at five shekels in silver, according to the shekel of the sanctuary, which is twenty gerahs. (ESV; capitalized)

In this chapter, God will decide that each firstborn will require a five shekel redemption price. This redemption continues until this day. It is known as pidyon haben (Hebrew: פִּדְיוֹן הַבֶּן), which means, *redemption of the first-born son*.

There are not many dynamic elements in the Law of God, but the change in this one leaves the door open for others.

Numbers 18:6b

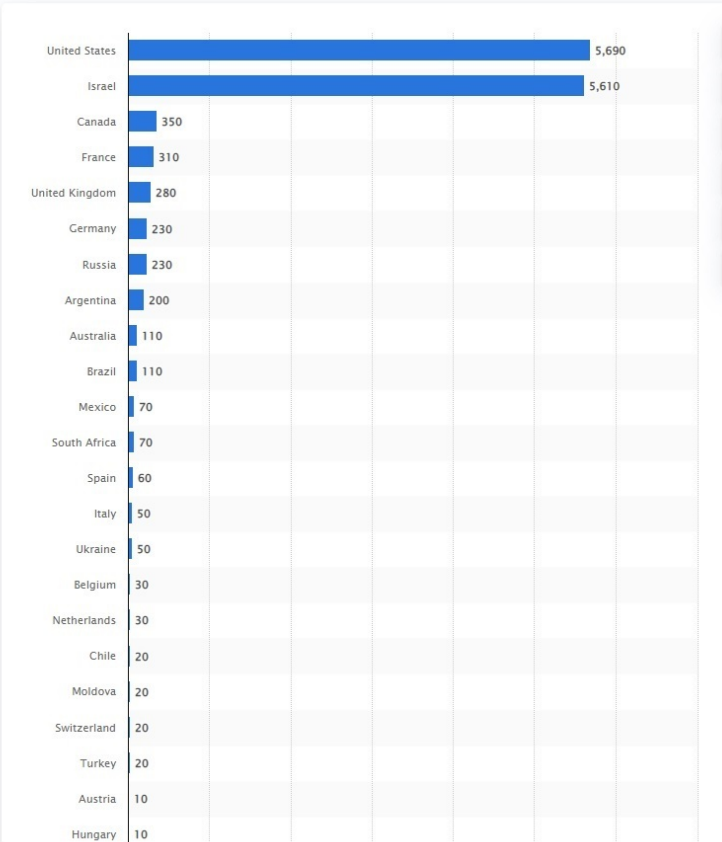
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâthan (נָתַן) [pronounced naw-THAHN]	<i>the givers, the ones being given to; those granting [placing, putting, setting]; those receiving (being placed, put or set) those being made</i>	masculine plural, Qal passive participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; according to; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [They are] the ones being given to Y^ehowah...

The Levites are the ones which are given over to God. They will serve God throughout the history of ancient Israel.

I would assume that today, there are some Jews who trace themselves back to Levi. Although, no doubt, some of these are rabbis today, there is no tribal requirement today. The requirements are educational and, of course, a personal commitment. I am pretty certain that there are no gender requirements (that is, some women might become rabbis). This is something which has evolved. According to google AI, there are 1000 female rabbis in the United States and 1500 worldwide (I write this in 2025).

Top 25 countries with the largest Jewish population in 2010 (in thousand)*



I must admit that I then asked myself, how many Jews are there and where are they? The answer surprised me.

The Top 25 Countries with the Largest Jewish Population (a chart); from [Statista](#); accessed June 14, 2025.

Numbers 18:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to; concerning	directional/relational preposition	No Strong's # BDB #510
ʿâbad (עָבַד) [pronounced ʿaw ^b -VAHD]	to work, to serve, to labor; to be a slave to	Qal infinitive construct	Strong's #5647 BDB #712
ʾêth (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
ʿăbôdâh (עֲבֹדָה) [pronounced ʿu ^b -vo-DAWH]	labour, work, task, service, function; possibly: bondage; enslavement; service of [to] God	feminine singular construct	Strong's #5656 & #5647 BDB #715
ʾohel (אֹהֶל) [pronounced OH-heh]	tent, tabernacle, house, temporary dwelling	masculine singular construct	Strong's #168 BDB #13

Numbers 18:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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: ...to do the work of the Tent of Meeting.

Although there were the priests which came from the family of Aaron, this was not enough for all the things that had to be done as related to the Tabernacle. God took the entire tribe of Levi to assist in this regard.

Numbers 18:6 And behold, I, [even] I have taken your brothers the Levites from the midst of the sons of Israel for a gift. [They are] the ones being given to Y^ehowah to do the work of the Tent of Meeting. (Kukis mostly literal translation)

We are a present from God to Jesus Christ, to do service on His behalf. Similarly, our Old Testament shadow image, the Levites, are a present from God to the High Priest. "You will thus give the Levites to Aaron and to his sons; they are wholly given to him from among the sons of Israel." (Numbers 3:9). They are also involved in the ministry of the tabernacle, which revealed Jesus Christ and the cross to the congregation of Israel. Just as we are not involved in any priestly functions on behalf of anyone else (that is, we do not represent man to God in any way); they were similarly separate from that aspect to the ministry.

Numbers 18:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced baw- NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix	Strong's #854 BDB #85

Numbers 18:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâmar (שָׁמַר) [pronounced shaw-MAR]	to keep, to guard, to protect, to watch, to preserve	2 nd person masculine plural, Qal imperfect	Strong's #8104 BDB #1036
All of the BDB Qal definitions: <i>to keep, have charge of; to keep, guard, keep watch and ward, protect, save life; watch, watchman (participle); to watch for, wait for; to watch, observe; to keep, retain, treasure up (in memory); to keep (within bounds), restrain; to observe, celebrate, keep (sabbath or covenant or commands), perform (vow); to keep, preserve, protect; to keep, reserve.</i>			
'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
k ^e hûnnâh (כֹּהֵנָה) [pronounced keh-hoon-NAW]	priesthood, office of the priest, function of the priesthood	feminine singular construct with the 2 nd person masculine plural suffix	Strong's #3550 BDB #464

Translation: Also you and your sons with you, you (all) will preserve your priesthood,...

Even though the entire tribe of Levi was taken by God into service, Aaron and his sons were to continue to preserve the priesthood, which emanated from his two youngest sons (God took out his two older sons under the principle of the sin unto death).

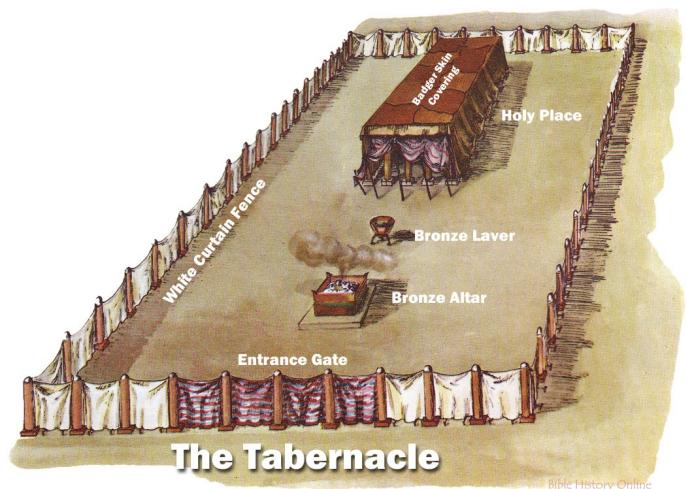
Numbers 18:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to; concerning	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, this means, <i>to all, for all.</i>			
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner; message, report	masculine singular noun with the definite article	Strong's #1697 BDB #182
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...for all the business [of] the altar,...

Aaron and his sons were to preserve the priesthood. They would specifically serve the altar as well. The altar was out in the open in front of the Tabernacle. All the public viewed the offerings made on the altar.

The Tabernacle and the Altar (a graphic); from [KD Mane Street](#); accessed June 14, 2025.



Numbers 18:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

Both of my sources say a masculine singular construct, but this is not followed by a noun. Could this be some odd case where both nouns begin with a lâmed preposition and so the lâmed preposition + the noun = a noun?

This is given an entirely different sort of translation: *and within, and for that within, and that is within, and what is inside, and what is in, and that which is within, and to (for) that inside, and what is housed within, and inside, and in, and behind, or behind, and for the area behind, and everything inside, and with what happens inside.* I am not sure if any of these occurs more than four or five times. Most of these translations are found two or three times.

lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
pôreketh (תְּכַרֶּפֶת) [pronounced poh-REH-keith]	<i>curtain, veil</i>	feminine singular noun with the definite article	Strong's #6532 BDB #827

Translation: ...from the House of [Me] to the curtain [possibly, and that [which is] within the curtain].

Perhaps this should be understood to mean, *the business of the altar to that which is within the curtain*. God is simply defining the realm of responsibility assigned to the descendants of Aaron.

This was the section that gave me the most grief when it came to translating and interpreting. However, there was little consistency in this translation and only one translation which I found used some form of the word *house* in it.

Numbers 18:7a-c *Also you and your sons with you, you (all) will preserve your priesthood, for all the business [of] the altar, from the House of [Me] to the curtain [possibly, and that [which is] within the curtain].* (Kukis mostly literal translation)

From the altar to the Holy of Holies, this was the realm of the sons of Aaron.

Numbers 18:7d			
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
ʿabad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	2 nd person masculine plural, Qal perfect	Strong's #5647 BDB #712
ʿabdôdâh (עֲבֹדָה) [pronounced <i>gu^b-vo-DAWH</i>]	<i>labour, work, task, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
mattânâh (מַתָּנָה) [pronounced <i>maht-taw-NAW</i>]	<i>gift, present; bribe</i>	feminine singular noun	Strong's #4979 BDB #682

Translation: *And so you (all) have done the work of [this] gift,....*

I would understand the word *gift* to refer to the Levites, who were given to the branch of Aaron as helpers. What the sons of Aaron previously attended to, the Levites would attend to.

Now, in terms of picking up and moving the Ark and the Tabernacle of God, the Levites had already received this assignment. Recall that they were at Mount Sinai and then God led them up to a place south of Judah (where ancient Judah to soon be), and that meant that the Tabernacle had to be disassembled and moved. Therefore, there was already the responsibility for this assigned (no way could the small family of Aaron see to this).

Remember that not a lot of time has passed, even though the study of the Law of Moses may seem very long. From the Exodus to the southern border of Judah, perhaps two years have passed. From their failure of the Hebrew people in Numbers 13–14, maybe twenty or thirty years have passed between chapters 14 and 15.

Numbers 18:7e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678

Numbers 18:7e

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
k ^ə hûnnâh (כַּהֲנָה) [pronounced <i>keh-hoon- NAW</i>]	<i>priesthood, office of the priest, function of the priesthood</i>	feminine singular construct with the 2 nd person masculine plural suffix	Strong's #3550 BDB #464

Translation: ...I will give your priesthood.

The gift of the Levites was given to the priesthood of Aaron for assistance, which was certainly needed.

Numbers 18:7a-e Also you and your sons with you, you (all) will preserve your priesthood, for all the business [of] the altar, from the House of [Me] to the curtain [possibly, and that [which is] within the curtain]. And so you (all) have done the work of [this] gift, I will give your priesthood. (Kukis mostly literal translation)

I have come across a combination of prepositions. We have the lâmed preposition plus min, a noun, and then the prefixed lâmed again. I think it should be rendered *from....to....* I couldn't get this completely substantiated by BDB. The sense here is to mean all that is within the tabernacle, the earthly habitation of our Lord.

However, as you can see by all the added brackets that I have been getting bogged down in this translation. To help with your understanding, allow me to include some other renderings of the first three-quarters of this verse:

The Amplified Bible

Therefore, you and your sons with you shall attend to your priesthood for everything of the altar [of burnt offering and the altar of incense], and [of the holy of holies] within the veil; and you shall serve. I give you your priesthood as a service of gift; But thou and thy sons with thee shall keep the charge of your priesthood as to every matter of the altar, and, as to the interior of the veil, and shall do the laborious work—as a laborious service of gifts do I give your priesthood,...

The Emphasized Bible

KJV

Therefore, thou and thy sons with thee shall keep your preist's office for every thing of the altar, and within the veil; an dye shall serve: I have given your priest's office unto you as a service of gift:

NASB

But you and your sons with you shall attend to your priesthood for everything concerning the altar and inside the veil, and you are to perform service. I am giving you the priesthood as a bestowed service,...

NIV

But only you and your sons may serve as priests in connection with everything at the altar and inside the curtain. I am giving you the service of the priesthood as a gift.

NRSV

But you and your sons with you shall diligently perform your priestly duties in all that concerns the altar and the area behind the curtain. I give your priesthood as a gift; ...and thou, and thy sons with thee, do keep your priesthood, for everything of the altar, and within the veil, and ye have served; a service of gift I make your priesthood;

Young's Lit. Translation

A glaring difference that you may have noticed between the way I have rendered this verse and the other translations is the inclusion of the word *habitation*. There is the combination of prepositions, lâmed and min, and then we find the word bayith (בַּיִת) [pronounced *BAH-yith*], which means *house, household, habitation* as well as *inward*. It is so translated throughout the Bible (Genesis 6:14 7:1 12:1, 15, 17 14:14 Numbers 18:1, 11, 13, 31). Why we do not find it here clearly in one of the more literal translations, I have no idea, but it is there in the original. Then it is followed by the lâmed preposition once again and the word for *veil*.

One of the things which I have noticed when Y^ehowah is quoted directly is that He did not, in a grammatical sense, speak down to Moses or to Aaron. The most difficult and complex sentence structure tends to be found when God is quoted directly. I do like the NASB's rendering with regard to the priesthood being given as a *bestowed service*. I think that best captures, in modern language, the meaning of the words there.

Despite the complex structure of this verse, it is clear that Y^ehowah has given them particular duties with respect to the interior of the tabernacle and outsiders (or, unauthorized personnel) are not to attend to those functions whatsoever. The Aaronites were made priests as a statute forever from the very beginning (Exodus 29:9). The sin unto death is promised for the outsider who attempts to service inside the tabernacle. However, just as the Levites are a gift to them, their own service is also a gift.

Numbers 18:7d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
zûwr (זור) [pronounced <i>zoor</i>]	<i>a stranger, an alien; an enemy; of another family; a strange woman, an adulteress; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i>	masculine singular, Qal active participle; with the definite article	Strong's #2114 BDB #266
qârab (בִּרָק) [pronounced <i>kaw-RA^{BV}</i>]	<i>the one coming near, the one who approaches, the one drawing near</i>	masculine singular, Qal active participle with the definite article	Strong #7126 BDB #897
In this form, qârab (בִּרָק) acts as a verbal adjective as well as a substantive.			
mûwth (תומ) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559
ç, çâmekh (ס, מֶסֶךְ) [pronounced <i>cahm-ehk</i>]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 th letter; also used as the numeral 60	No Strong's # BDB #684

Translation: But the unauthorized person, the one who comes near, will be executed. (Kukis mostly literal translation)

Even though the masculine singular, Qal active participle of zûwr (זור) [pronounced *zoor*] is usually translated, a *stranger, an alien; an enemy*, think that it is better to understand this as unauthorized personnel (someone other than the descendants of Aaron or the tribe of Levi). Strong's #2114 BDB #266

The outsider is unauthorized personnel. God has set up a careful analogy. The Old Testament is filled with the imagery of what our Lord would do on our behalf. God's commands were simple, clearly stated, and easy to follow. For those who deliberately and consistently rejected His Word, He rejected them.

Numbers 18:7 Also you and your sons with you, you (all) will preserve your priesthood, for all the business [of the altar, from the House of [Me] to the curtain [possibly, and that [which is] within the curtain]. And so you (all) have done the work of [this] gift, I will give your priesthood. But the unauthorized person, the one who comes near, will be executed. (Kukis mostly literal translation)

Numbers 18:5–7 And you (all) have kept the charge of the Holy Place and the charge of the altar and [My] wrath will not continue against the sons of Israel. And behold, I, [even] I have taken your brothers the Levites from the midst of the sons of Israel for a gift. [They are] the ones being given to Y^ehowah to do the work of the Tent of Meeting. Also you and your sons with you, you (all) will preserve your priesthood, for all the business [of] the altar, from the House of [Me] to the curtain [possibly, *and that [which is] within the curtain*]. And so you (all) have done the work of [this] gift, I will give your priesthood. But the unauthorized person, the one who comes near, will be executed. (Kukis mostly literal translation)

Numbers 18:5–7 As long as you (all) continue keeping the charge of the Holy Place and the Brazen Altar, My wrath will not continue against the sons of Israel. Also, take note, that I have given you your brother, the Levites, from the midst of Israel, as a gift, to assist you. They are given to Jehovah to do the excess work of the Tent of Meeting. Furthermore, you and your descendants will need to preserve your priesthood and all it does with regards to the altar over to the Holy of Holies, behind the curtain. The Levites are given to you as a gift to assist in your work. However, no unauthorized person can come near to Me or he will be executed. (Kukis paraphrase)

And so speaks Y^ehowah unto Aaron, “And so I, behold, I have given to you a charge of offerings of Me for all holinesses of sons of Israel. To you, I have given them for an anointing and to sons of you for a decree of long duration. This is to you from a holiness of the holinesses from the fire. Every offering of them to every tribute offering of them and to every sin offering of them and to every guilt offering of them which they will bring to Me. A holiness of holinesses to you he [is] to sons of you. In a holiness of the holinesses you will eat him. Every male will eat him. A holiness keeps on being to you.

Numbers
18:8–10

And Y^ehowah speaks to Aaron, “Behold, I Myself have given to you the charge of My presentation offerings for all the consecrated ones, the sons of Israel. I have given them to you for an anointing and to your sons, for a perpetual decree. This will be yours, from the most holy things, from the fire, every offering of them to every tribute offering of them and to every sin offering of them and to every guilt offering of them which they bring to Me. The most holy things [are] for you; it [is] even for your sons. You will eat it in the most holy place; every male will eat it. It is holy to you.

And Jehovah then spoke to Aaron, saying, “Listen, I Myself have given you the responsibility for My presentation offerings for all the consecrated sons of Israel. I have given these offerings to you and to your sons for anointing, and this decree will continue to stand. All of this is under your oversight, from the most holy things from the fire, the burnt offerings, to their tribute offerings, sin offerings, and guilt offerings which they bring to Me. These offerings are set apart to you and to your sons. You will eat the meat on the Tabernacle grounds. Every male will eat from these offerings. This is considered holy to you.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Aaron, “And so I, behold, I have given to you a charge of offerings of Me for all holinesses of sons of Israel. To you, I have given them for an anointing and to sons of you for a decree of long duration. This is to you from a holiness of the holinesses from the fire. Every offering of them to every tribute offering of them and to every sin offering of them and to every guilt offering of them which they will bring to Me. A holiness of holinesses to you he [is] to sons of you. In a holiness of the holinesses you will eat him. Every male will eat him. A holiness keeps on being to you.

Dead Sea Scrolls
Jerusalem targum

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Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord said to Aaron: Behold I have given thee the charge of my firstfruits. All things that are sanctified by the children of Israel, I have delivered to thee and to thy sons for the priestly office, by everlasting ordinances. These therefore shalt thou take of the things that are sanctified, and are offered to the Lord. Every offering, and sacrifice, and whatsoever is rendered to me for sin and for trespass, and becometh holy of holies, shall be for thee and thy sons. Thou shalt eat it in the sanctuary: the males only shall eat thereof, because it is a consecrated thing to thee.
Aramaic ESV of Peshitta	Mar-Yah spoke to Aaron, "I, behold, I have given you the command of my wave offerings, even all the holy things of the B'nai Yisrael; to you have I given them by reason of the anointing, and to your sons, as a portion forever. This shall be yours of the most holy things, reserved from the fire: every offering of theirs, even every meal offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render to me, shall be most holy for you and for your sons. You shall eat of it like the most holy things. Every male shall eat of it. It shall be holy to you.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. This shall be thine of the most holy things of me, [reserved] from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, with which they are guilty unto me, [shall be] most holy for thee and for thy sons. In the most holy [place] shalt thou eat it; every male shall eat it: it shall be holy unto thee.
Updated Brenton (Greek)	And the Lord said to Aaron, Behold, I have given you the charge of the firstfruits of all things consecrated to Me by the children of Israel; and I have given them to you as an honor, and to your sons after you for a perpetual ordinance. And let this be to you from all the holy things that are consecrated to Me, even the burnt offerings, from all their gifts, and from all their sacrifices, and from every trespass offering of theirs, and from all their sin offerings, whatever things they give to Me of all their holy things, they shall be yours and your sons'. In the most holy place shall you eat them; every male shall eat them, you and your sons: they shall be holy to you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Aaron, See, I have given into your care my lifted offerings; even all the holy things of the children of Israel I have given to you and to your sons as your right for ever, because you have been marked with the holy oil.
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This is to be yours of the most holy things, out of the fire offerings; every offering of theirs, every meal offering and sin-offering, and every offering which they make on account of error, is to be most holy for you and your sons.

As most holy things they are to be your food: let every male have them for food; it is to be holy to you.

Easy English

Easy-to-Read Version–2008

.
Then the LORD said to Aaron, "I myself gave you responsibility over all the special gifts people give to me. All the holy gifts that the Israelites give to me, I give to you. You and your sons can share in these gifts. They will always belong to you. The people will bring gifts, grain offerings, sin offerings, and guilt offerings. These offerings are most holy. Your share in the most holy offerings will come from the parts that are not burned. All these things will be for you and your sons. Eat these things only in a very holy place. Every male in your family may eat them, but you must remember that these offerings are holy.

God's Word™

The LORD said to Aaron, "I am putting you in charge of all the contributions given to me. I am giving you and your descendants all the holy gifts from the Israelites as your share. These contributions will always be yours. That part of the most holy offerings which is not burned belongs to you. It may come from a grain offering, an offering for sin, or a guilt offering. Whatever is brought to me as a most holy offering will belong to you and your sons. Eat it in a most holy place. Any male may eat it. You must consider it holy.

Good News Bible (TEV)

The LORD said to Aaron, "Remember that I am giving you all the special contributions made to me that are not burned as sacrifices. I am giving them to you and to your descendants as the part assigned to you forever. Of the most sacred offerings not burned on the altar, the following belong to you: the grain offerings, the sin offerings, and the repayment offerings. Everything that is presented to me as a sacred offering belongs to you and your sons. You must eat these things in a holy place, and only males may eat them; consider them holy.

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 Aaron: I have put you in charge of the sacred gifts and sacrifices that the Israelites bring to me. And from now on, you, your sons, and your descendants will receive part of the sacrifices for sin, as well as part of the grain sacrifices, and the sacrifices to make things right. Your share of these sacrifices will be the parts not burned on the altar. Since these things are sacred, they must be eaten near the sacred tent, but only men are allowed to eat them.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

.
Yahweh also said to Aaron, "I myself have appointed you to take care of all the sacred offerings that the Israelite people bring to me. I have given all these sacred offerings to you and to your sons. You and your descendants will get a share of these offerings permanently. The parts of the offerings that are not completely burned on the altar belong to you. Those parts of the sacred offerings, including the flour offerings, the offerings to make atonement for sins and to remove the guilt of sins, are set apart, and are to be given to you and your sons. You are to eat it as

a most holy offering. Every male in your clan may eat it. But you must have respect for those offerings because they are holy to you.

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 Aaron, Behold, I also have given you the guard duty of my heave offerings of all the sanctified things of the children of Israel; I have given them to you because of the anointing, and to your sons by an statute forever.

This shall be yours of the holy holy things, from out of the fire: all of their offerings, all of their food offerings, all of their sin offerings, all of their trespass offerings, which they return to me, shall be holy holy for you and for your sons.

You shall eat the holy holy things¹⁰; every male shall eat it; it shall be holy to you.

¹⁰ **18:10 holy holy things.** The phrase is *qodesh qodesh*, often translated holy of holies or the most holy place. KJV translates Num 18:10, In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee. That cannot be what is meant because the priests could not eat in the holy of holies the holy things that were sacrificed, because only the great priest could go into the holy of holies, and that only once each year, and not then to eat, Lev 16:34. The altar inside the holy place is called *qodesh qodesh* in Ex 29:37, the same words used to designate the holy of holies. It was in that part of the tent we call the holy place that all the priests were to eat the holy things or holy holy things. In Ex 30:29 all the furniture listed including the furniture in the holy place, and the washbowl, and altar of burnt offering outside of the tent, are called *qodesh qodesh*, and anything that touched them. The special perfumed incense God commanded the priests to make is called *qodesh qodesh*, Ex 30:36. The altar of burnt offerings outside the tent is called *qodesh qodesh* in Ex 40:10. The flesh and food offerings given to Aaron and his sons for their share of the offerings are called *qodesh qodesh* in Lev 2:3,10; 6:17. This command in Num 18:10 is that they eat the *qodesh qodesh*, the holy holy things, not that they eat in the holy of holies. The sin offering was not offered in the holy of holies, and is called *qodesh qodesh* in Lev 6:25. The priests are commanded to eat all these sacrifices and offerings, and their eating them is called *qodesh qodesh*, Lev 6:25. In Lev 6:30 they are commanded to eat *qodesh qodesh*, the holy holy things, in the holy place, not in the holy of holies. Therefore they are commanded to eat the holy holy things, not to eat in the holy of holies.

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

Urim-Thummim Version YHWH spoke to Aaron, I also have given you the charge of My Heave-Offerings from all the sacred things from the children of Israel, to you I have given the consecrated portion and to your sons also, by a statute for the ages of time. This will be yours from the Most Holy things, reserved from the altar-fire, every offering of theirs, every Meat or Grain-Offering, Sin-Offering, and Trespass- Offering (that they will render to me) will be Most Holy for you and for your sons. In the Most Holy Place you will eat it, every male will eat it and it will be Holy to you.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The priests' share**

Yahweh said to Aaron: "I myself have given you all that is set aside for me, from every offering of the people of Israel. I give it to you and to your sons as your share forever. This is what shall be yours of the most holy things, of the consecrated food: every offering that the Israelites give back to me, whether it be a grain offering or a sacrifice for sin or a sacrifice of repayment is a thing most holy; it shall belong to you and your sons. You may eat these most holy things. Every male may eat them. You are to consider them sacred. Ezk 44:29

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Eth Cepher Bible

And **Yahuah** spoke unto El-Aharon, Behold, I also have given you the charge of my heave offerings of all the hallowed things of the children of Yashar'el; unto you have I given them by reason of the anointing, and to your sons, by an ordinance forever. This shall be yours of the most holy things, reserved from the fire: every gift of theirs, every oblation of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for you and for your sons. In the most holy place shall you eat it; every male shall eat it: it shall be holy unto you.

exeGeses companion Bible .
Hebraic Roots Bible . devoted
Kaplan Translation .
The Scriptures—2009

And יהוה spoke to Aharon, "And see, I Myself have also given you the charge of My contributions, all the set-apart gifts of the children of Yisra'el. I have given them to you for the anointing, and to your sons, as a law forever.

"This is yours of the most set-apart gifts, from the fire: all their offerings, all their grain offerings and all their sin offerings and all their guilt offerings which they render to Me, are most set-apart for you and your sons.

"Eat it in the most set-apart place – every male eats it. It is set-apart to you.

Tree of Life Version

Adonai then said to Aaron, "See, I have given you charge over all My offerings. All the sacred things from Bnei-Yisrael I have given to you as set aside for you and your sons as a permanent share. You are to have the part of the most holy things that is kept from the fire. Whether grain, sin or guilt offerings that they bring to Me as most holy—they are for you and your sons. You are to eat it as most holy. Every male may eat it—it is set apart for you.

Weird English, 𐤇𐤁𐤏𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible

AND JESUS SAID TO AARON, AND, BEHOLD, I HAVE GIVEN YOU THE CHARGE OF THE FIRST-FRUITS OF ALL THINGS CONSECRATED TO ME BY THE CHILDREN OF ISRAEL; AND I HAVE GIVEN THEM TO YOU AS AN HONOR, AND TO YOUR SONS AFTER YOU FOR A LONG-TERM ORDINANCE. AND LET THIS BE TO YOU FROM ALL THE HOLY THINGS THAT ARE CONSECRATED TO ME, EVEN THE BURNT-OFFERINGS, FROM ALL THEIR GIFTS, AND FROM ALL THEIR SACRIFICES, AND FROM EVERY TRESPASS-OFFERING OF THEIRS, AND FROM ALL THEIR SIN-OFFERINGS, WHATEVER THINGS THEY GIVE TO ME OF ALL THEIR HOLY THINGS, THEY SHALL BE YOUR AND YOUR SONS'.

IN THE MOST HOLY PLACE SHALL YOU EAT THEM; EVERY MALE SHALL EAT THEM, YOU AND YOUR SONS: THEY SHALL BE HOLY TO YOU.

Awful Scroll Bible

Sustains To Become was to speak to Aaron: I am to have granted the obligation of the heave offerings, of that set apart of the sons of Contends-with-he-mighty even am I to have granted them for your anointing and your sons, as a continual prescription.

The set apart set apart fire offering and tribute offering, and that for their miss of the mark, and trespass that they were to turn back from, is a set apart set apart to you and your sons.

In the set apart set apart were you to eat them, the males were to eat them, even are they set apart.

Concordant Literal Version

Yahweh spoke to Aaron: As for Me, behold, I give you charge of My heave offerings of all the holy gifts of the sons of Israel. To you I give them for a share of the anointing, and to your sons, as an eonian statute.

This shall become yours from the holy of holies, reserved from the fire of all their approach present, all their approach present and all their sin offering and all their guilt offering which they are restoring to Me; it will be a holy of holies for you and for your sons.

exeGesés companion Bible

As a holy of holies shall you eat it; every male shall eat of it. It shall be holy for you.

And Yah Veh words to Aharon,

And I - behold, I give you the guard of my exaltment of all the holies of the sons of Yisra El; I give them to you and to your sons for the anointing by an eternal statute:

this becomes yours

of the holy of holies from the fire:

every qorban of theirs to every offering of theirs

and all that for their sin and all that for their guilt

which they return to me,

becomes a holy of holies for you and for your sons:

in the holy of holies, eat it - every male, eat it:

it becomes holy to you.

Orthodox Jewish Bible

And Hashem spoke unto Aharon, Hinei, I also have given thee the charge of Mine terumot of kol Kadoshei Bnei Yisroel; unto thee have I given them by reason of the moshchah (kohen's allotted portion), and to thy Banim, as a chok olam.

This shall be thine of the kodesh hakodashim, reserved from the eish; every korban of theirs, every minchah of theirs, and every chattat of theirs, and every asham of theirs which they shall render unto Me, shall be kodesh kodashim for thee and for thy Banim.

As the kodesh hakodashim shalt thou eat it; every zakhar shall eat it; it shall be kodesh unto thee.

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible
International Standard V

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Ownership for Offerings

Then the Lord told Aaron, "Look! I am indeed placing you in charge of my raised offerings and the holy things concerning the Israelites. Because of your anointing, I'm giving you and your sons a prescribed portion forever.

"This is what is to belong to you from consecrated offerings spared [The Heb. lacks spared] from the fire: all of their offerings, grain offerings, sin offerings, and trespass offerings that they render to me. They're to be considered most sacred to you and your sons. You may eat them as consecrated gifts. Every male may eat them. They're sacred for you.

Kretzmann's Commentary
Lexham English Bible

Portions for the Priests

Yahweh spoke to Aaron, "Behold, I myself have given to you the responsibility of my contributions for all the holy objects of the Israelites; [Literally "sons/children of Israel"] I have given them as a portion to you and your sons as an eternal decree. This will be for you from the sanctuary of the holy things from the fire; all of their offerings, from every grain offering, from every sin offering, and from every guilt offering which they will bring to me is a most holy thing [Literally "a holy object of holiness"] for you and your sons. You will eat it in the most holy place; [Alternatively "as a holy object of holiness"] every male will eat it. It will be a holy object to you.

Syndein/Thieme
The Voice

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Bible Translations with Many Footnotes:

The Complete Tanach
The Geneva Bible
Kaplan Translation

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The Priestly Share

God announced to Aaron: I have given you responsibility for My elevated gifts. I am thus giving you all the sacred gifts of the Israelites as part of your anointment. These shall be an eternal portion for your descendants.

Among the fire [offerings] that are holy of holies, the following shall be yours: All [the Israelites'] sacrifices, all their grain offerings, all their sin offerings, all their guilt offerings, [and] everything that they return to Me. These shall be holy of holies to you and your descendants.

Every male [priest] may eat [these offerings], but you must eat them in a most holy area, since they must remain holy to you.

anointment

See Leviticus 7:35

holy of holies

See Leviticus 2:3, 2:10, 6:10, 6:18, 6:22, 7:1, 7:6, 14:13, 24:9.

sacrifices

Such as communal peace offerings (Rashi).

grain offerings

See Leviticus 2:3,10, 6:10.

sin offerings

Leviticus 6:18.

guilt offerings

Leviticus 7:1

most holy area

Within the enclosure; see Leviticus 6:19.

NET Bible®
New American Bible (2011)

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New Catholic Bible .

Rotherham's *Emphasized B.* .Rotherham's *Emphasized B.* And Yahweh spake unto Aaron,

|||, therefore, lo! I have given unto thee' the charge of my heave-offerings,—as to all the hallowed things of the sons of Israel—<unto thee> have I given them, as pertaining to the anointing, and unto thy sons, for a statute age abiding. ||This|| shall be thine, out of the things most holy, out of the fire,—their every oblation—to the extent of their every meal offering, and their every sin-bearer, and their every guilt-bearer wherewith they make amends^f unto me, <most holy unto thee> shall it be, and unto thy sons. <As something most holy> shall ye eat it,—||every male|| shall eat it, <holy> shall it be unto thee.

^fOr: "which they give back."

Updated ASV .

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

Moreover the Lord said to Aaron, Behold I have given you the charge of the separated portions taken from all the dedications made to me by the children of Israel. To thee I have given them for a reward; and to thy sons after thee. Let this therefore be your perpetual due from the hallowed dedications of the homage offerings; from all their gifts, and from all their sacrifices, and from all their trespass offerings, and from all their sin offerings. Whatever they give me, a portion of the hallowed things shall be for thee and thy sons. In the holy place of the holies you shall eat them. Every male, namely, thou and thy sons shall eat them.

Context Group Version

And YHWH spoke to Aaron, And I, look, I have given you the charge of my heave-offerings, even all the made special things of the sons of Israel; to you I have given them by reason of the anointing, and to your sons, as a portion forever. This shall be yours of the most special things, [reserved] from the fire: every offering of theirs, even every tribute [offerings] of theirs, and every purification-offering of theirs, and every trespass-offering of theirs, which they shall give to me, shall be most special for you and for your sons. As the most special things you shall eat; every male shall eat: it shall be special to you.

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

And Jehovah spoke to Aaron, And I, behold, I have given you the charge of my heave-offerings, even all the holy things of the sons of Israel. I have given them to you by reason of the anointing and to your sons, as a everlasting portion. This will be yours of the most holy things, reserved from the fire: every offering of theirs, even every food-offering of theirs and every sin-offering of theirs and every guilt-offering of theirs, which they will render to me, will be most holy for you and for your sons. As the most holy things you will eat of it; every male will eat of it. It will be holy to you.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible . Subtitle

Owen's Translation .

Revised Mechanical Trans. ...and YHWH spoke to Aharon, and I, look, I gave to you a charge of my offerings, for all the special things of the sons of Yisra'eyl, to you I gave them to smear, and to your sons for a distant custom. This will exist for you from the special of specials[940] from the fire, for all their donations, for all their deposits, and for all their failures, and for all their guilt, which they will return to me, that is the special of specials for you and for your sons. In the special of specials[941] you will eat him, every male will eat him, he will exist special for you,...

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

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

Updated ASV

The Priests' Portion to Give and Receive

And Jehovah spoke to Aaron, "And I, look, I have given you the obligation of my contributions, even all the holy things of the sons of Israel; to you I have given them for the anointing, and to your sons, as a permanent statute. This shall be yours from the most holy things, reserved from the fire: every offering of theirs, even every grain offering of theirs, and every sin offering of theirs, and every guilt offering of theirs, which they shall render to me, shall be most holy for you and for your sons. As the most holy things you shall eat; every male shall eat: it shall be holy to you.

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

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The gist of this passage:

8-10

Numbers 18:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (לְ) [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
'Ahărôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	<i>light bringer; transliterated Aaron, Aharon</i>	masculine proper noun	Strong's #175 BDB #14

Translation: And Y^ehowah speaks to Aaron,...

I find God speaking directly to Aaron alone here and in Leviticus 10:8 (and way back in Exodus 4:27). I may have to do a more thorough search to confirm this. This preliminary search also turned up twice when Moses spoke to Aaron, to give him a set of directives (Leviticus 10:12 21:24) and also in Exodus 4:28 16:9.

God speaks thrice to Aaron in this chapter. That would certainly suggest three different times. Logically, when God spoke to Aaron alone, Aaron would have gone to Moses and told him (and so, it is recorded in the Word of God).

It is far more often that God speaks to Moses and Aaron; and even more often that God speaks to Moses to speak to Aaron.

Numbers 18:8b			
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
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
'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
mish ^e mereth (מִשְׁמֶרֶת) [pronounced <i>mish^e-MEH-reth</i>]	<i>a charge, a responsibility; an obligation; an observance; custody, guard, the act of guarding, watch, being a watchman; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i>]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>	feminine plural construct with the 1 st person singular suffix	Strong's #8641 BDB #929
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 18:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לָךְ) [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
q ^o dôshîym (מִשְׁדָּקִים) [pronounced kaw-DOE-sheem]	<i>holinesses, saints, holy ones, set-apart ones, sacred ones, consecrated ones, those set apart to God; holy [set-apart] things [principles]</i>	masculine plural construct	Strong's #6918 BDB #872
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^o râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...“Behold, I Myself have given to you the charge of My presentation offerings for all the consecrated ones, the sons of Israel.

God gives to Aaron (and to his sons) the responsibility of all the presentation offerings made to Him. The *consecrated ones* of those of Israel who have brought near their offerings to God.

Numbers 18:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect; with the 3 rd person masculine plural suffix	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
mosh ^o châh (מֶשַׁח) [pronounced mosh-KHAW]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular noun	Strong's #4888 BDB #603

Translation: I have given them to you for an anointing...

The sacrifices are given to Aaron for an anointing. Many of the offerings are anointed with oil.

The offerings represent Jesus Christ dying for our sins. The anointing of oil represents the power of God the Holy Spirit. This does not necessarily mean that those making their offerings are now empowered by God to go out and do great things. This offering has the power, through God the Holy Spirit, to propitiate God.

To be clear, these offerings are not ultimately propitious; they represent Jesus Christ, Who is a propitious offering to God.

Numbers 18:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct; with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
chôq (חֹק) [pronounced khome]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular construct	Strong's #2706 BDB #349
ʾôwlâm (עוֹלָם) [pronounced ô-LAWM]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

Translation: ...and to your sons, for a perpetual decree.

There are two words in the Hebrew which are translated interchangeably and I know that they are not interchangeable. Chôq (חֹק) [pronounced khome] is the masculine noun whose meanings are given as *something prescribed, a statute, due*; (BDB) and is translated also *portion* (Genesis 47:22), *law* (Genesis 47:26), *task* (Exodus 5:14), *ordinance* (Exodus 12:24), *statute* (Exodus 15:25)—those were just the first six occurrences in Scripture. From thereon in, it is almost consistently translated *statutes* with an occasional rendering of *decree, law, ordinance, custom, commandment* and even *ordinary* (Ezekiel 16:27) and *measure* (Isaiah 5:14). There is also the feminine form of this noun, chuqqâh (חֻקָּה) [pronounced khook-KAWH]. BDB gives its meanings as *something prescribed, enactment, statute*. The KJV gives the renderings *statutes, ordinances, manners* (Leviticus 20:23). With rare exceptions (like Genesis 47:22 Ezekiel 46:14 and this passage), both words are generally found in the plural. My instinct is to translate the masculine by the words *decrees, that which is decreed* and the feminine as the softer *ordinances*. I may change this opinion later.

This set of responsibilities is given both to Aaron and to his descendants. This would be a perpetual decree for as long as Israel continued as a client nation to God.

Numbers 18:8 And Y^ehowah speaks to Aaron, “Behold, I Myself have given to you the charge of My presentation offerings for all the consecrated ones, the sons of Israel. I have given them to you for an anointing and to your sons, for a perpetual decree. (Kukis mostly literal translation)

Numbers 18:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
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 (קֹדֶשִׁים) [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
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, 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> .			
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: This will be yours, from the most holy things, from the fire,...

At this point, we have a problem. We have the phrase *a holiness of the holinesses*, which occurs several times in this passage (sometimes without the definite article). Does this mean the same thing throughout? Does it have a variety of meanings. Although this phrase is sometimes translated *the holy of holies*, it is clear throughout this passage that it cannot mean this.

I translated the phrase by *the most holy things* (which was done by ESV, Green's translation, LSV, MLV, Webster and WEB,¹⁸ as well as many others).

¹⁸ When I want to take a read on the most literal translations, I turn to these six (which are all available on e-sword).

Numbers 18:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
qorbân/qurbân (קרבן/קורבן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular construct with the 3 rd person masculine plural suffix	Strong's #7133 BDB #898–899
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular construct with the 3 rd person masculine plural suffix	Strong's #4503 BDB #585
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune; properly, a misstep, a slip of the foot</i>	feminine singular construct with the 3 rd person masculine plural suffix	Strong's #2403 BDB #308
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'ash ^e mâh (אֲשָׁמָה) [pronounced ash-MAWH]	<i>guiltiness, guilt, offense, sin, wrongdoing; doing wrong, committing a trespass or offense; becoming guilty, guilt; bringing a guilt-offering</i>	feminine singular construct with the 3 rd person masculine plural suffix	Strong's #819 (and #817) BDB #80

Numbers 18:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7725 BDB #996
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: ...every offering of them to every tribute offering of them and to every sin offering of them and to every guilt offering of them which they bring to Me.

I have taken the Qorban offering to be a general reference to all the various offerings.

There are several classifications of offerings.

This is just a very quick overview. I really need to turn this into a table as R. B. Thieme, Jr. has in his book the **Levitical Offerings**. Maybe that will be for the second draft.

Five Levitical Offerings (from Google AI and Kukis)

Levitical offerings are primarily classified into five main types: burnt offerings, grain offerings, peace offerings, sin offerings, and guilt offerings. These offerings served different purposes, with some being voluntary and others mandatory.

Here's a breakdown of each:

Burnt Offering (Olah):

A voluntary offering where the entire animal (bull, sheep, goat, or bird) was burned on the altar, symbolizing complete dedication to God. It was a sweet aroma to the Lord, signifying atonement and a pleasing sacrifice.

Fire represents judgment and the innocent animal represents the offering of Jesus Christ. The pleasing aroma from the sacrifice represents God the Father being satisfied with the offering from God the Son.

Grain Offering (Minhah):

A voluntary offering of fine flour, often mixed with oil and frankincense, representing a gift to God. A portion was burned on the altar, with the remainder given to the priests.

The grain offering or the bloodless offering represents the humanity of Jesus Christ. God had to become a man in order to die for our sins.

Five Levitical Offerings (from Google AI and Kukis)

Peace Offering (Zevah Shelamim):

A voluntary offering of thanksgiving, a vow, or a freewill offering, where the worshipper, priests, and sometimes others, shared a communal meal with the animal's meat. It symbolized fellowship and peace with God.

The peace offering represents peace between man and God. The offering of Jesus Christ establishes this peace.

Sin Offering (Chattat):

A mandatory offering for unintentional sins, with the type of animal depending on the offerer's social status. The blood was used to purify the altar and sometimes the Holy Place.

I believe that this is the rebound offering.

Guilt Offering (Asham):

A mandatory offering for specific transgressions, including unintentional sins that required restitution. It involved restitution for the wrong done, plus an additional penalty, highlighting the need to address both the sin and its consequences.

This seems to be another rebound offering.

This is an okay overview, but when it comes to the meaning of the offerings, Google misses the mark. Therefore, I added how we should understand the meaning of these offerings today.

I double-checked my understanding of these offerings with R. B. Thieme, Jr.'s [Levitical Offerings](#). That link takes you to a much better and more thorough examination of these offerings.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Numbers 18:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 (קֹדֶשִׁים) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun	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 *Holy of Holies; the Most Holy Place*. This combination may also be translated, *most holy*.

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*.

Numbers 18:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: *The most holy things [are] for you;...*

The most holy things refers to these sacrifices, which are most holy to God. These are offered up by the high priest and those in line for that position.

Numbers 18:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct; with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119

Translation: *...it [is] even for your sons.*

God specifically tells Aaron that these sacrifices are under his control and under the authority of his descendants. The plural noun bânîym (בְּנֵי) [pronounced baw-NEEM] can refer to both *sons* and *descendants*. Strong's #1121 BDB #119.

Numbers 18:9 *This will be yours, from the most holy things, from the fire, every offering of them to every tribute offering of them and to every sin offering of them and to every guilt offering of them which they bring to Me. The most holy things [are] for you; it [is] even for your sons.* (Kukis mostly literal translation)

These offerings offered by the priests were not to be taken lightly. This was not a responsibility given to just anyone, regardless of their level of sincerity. One had to be **born** into this responsibility (as our Lord was born sinless in this responsibility)—and only the Aaronic branch of the Levites, the priests, were to be offering animal sacrifices, just as our Lord's sacrifice is the only one which is efficacious for us all.

Those in the priesthood and those who served the priests (the Levites) had no other means of support. Their lives were given totally over to God. They had no land to farm on the side, they carried no side jobs. They did not have a retirement fund paying them. Therefore, they had to be remunerated by the sons of Israel for their spiritual

service performed on their behalf. They received tithes of produce and money and they received the best portions (see also Leviticus 6:14–7:36).

Numbers 18:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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 (קֹדָשִׁים) [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
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, 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> .			
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 nd person masculine singular, Qal imperfect; with the 3 rd person masculine singular suffix	Strong's #398 BDB #37

Translation: You will eat it in the most holy place;...

First of all, the priests are not gathering into the Holy of Holies, as if this is the lunch room for the priests. It is the high priest who went into the Holy of Holies alone once a year, on the Day of Atonement, to sprinkle blood on the Mercy Seat. Therefore, we know that this is not a place where the priests went to hang out.

Furthermore, although the priests and Levites entered into the Tabernacle to perform specific functions, that was not their hangout place either. They went in, they did what they were supposed to do, and then they came out.

However, my assumption here that this means *the most holy place* would suggest to me that the priests at the meat inside the courtyard of the Tabernacle. We have a picture of this here with v. 7: [The Tabernacle and the Altar](#) (a graphic).

Numbers 18:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Numbers 18:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...every male will eat it.

The priests (the sons of Aaron) were all males and they ate of the sacrifices brought to the Tabernacle.

Numbers 18:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 noun	Strong's #6944 BDB #871
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Bible Hub has the 2nd person feminine singular suffix here, yet, directly below in the middle of v. 11, has the same lâmed preposition and suffix and they call it a masculine singular there.

Translation: It is holy to you. (Kukis mostly literal translation)

The offering of every sacrifice was holy, or set apart, to Aaron and to his sons.

Numbers 18:10 You will eat it in the most holy place; every male will eat it. It is holy to you. (Kukis mostly literal translation)

That which is offered, in many cases, was given to the priests to eat. This was to be continued even after Korah's rebellion. However, they did not use the Holy of Holies as a lunchroom; they ate in the tent, but not in the Holy of Holies itself. Only the High Priest could go inside the Holy of Holies and that but once a year.

Numbers 18:8–10 And Y^ehowah speaks to Aaron, “Behold, I Myself have given to you the charge of My presentation offerings for all the consecrated ones, the sons of Israel. I have given them to you for an anointing and to your sons, for a perpetual decree. This will be yours, from the most holy things, from the fire, every offering

of them to every tribute offering of them and to every sin offering of them and to every guilt offering of them which they bring to Me. The most holy things [are] for you; it [is] even for your sons. You will eat it in the most holy place; every male will eat it. It is holy to you. (Kukis mostly literal translation)

Numbers 18:8–10 And Jehovah then spoke to Aaron, saying, “Listen, I Myself have given you the responsibility for My presentation offerings for all the consecrated sons of Israel. I have given these offerings to you and to your sons for anointing, and this decree will continue to stand. All of this is under your oversight, from the most holy things from the fire, the burnt offerings, to their tribute offerings, sin offerings, and guilt offerings which they bring to Me. These offerings are set apart to you and to your sons. You will eat the meat on the Tabernacle grounds. Every male will eat from these offerings. This is considered holy to you. (Kukis paraphrase)

And this [is] to you an offering of a gift of them to all presentation offerings of sons of Israel. To you I have given them and to sons of you and to daughters of you with you, for a decree perpetually. Every clean (one) in a house of you will eat him. All choicest of fresh oil and all choicest of wine and corn, firstfruits of them which they give to Y^ehowah, to you I have given them. Firstfruits, all that are in a land of them which they will bring to Y^ehowah, for you he is. Is every clean (one) in a house of you will eat him.

Numbers
18:11–13

And this [is] for you: the tribute offering of their gift for all presentation offerings of the sons of Israel. I have given them to you and to your sons and to your daughters with you, for a perpetual decree. Every clean (person) in your house will eat it. All of the select fresh oil and all of the select wine and corn, their firstfruits which they present to Y^ehowah, I have given them to you. All of the firstfruits which are in their land which they bring to Y^ehowah, these are for you. Every clean (person) in your house will eat [from] it.

These things will ultimately given to you: the tribute offering of their gift and all the presentation offerings of the sons of Israel. I have given these to you and your sons and daughters with you as a perpetual decree. Anyone who is ceremonially clean of your house will eat from these offerings. Also, all the select oil and select wine and corn—the firstfruits which they present to Jehovah—I have given them to you. All of the firstfruits of the land which the people bring to Jehovah, these are for you and your family. Anyone who is clean in your household may eat from them.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And this [is] to you an offering of a gift of them to all presentation offerings of sons of Israel. To you I have given them and to sons of you and to daughters of you with you, for a decree perpetually. Every clean (one) in a house of you will eat him. All choicest of fresh oil and all choicest of wine and corn, firstfruits of them which they give to Y^ehowah, to you I have given them. Firstfruits, all that are in a land of them which they will bring to Y^ehowah, for you he is. Is every clean (one) in a house of you will eat him.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)	<p>But the firstfruits, which the children of Israel shall vow and offer, I have given to thee, and to thy sons, and to thy daughters, by a perpetual law. He that is clean in thy house, shall eat them.</p> <p>All the best of the oil, and of the wine, and of the corn, whatsoever firstfruits they offer to the Lord, I have given them to thee.</p> <p>All the firstripe of the fruits, that the ground bringeth forth, and which are brought to the Lord, shall be for thy use: he that is clean in thy house, shall eat them.</p>
Aramaic ESV of Peshitta	<p>"This is yours, too: the wave offering of their gift, even all the wave offerings of the B'nai Yisrael. I have given them to you, and to your sons and to your daughters with you, as a portion forever. Everyone who is clean in your house shall eat of it.</p> <p>"All the best of the oil, and all the best of the vintage, and of the grain, the first fruits of them which they give to Mar-Yah, to you have I given them.</p> <p>The first-ripe fruits of all that is in their land, which they bring to Mar-Yah, shall be yours; everyone who is clean in your house shall eat of it.</p>
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	<p>And this [is] thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.</p> <p>All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.</p> <p>[And] whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat [of] it.</p>
Updated Brenton (Greek)	<p>And this shall be to you of the firstfruits of their gifts, of all the wave offerings of the children of Israel; to you have I given them and to your sons and your daughters with you, a perpetual ordinance; every clean person in your house shall eat them.</p> <p>Every first offering of oil, and every first offering of wine, their firstfruits of grain, whatsoever they may give to the Lord, to you have I given them.</p> <p>All the firstfruits that are in their land, whatsoever they shall offer to the Lord, shall be yours: every clean person in your house shall eat them.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And this is yours: the lifted offering which they give and all the wave offerings of the children of Israel I have given to you and to your sons and to your daughters as your right for ever: everyone in your house who is clean may have them for food.</p> <p>All the best of the oil and the wine and the grain, the first-fruits of them which they give to the Lord, to you have I given them.</p> <p>The earliest produce from their land which they take to the Lord is to be yours; everyone in your house who is clean may have it for his food.</p>
Easy English	.
Easy-to-Read Version–2008	<p>"The Israelites will bring special gifts that you will lift up to me. I give these gifts to you and your sons and daughters. That is your share. Everyone in your family who is clean will be able to eat it.</p> <p>"And I give you all the best olive oil and all the best new wine and grain. These are the things that the Israelites give to me, the LORD. These are the first things that they gather in their harvest. When the people gather a harvest, they bring all the first things to the LORD. So these things I will give to you. And everyone in your family who is clean may eat it.</p>

God's Word™

"The contributions that come as gifts taken from the offerings presented by the Israelites are also yours. I am giving these to you, your sons, and your daughters. They will always be yours. Anyone in your household who is clean may eat them. "I am also giving you the first of the produce they give the LORD: the best of all the olive oil and the best of the new wine and fresh grain. The first of all produce harvested in their land that they bring to the LORD is yours. Anyone in your household who is clean may eat it.

Good News Bible (TEV)

"In addition, any other special contributions that the Israelites present to me shall be yours. I am giving them to you, your sons, and your daughters for all time to come. Every member of your family who is ritually clean may eat them. "I am giving you all the best of the first produce which the Israelites give me each year: olive oil, wine, and grain. It all belongs to you. Every member of your family who is ritually clean may eat it.

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

And this is yours as well: the offering of their gifts, along with all the wave offerings of the Israelites. I have given this to you and your sons and daughters as a permanent statute. Every ceremonially clean person in your household may eat it. I give you all the freshest olive oil and all the finest new wine and grain that the Israelites give to the LORD as their firstfruits. The firstfruits of all that is in their land, which they bring to the LORD, belong to you. Every ceremonially clean person in your household may eat them.

Christian Standard Bible

.

Conservapedia Translation

.

Revised Ferrar-Fenton Bible

.

God's Truth (Tyndale)

.

The Heritage Bible

These are yours: the heave offerings of their gifts, with all the wave offerings of the children of Israel; I have given them to you, and to your sons and to your daughters with you, by an enactment forever; everyone who is clean in your house shall eat of it.

All the best of the oil, and all the best of the grape juice, and of the wheat, their first of harvest which they give to Jehovah, I have given you.

And all of the firstfruits of the land, which they shall bring to Jehovah, shall be yours; all who are clean in your house shall eat of it.

International Standard V
H. C. Leupold
Lexham English Bible

This *is also* for you: the contribution of their gift of the wave offerings of the children Israel. I have given them to you and your sons and your daughters with you as an eternal decree; whoever is clean in your house may eat it. All the finest olive oil and all *the* finest new wine and their best grain that they have given to Yahweh, I have given them to you. The firstfruits of all that *is* in their land that they present to Yahweh will be for you; whoever *is* clean in your house may eat it.

NIV, ©2011
Unfolding Bible Literal Text

These are the offerings that will belong to you, set apart out of all their gifts of the wave offerings of the people of Israel. I have given them to you, your sons, and your daughters, as your portion forever. Everyone who is ceremonially clean in your family may eat any of these offerings. All the best of the oil, all the best of the new wine and grain, the firstfruits that the people give to me—all these things I have given to you. The first ripe produce of all that is in their land, which they bring to me, will be yours. Everyone who is clean in your family may eat these things.

Urim-Thummim Version

And this is yours, the Heave-Offering from their offerings, with all the Wave-Offerings from the children of Israel also. I have given them to you and your sons, and your daughters with you, by a statute for the ages of time, everyone that is clean in your house will eat of it. All the best of the oil, wine, wheat, and the firstfruits of them that they will dedicate to YHWH, these things I have given to you. And the first-fruits of the crops from the land they will bring to YHWH, these will be yours, everyone that is clean in your house will eat of it.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) To you also shall belong all the firstfruits that are set aside and offered by the Israelites; this I give to you, as well as to your sons and daughters, forever. Every person in your house who is clean may eat it. All the best of the oil, all the best of the wine and wheat, the firstfruits given by them to Yahweh, these I give to you. All the first harvest of their land which they bring to Yahweh shall be yours. Every person in your house who is clean may eat them. 13:12

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 Cephher Bible

And this *is* yours; the heave offering of their gift, with all the wave offerings of the children of Yashar'el: I have given them unto you, and to your sons and to your daughters with you, by a statute forever: everyone that is clean in your house shall eat of it. All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto **Yahuah**, them have I given you. *And* whatsoever is first ripe in the land, which they shall bring unto **Yahuah**, shall be yours; everyone that is clean in your house shall eat *of* it.

exeGesés companion Bible .

Hebraic Roots Bible

And this is yours, the heave offering of their gift with all the wave offerings of the sons of Israel. I have given them to you, and to your sons, and to your daughters with you, by a never ending statute; every clean one in your house shall eat it. All the best of the oil, and all the best of the new wine, and wheat, the first fruits of them which they give to YAHWEH, I have given to you. V. 13 will be placed with the next passage for context.

Kaplan Translation
The Scriptures–2009

“This also is yours: the contribution of their gift, with all the wave offerings of the children of Yisra’ël. I have given them to you, and your sons and daughters with you, as a law forever. Everyone who is clean in your house eats it.

“All the best of the oil, and all the best of the new wine and the grain – their first-fruits which they give to הוהי – I have given them to you.

“The first-fruits of all that is in their land, which they bring to הוהי, are yours. Everyone who is clean in your house eats it.

Tree of Life Version

This also is yours: the gift of the wave offerings of Bnei-Yisrael. I have given all the wave offerings as a permanent share to you, your sons and your daughters. Everyone who is clean in your house may eat it. All the finest olive oil, the finest new wine and grain they give to Adonai from their firstfruits, I have given them to you. All the firstfruits of the land that they bring to Adonai will be for yours. Anyone who is clean in your house may eat it.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND THIS SHALL BE TO YOU OF THE FIRST-FRUITS OF THEIR GIFTS, OF ALL THE WAVE-OFFERINGS OF THE CHILDREN OF ISRAEL; TO YOU HAVE I GIVEN THEM AND TO YOUR SONS AND YOUR DAUGHTERS WITH YOU, A LONG-TERM ORDINANCE; EVERY CLEAN PERSON IN YOUR HOUSE SHALL EAT THEM.

EVERY FIRST-OFFERING OF OIL, AND EVERY FIRST-OFFERING OF WINE, THEIR FIRST-FRUITS OF GRAIN, WHATSOEVER THEY MAY GIVE TO JESUS, TO YOU HAVE I GIVEN THEM.

ALL THE FIRST-FRUITS THAT ARE IN THEIR LAND, WHATSOEVER THEY SHALL OFFER TO JESUS, SHALL BE THINE: EVERY CLEAN PERSON IN YOUR HOUSE SHALL EAT THEM.

Awful Scroll Bible

The heave offerings of their gifts, and the wave offerings of the sons of Contends-with-he-mighty am I to have granted to you, and to your sons and daughters, as a continual prescription; he clean in your house was to eat it.

The choicest of oil and the choicest of new wine and grain, even the first fruits that they offer to Sustains To Become I am to have granted to you.

The first fruits of the solid grounds, that they were to bring in to Sustains To Become even he clean in your house was to eat it.

Concordant Literal Version

This also is yours as a heave offering share of their gifts: all the wave offerings of the sons of Israel. To you I give them and to your sons and to your daughters with you as an eonian statute. Everyone who is clean in your household may eat of it. All the best of the clarified oil and all the best of the grape juice and the grain; their firstfruit which they shall give to Yahweh, to you I give them. The firstfruits of all that is in their land which they shall bring to Yahweh shall be yours. Everyone who is clean in your household may eat it.

exeGesés companion Bible

And this is yours:
the exaltment of their gift
with all the waves of the sons of Yisra El
I give you
and your sons and your daughters with you
by an eternal statute:

	<p>every pure one in your house eats thereof: all the fat of the oil and all the fat of the juice and of the crop, the firstlings of all they give to Yah Veh, I give you: and whatever firstlings in their land, which they bring to Yah Veh, become yours: every clean one in your house eats thereof.</p>
Orthodox Jewish Bible	<p>And this is thine; the terumah of their gift, with all the tenuous Bnei Yisroel; I have given them unto thee, and to thy banim and to thy banot with thee, by a chok olam; every one that is tahor in thy Bais shall eat of it. All the best of the oil, and all the best of the wine, and of the grain, the reshit (firstfruit) of them which they shall offer unto Hashem, them have I given thee. And whatsoever is Bikkurim in the land, which they shall bring unto Hashem, shall be thine; every one that is tahor in thine Bais shall eat of it.</p>
Rotherham's <i>Emphasized B.</i>	<p> This , therefore, shall be thine—the heave offering of their gift, even all the waveofferings of the sons of Israel, <unto thee> have I given them, and unto thy sons and unto thy daughters with thee, by a statute age abiding,— every one that is clean in thy house shall eat it. <All the best of oil, and all the best of new-wine and corn,—the firstfruits thereof, which they shall give unto Yahweh> <unto thee> have I given them. <The firstfruits of all that is in their land, which they shall bring in unto Yahweh> <thine> shall it be,— every one that is clean in thy house shall eat it:...</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	<p>“The raised offering and wave offerings presented by the Israelis are yours, too. I’ve given them to you, to your sons, and to your daughters as a prescribed apportionment forever. Everyone who is clean in your household may eat it. All the best [Lit. fat] oil, wine, grain, and first fruits that they give to the Lord are to belong to you. Everyone who is clean in your household may eat it. “The first ripe fruits of everything that the land produces and that they bring to the Lord are yours, too. Everyone who is clean in your household may eat it.</p>
Kretzmann's Commentary	
Lexham English Bible	.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<p>This is what shall be bestowed as an elevated gift to you: All the Israelites' wave offerings are given to you, along with your sons and daughters, as an everlasting portion. Everyone in your household who is ritually clean may eat them. The dedicated portion of oil, wine and grain that must initially be presented to God is now given to you. The first fruit of all that [grows] in your land, which is presented to God, shall be yours. Everyone in your household who is ritually clean may eat it. wave offerings See Leviticus 7:30, 14:12, 14:24, 23:17, 23:20, Numbers 6:20 (Rashi). dedicated portion</p>

Chelev in Hebrew, which usually denotes 'fat,' or the portion dedicated to the altar (see Leviticus 3:9). Here it refers to the portion dedicated to the priest.

initially be presented...

This is the terumah offering that must be given to the priest (Rashi).

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

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	They shall be hallowed to thee. You shall have also a portion from the dedications which the Israelites make by setting apart, and from all the dedications made by being laid on hands; These I have given to thee, and thy sons, and thy daughters with thee, as an everlasting due. Every one in thy house, who is clean, may eat these. Every dedication of oil, and every dedication of wine, every dedication of food of all kinds which they give to the Lord, these I have given to thee. All the first fruits in their land, which they bring for the Lord, shall belong to thee. Every one in thy house, who is clean, may eat these.
Context Group Version	And this is yours: the heave-offering of their gift, even all the wave-offerings of the sons of Israel; I have given them to you, and to your sons and to your daughters with you, as a portion forever; every one that is clean in your house shall eat. All the best of the oil, and all the best of the vintage, and of the grain, the first fruits of them which they give to YHWH, to you I have given them. The first-ripe fruits of all that is in their land, which they bring to YHWH, shall be yours; every one that is clean in your house shall eat.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	. continuous
Modern English Version	.
Modern Literal Version 2020	And this is yours: the heave-offering of their gift, even all the wave-offerings of the sons of Israel. I have given them to you and to your sons and to your daughters with you, as an everlasting portion. Everyone who is clean in your house will eat of it. All the best of the oil and all the best of the new wine and of the grain, the first-fruits of them which they give to Jehovah, I have given them to you. The first-ripe fruits of all that is in their land, which they bring to Jehovah, will be yours. Everyone who is clean in your house will eat of it.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and this is for you, the offering of their gift, for all the wavings of the sons of Yisra'eyl, for you I gave them, and to your sons and to your daughters with you, for a distant custom, every clean one in your house will eat him. All the fat[942] of the fresh oil and all the fat of the fresh wine and cereal, their summit[943], which they will give to YHWH, I gave them to you. The first-fruits of all that is in their land, that they will bring to YHWH, will exist for you, every clean one in your house will eat them.

942. Meaning the "best."

Updated ASV

943. Meaning the "first."

And this is yours: the offering of their gift, even all the wave offerings of the sons of Israel; I have given them to you, and to your sons and to your daughters with you, as a permanent statute; every one that is clean in your house shall eat it.

All the best of the oil and all the best of the new wine and of the grain, the firstfruits of what they give to Jehovah, I give them to you. The first ripe fruits of all that is in their land, which they bring to Jehovah, shall be yours. Everyone who is clean in your house shall eat it.

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

. perpetual

The gist of this passage:

11-13

Numbers 18:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i>]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>	feminine singular construct	Strong's #8641 BDB #929
mattân (מַתָּן) [pronounced <i>maht-TAWN</i>]	<i>gifts, offerings, presents</i>	masculine singular collective noun; construct form with the 3 rd person masculine plural suffix	Strong's #4976 BDB #682
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</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 18:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
t ^h nûwphâh (תְּנוּפְחָה) [pronounced t'noo-PHAWH]	<i>presentation offering, wave-offering; offering [gold or brass]; swinging, waving, brandishing [of God's hand, weapons]</i>	feminine plural construct	Strong's #8573 BDB #632
bânîym (בְּנֵי־יִמ) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^h râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: And this [is] for you: the tribute offering of their gift for all presentation offerings of the sons of Israel.

The offering of the peoples' gift *and* their presentation offerings (wave offerings) are for Aaron (and, by extension, to all the relatives of Aaron). This may read that we are looking at only one set of offerings (the wave offerings). A third way to see this is, we have one set of offerings, and those, going all the way to the presentation offerings are for Aaron.

Most or all of the translations saw this as being two sets of offerings which would be given to Aaron.

English Standard V.	This also is yours: the contribution of their gift, all the wave offerings of the people of Israel.
Webster	And this is thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel:...
World English Bible	"This is yours, too: the wave offering of their gift, even all the wave offerings of the children of Israel.

I did not go through each and every translation, but the ones I looked at essentially inserted of copula where one did not exist.

Numbers 18:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect; with the 3 rd person masculine plural suffix	Strong's #5414 BDB #678
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 18:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct; with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
wê (or vê) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural construct with the 2 nd person masculine singular suffix	Strong's #1323 BDB #123
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix	Strong's #854 BDB #85

Translation: I have given them to you and to your sons and to your daughters with you,...

God needs to make this clear that, His gift of these offerings to Aaron means, they are gifted to his sons and daughters who are with him.

Numbers 18:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
chôq (חֹק) [pronounced <i>khoke</i>]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular construct	Strong's #2706 BDB #349
'ôwlâm (עוֹלָם) [pronounced <i>ôo-LAWM</i>]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

Translation: ...for a perpetual decree.

This would be continued as a perpetual decree until A.D. 70 (or before; one might disagree with when the animal sacrifices should have ended).

Numbers 18:11d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ṭâhōwr (טוֹהוּר) ṭâhōr (טוֹהַר) [pronounced taw-HOHR]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct; with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
ʾêth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: Every clean (person) in your house will eat it.

In order for a person to be clean, they must be ceremonially clean. Then they could partake in these offerings.

Numbers 18:11 And this [is] for you: the tribute offering of their gift for all presentation offerings of the sons of Israel. I have given them to you and to your sons and to your daughters with you, for a perpetual decree. Every clean (person) in your house will eat it. (Kukis mostly literal translation)

The priests and high priest sacrificed a large number of animals and were in full-time service to Y^ehowah. They had no means of support other than through donations. This allowed them food to eat. This food and these tithes supported not only the priests, but their families as well (priests were not celibate as a rule). Being clean is analogous to being without sin, in fellowship. The ceremonial functions associated with becoming unclean and with being cleansed are found in Leviticus 22.

In this chapter, as well as throughout most of the books of Leviticus and Numbers we have the word offering. However, there are several kinds of offerings and several different words which are so translated. Therefore, we need to study the **Doctrine of the Hebrew Words for Offering—not finished yet!**

Numbers 18:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Numbers 18:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chêleb (כֶּלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, select, best (part), abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
yitshâr (יִתְשָׁר) [pronounced yits-hawr]	<i>fresh oil, shining (pure) oil, oil (as producing light); figuratively anointing</i>	masculine singular noun	Strong's #3323 BDB #844
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chêleb (כֶּלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, select, best (part), abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
tîyrôsh (תִּירֹשׁ) [pronounced tee-ROSH]	<i>wine, fresh wine, freshly pressed wine, new wine</i>	masculine singular noun	Strong's #8492 BDB #440
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
dâgân (דָּגָן) [pronounced daw-GAWN]	<i>corn, grain, wheat; cereal; this probably includes: barley, oats, and rye</i>	masculine singular noun	Strong's #1715 BDB #186

Translation: All of the select fresh oil and all of the select wine and corn,...

The best of the produce was to be brought to the Tabernacle; the best oils and the best wines and the best grains.

Numbers 18:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rê'shîyth (רִישִׁית) [pronounced ray-SHEETH]	<i>first of the fruits, firstfruits; firstling, first of one's kind, first, chief; a beginning, a former state; former times</i>	listed as a feminine singular construct, although this appears to be a feminine plural noun; with the 3 rd person masculine plural suffix	Strong's #7225 BDB #912
Owens and Bible Hub (both of whom I depend to parse my verbs for me) lists this as a feminine singular construct, which makes little sense because this is a plural noun (and it is always found in the plural form).			
Inexplicably, Owens (upon whom I depend to parse my verbs for me) lists this as a feminine singular construct, which makes little sense because (1) this is a plural noun (always found in the plural form) and (2) there is no noun for this to affix itself to as a construct.			
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81

Numbers 18:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine plural, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Yehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...their firstfruits which they present to Yehowah,...

These are called the firstfruits offerings here. This is their first crop which has come in.

Numbers 18:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect; with the 3 rd person masculine plural suffix	Strong's #5414 BDB #678

Translation: ...I have given them to you.

God makes it clear that these are given to Aaron.

Numbers 18:12 All of the select fresh oil and all of the select wine and corn, their firstfruits which they present to Yehowah, I have given them to you. (Kukis mostly literal translation)

This means that the priests got the first and the best of all produce of Israel (Psalm 81:16 147:14). Deuteronomy 18:1–4 is a parallel passage: "The Levitical priests, the whole tribe of Levi, will have no portion or inheritance with Israel; they will eat Yehowah's offerings by fire and His portion. and they will have no inheritance among their countrymen; Yehowah is their inheritance, as He promised them. Now this will be the priest' due from the people, from those who offer a sacrifice, either an ox or a sheep, of which they will give to the priest the shoulder and the two cheeks and the stomach. You will give him the first fruits of your grain, your new wine and your oil; and the first shearing of your sheep." Your pastor should be treated the same way. A pastor should not be paid with what is left over, living a life scraping by. His devotion to you in the Word of God is your life. He should receive the best that you have, not your leftovers. For it is written in the Law of Moses, You will not muzzle the ox while he is threshing." God is not concerned about oxen, is He? Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher in hope of sharing [in the harvest]. If we sowed spiritual things in you, is it too much if we could reap material things from you? If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things, that we may cause no hindrance to the gospel of Christ. Do you not know that those who perform sacred services eat of the [food] of the temple? Those who attend regularly to the altar have their share with the altar? So also the Lord

directed those who proclaim the gospel to get their living from the gospel (1Corinthians 9:9–13 Deuteronomy 25:4).

Numbers 18:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bikkûwr (בִּכּוּר) [pronounced bihk-KOOR]	<i>first-fruits; 1a) the first of the crops and fruit that ripened, was gathered, and offered to God according to the ritual of Pentecost; 1b) the bread made of the new grain offered at Pentecost; 1c) the day of the first-fruits (Pentecost)</i>	masculine plural construct	Strong's #1061 BDB #114
kôl (כֹּל) [pronounced koh]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that</i> .			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct; with the 3 rd person masculine plural suffix	Strong's #776 BDB #75
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bôwʾ (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Translation: All of the firstfruits which are in their land which they bring to Y^ehowah, these are for you.

All of the firstfruits which have come out of the land of the people and which are brought to Y^ehowah, these are for Aaron (and, presumably, all servile Levites).

Numbers 18:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ṭâhōwr (טָהוֹר) ṭâhôr (טָהֹר) [pronounced taw-HOHR]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct; with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #398 BDB #37
See v. 11d.			

Translation: Every clean (person) in your house will eat [from] it. (Kukis mostly literal translation)

Those who were ceremonially clean from the house of Aaron could partake of these firstfruits.

Numbers 18:13 All of the firstfruits which are in their land which they bring to Y^ehowah, these are for you. Every clean (person) in your house will eat [from] it. (Kukis mostly literal translation)

Much of God's Word has application to today as well as to the past. The interpretation of the past is fairly simple. God provided the best for the priests—for those most closely connected to the service to Him. Similarly, God has given us great blessing as believers in the church age. We do not have to be evangelists, pastor-teachers, nor do we need to be Sunday School teachers or kick around the church in some area of responsibility or another. We are in full-time Christian service by virtue of our intake of God's Word and our functioning in the Spirit. God has provided for us and for our families great blessings in many realms. Not everyone receives great financial rewards, although many do. God provides many with great family blessings, with their niche in life, with great promotion, with right man or right woman, with great inner happiness, etc. Some even receive great suffering, as God can only bless us through suffering in this world. There are some people whose spiritual operation on earth we never see because they pray quietly for hours on our behalf and on the behalf of others. God honors those prayers and there are some people who we look down on or feel sorry for who have been praying on our behalf for years and much of our blessing is a result of the tremendous prayers. Those people also receive great rewards, here and in heaven. The growing believer receives the best which God can provide.

Numbers 18:11–13 And this [is] for you: the tribute offering of their gift for all presentation offerings of the sons of Israel. I have given them to you and to your sons and to your daughters with you, for a perpetual decree. Every clean (person) in your house will eat it. All of the select fresh oil and all of the select wine and corn, their firstfruits which they present to Y^ehowah, I have given them to you. All of the firstfruits which are in their land which they bring to Y^ehowah, these are for you. Every clean (person) in your house will eat [from] it. (Kukis mostly literal translation)

Numbers 18:11–13 These things will ultimately given to you: the tribute offering of their gift and all the presentation offerings of the sons of Israel. I have given these to you and your sons and daughters with you as a perpetual decree. Anyone who is ceremonially clean of your house will eat from these offerings. Also, all the select oil and select wine and corn—the firstfruits which they present to Jehovah—I have given them to you. All of the firstfruits of the land which the people bring to Jehovah, these are for you and your family. Anyone who is clean in your household may eat from them. (Kukis paraphrase)

All chêrem in Israel to you keeps on being. Every opening of a womb to every flesh which they cause to bring near to Y^ehowah, in the man and in the beast is to you. Surely a ransoming you will ransom a firstborn of the man and a firstborn of the beast. The unclean (one) you will ransom.

Numbers
18:14–15

Every devoted thing in Israel is to you. Every opening of the womb to every sacrifice which they bring near to Y^ehowah, [whether] man or beast, is for you. Nevertheless, you will certainly redeem the firstborn of [any] man and the firstborn of [any] animal. You will [even] redeem the unclean (animal).

Whatever is chêrem belongs to you. Any redemption for the firstborn and any sacrifice which is brought near to Jehovah, whether man or beast, belongs to you. Nevertheless, you must redeem any firstborn, man or beast, even born to the Levites. In fact, you must even redeem firstborn animals which are unclean.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	All chêrem in Israel to you keeps on being. Every opening of a womb to every flesh which they cause to bring near to Y ^e howah, in the man and in the beast is to you. Surely a ransoming you will ransom a firstborn of the man and a firstborn of the beast. The unclean (one) you will ransom.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Every thing that the children of Israel shall give by vow, shall be thine. Whatsoever is firstborn of all flesh, which they offer to the Lord, whether it be of men, or of beasts, shall belong to thee: only for the firstborn of man thou shalt take a price, and every beast that is unclean thou shalt cause to be redeemed,...
Aramaic ESV of Peshitta	"Everything devoted in Yisrael shall be yours. Everything that opens the womb, of all flesh which they offer to Mar-Yah, both of man and animal shall be yours: nevertheless you shall surely redeem the firstborn of man, and you shall redeem the firstborn of unclean animals.
Original Aramaic Psalms	.

V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	Every thing devoted in Israel shall be thine. Every thing that openeth the matrix in all flesh, which they bring unto the LORD, [whether it be] of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.
Updated Brenton (Greek)	Every devoted thing among the children of Israel shall be yours. And everything that opens the womb of all flesh, whatsoever they bring to the Lord, whether man or beast, shall be yours: only the firstborn of men shall be surely redeemed, and you shall redeem the firstborn of unclean cattle.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Everything given by oath to the Lord in Israel is to be yours. The first birth of every living thing which is offered to the Lord, of man or beast, is to be yours; but for the first sons of man payment is to be made, and for the first young of unclean beasts.
Easy English	.
Easy-to-Read Version–2008	"Anything in Israel that is a special gift to God is yours. "A woman's first baby and an animal's first baby must be given to the LORD. That baby will belong to you. If the firstborn animal is unclean, then it must be bought back. If the baby is a child, that child must be bought back.
God's Word™	"Anything in Israel that is claimed by the LORD is yours. Every firstborn male, human or animal, that is brought to the LORD is yours. But you must buy back every firstborn son and the firstborn male of any unclean animal.
Good News Bible (TEV)	"Everything in Israel that has been unconditionally dedicated to me belongs to you. "Every first-born child or animal that the Israelites present to me belongs to you. But you must accept payment to buy back every first-born child, and must also accept payment for every first-born animal that is ritually unclean.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Everything in Israel that has been completely dedicated to me will now belong to you. The first-born son in every Israelite family, as well as the first-born males of their flocks and herds, belong to me. But a first-born son and every first-born donkey must be bought back from me.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Everything in Israel that is devoted to me, will be yours. The firstborn males, both humans and domestic animals, that are offered to me, will be yours. But people must buy back their firstborn sons and the firstborn animals that may not be used for sacrifices.

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 "Every devoted thing in Israel is yours, too. Everything that opens the womb, any living thing that they bring to the Lord—whether from human beings or animals—are for you. Just be sure that you redeem the firstborn of people and the firstborn of unclean animals.
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Everything in Israel which has been dedicated to me shall be yours. Every first-born brought to Yahweh shall be yours, the first-born of all living creatures, whether child or animal. Nevertheless, you must make the people buy back the first-born child and the first-born of an unclean animal.
 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 Cepher Bible Everything devoted in Yashar'el shall be yours. Everything that opens the womb in all flesh, which they bring unto **Yahuah**, *whether it be* of men or beasts, shall be yours: nevertheless כן the firstborn of man shall you surely redeem, and כן the firstling of unclean beasts shall you redeem.
 exeGeses companion Bible .
 Hebraic Roots Bible The first-fruits of all that is in their land, which they bring in to YAHWEH shall be yours; every clean one in your house shall eat it; every devoted thing in Israel shall be yours; every one opening a womb of all flesh which they offer to YAHWEH, among man and among animal, shall be yours. Only, you shall certainly redeem the first-born of man, and you shall redeem the firstling of the unclean beasts. V. 13 is included for context.
 Kaplan Translation .

The Scriptures–2009	<p>“All that is dedicated in Yisra’el is yours.</p> <p>“Everyone opening a womb of all flesh, which they bring to יהוה, whether man or beast, is yours. But to ransom: you shall ransom the first-born of man, and the first-born of the unclean beast you ransom.</p>
Tree of Life Version	<p>Every devoted thing in Israel is yours. The first offspring of the womb from all flesh, whether human or animal, offered to Adonai, is yours. However, you are to redeem the firstborn of man and the firstborn of unclean animals.</p>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>EVERY DEVOTED THING AMONG THE CHILDREN OF ISRAEL SHALL BE YOURS.</p> <p>AND EVERY THING THAT OPENS THE WOMB OF ALL FLESH, WHATSOEVER THEY BRING TO JESUS, WHETHER MAN OR BEAST, SHALL BE THINE: ONLY THE FIRST-BORN OF MEN SHALL BE SURELY REDEEMED, AND YOU SHALL REDEEM THE FIRST-BORN OF UNCLEAN CATTLE.</p>
Awful Scroll Bible	<p>Surely, that devoted in Contends-with-he-mighty and the first to open the womb of the flesh, that they were to bring near to Sustains To Become of he of mankind or dumb beast. The first born of the human are yours to redeem, and yours were to redeem the first born of the unclean dumb beasts.</p>
Concordant Literal Version exeGeses companion Bible	<p>.</p> <p>All the devoted in Yisra El become yours: all that bursts the matrix of all flesh, which they oblate to Yah Veh - human or animal, becomes yours: only, in redeeming, redeem the firstbirths of humanity and redeem the firstlings of foul animals:...</p>
Orthodox Jewish Bible	<p>Every cherem in Yisroel shall be thine.</p> <p>Every thing that openeth the womb in all basar, which they bring unto Hashem, whether it be of adam or behemah, shall be thine; nevertheless the bechor haadam shalt thou surely redeem, and the bechor habehemah hateme'ah shalt thou redeem.</p>
Rotherham's <i>Emphasized B.</i>	<p>.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	<p>All consecrated possessions [Hebrew “possession”] in Israel will be for you. All the first offspring of a womb of any creature that they offer to Yahweh, whether human or animal, will be yours; you will surely redeem the firstborn of the human and the unclean firstborn of the animal.</p>
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	Everything that the Israelites declare taboo shall be yours.

The first fruits of the womb, that must be presented to God, among man and beast, shall be yours. However, you must redeem first-born humans, as well as the first-born of unclean animals.

taboo

See Leviticus 27:21.

unclean animals

Actually, only the donkey, as in Exodus 13:13 (Bekhoroth8b).

NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	...<every devoted thing in Israel> <thine> shall it be: <every thing that is born first ⁹ —of all flesh that may be offered unto Yahweh, among men and among beasts> shall be thine,—only' thou shalt redeem the firstborn of men, and <the firstborn of unclean beasts> shalt thou redeem.
Updated ASV	⁹ Ml.: "every thing that bursteth open a matrix."

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	Everything devoted in Israel shall be yours. Everything that opens the womb, of all flesh which they offer to YHWH, both of man and beast shall be yours: nevertheless the first-born of man you shall surely ransom, and the firstborn of unclean beasts you shall ransom.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Everything devoted in Israel will be yours. Everything that opens the womb, of all flesh which they offer to Jehovah, both of man and beast will be yours. Nevertheless the firstborn of man you will surely redeem and the first-offspring of unclean beasts you will redeem.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...Every assigned thing in Yisra'eyl will exist for you. Everyone bursting the bowels among all the flesh, that they will bring near to YHWH, among the humans and among the beasts, will exist for you, but you will surely ransom the firstborn of the human, and the firstborn of the dirty beast you will ransom,...
Updated ASV	Every devoted thing in Israel shall be yours. Everything that opens the womb of all flesh, whether man or beast, which they offer to Jehovah, shall be yours. Nevertheless, the firstborn of man you shall redeem, and the firstborn of unclean animals you shall redeem.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
14-15

Numbers 18:14			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chêrem (כֶּרֶם) [pronounced <i>KHĀ-rem</i>]	<i>something completed devoted [to God], the act of completely devoting something to God, something dedicated to destruction, the curse, a cursed thing, the ban, or something completely in God's possession, whether good or bad; net; transliterated, cherem</i>	masculine singular noun	Strong's #2764 BDB #356
bê (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Translation: Every devoted thing in Israel is to you.

If something is designated chêrem—that is, it is devoted to God—that is for Aaron and his descendants.

Numbers 18:14 Every devoted thing in Israel is to you. (Kukis mostly literal translation)

"I am God—your God; every beat of the forest is Mine; the cattle on a thousand hills. I know every bird of the mountains and everything that moves in the field is Mine." (Psalm 50:7b, 10–11a). Leviticus 27 goes into great detail as to what belongs to the priest.

Numbers 18:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Numbers 18:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
piṭṭîrâh (פִּתְּרֹה) [pronounced <i>piht-RAW</i>]; also spelled peṭer (פֶּטֶר) [pronounced <i>PEH-tehr</i>]	<i>opening, opens; that which separates, that which first opens, firstborn, firstling; fissure</i>	masculine singular construct	Strong's #6363 BDB #809
rechem (רֶחֶם) [pronounced <i>REH-khem</i>]	<i>womb; inner parts; poetically used to mean a girl, a woman</i>	masculine singular noun	Strong's #7358 (and #7356) BDB #933
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
qârab (קָרַב) [pronounced <i>kaw-RA^{BV}</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Every opening of the womb to every sacrifice which they bring near to Y^ehowah,...

The firstborn of the woman or of any animal had to be redeemed. If this involved an animal sacrifice, it was brought to the Tabernacle and it would be for the family of Aaron.

Numbers 18:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> ; especially with a definite article.			

Numbers 18:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e hêmâh (הַמָּה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Bible Hub has the feminine singular suffix here. Owen has the 2nd person masculine singular suffix. On occasion, there are the same form for different morphologies.

Translation: ...[whether] man or beast, is for you.

I believe that it is correct to express this as *whether...or...* The firstborn is to be redeemed and that redemption price is brought to the priests.

Numbers 18:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ak ^e (אָכֵּן) [pronounced <i>ahk^e</i>]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but; nevertheless</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
pâdâh (פָּדָה) [pronounced <i>paw-DAWH</i>]	<i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i>	Qal infinitive absolute	Strong's #6299 BDB #804
pâdâh (פָּדָה) [pronounced <i>paw-DAWH</i>]	<i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i>	2 nd person masculine singular, Qal imperfect	Strong's #6299 BDB #804
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
b ^e kôwr (בְּכוֹר) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114

Numbers 18:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> ; especially with a definite article.			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</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
b ^e kôwr (בְּכוֹר) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
b ^e hêmâh (בְּהֵמָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96

Translation: Nevertheless, you will certainly redeem the firstborn of [any] man and the firstborn of [any] animal.

The firstborn of any woman or of any animal must be redeemed, even if these are Levites about which we are speaking.

Numbers 18:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective; with the definite article	Strong's #2931 BDB #379
pâdâh (פָּדָה) [pronounced paw-DAWH]	<i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i>	2 nd person masculine singular, Qal imperfect	Strong's #6299 BDB #804

Translation: You will [even] redeem the unclean (animal). (Kukis mostly literal translation)

Even if the animal born is unclean, it still must be redeemed.

Numbers 18:15 Every opening of the womb to every sacrifice which they bring near to Y^ehowah, [whether] man or beast, is for you. Nevertheless, you will certainly redeem the firstborn of [any] man and the firstborn of [any] animal. You will [even] redeem the unclean (animal). (Kukis mostly literal translation)

Much of the Old Testament looks forward to our day in shadow images. We, as having an old sin nature, are unclean and there must be a redemption price paid on our behalf as unclean. The redemption of the unclean beast is analogous to our situation. This also looks backward to the death of the firstborn in Egypt redeeming the Israelites (Exodus 13:13–15).

Numbers 18:14–15 Every devoted thing in Israel is to you. Every opening of the womb to every sacrifice which they bring near to Y^ehowah, [whether] man or beast, is for you. Nevertheless, you will certainly redeem the firstborn of [any] man and the firstborn of [any] animal. You will [even] redeem the unclean (animal). (Kukis mostly literal translation)

Numbers 18:14–15 Whatever is ch^erem belongs to you. Any redemption for the firstborn and any sacrifice which is brought near to Jehovah, whether man or beast, belongs to you. Nevertheless, you must redeem any firstborn, man or beast, even born to the Levites. In fact, you must even redeem firstborn animals which are unclean. (Kukis paraphrase)

And being ransomed of him from a son of a month you will ransom, in your estimate silver of five shekels in a shekel of the holiness, twenty gerah he [is]. Surely, a firstborn of an ox or a firstborn of a lamb or a firstborn of a (female) goat you will not ransom. Holy they [are]. Blood of them you will sprinkle upon the altar and fat of them you will burn [with] fire, for a scent of tranquilizing to Y^ehowah.

Numbers
18:16–17

You will redeem his being redeemed one of a son of a month by your evaluation silver of five shekels by the shekel of the Tabernacle, it [is] twenty gerahs. Only you will not redeem the firstborn of the ox or the firstborn of the lamb or the firstborn of a goat—they are [already] holy. You will sprinkle their blood upon the altar and you will burn their fat [with] fire, for a tranquilizing scent to Y^ehowah.

You will redeem the animals which need to be redeemed when they are a month old. Each one will be purchased with two ounces of silver, according to the weights and measures preserved in the Tabernacle. However, you will not redeem the firstborn of an ox or a lamb or a goat. These animals are considered set apart to God and they will be therefore sacrificed to Him. You will sprinkle their blood on the altar and you will burn their fat with the fire. This produces a sweet savor to Jehovah.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And being ransomed of him from a son of a month you will ransom, in your estimate silver of five shekels in a shekel of the holiness, twenty gerah he [is]. Surely, a firstborn of an ox or a firstborn of a lamb or a firstborn of a (female) goat you will not ransom. Holy they [are]. Blood of them you will sprinkle upon the altar and fat of them you will burn [with] fire, for a scent of tranquilizing to Y ^e howah.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the redemption of it shall be after one month, for five sicles of silver, by the weight of the sanctuary. A sicle hath twenty obols. But the firstling of a cow, and of a sheep and of a goat thou shalt not cause to be redeemed, because they are sanctified to the Lord. Their blood only thou shalt pour upon the altar, and their fat thou shalt burn for a most sweet odour to the Lord.
Aramaic ESV of Peshitta	You shall redeem those who are to be redeemed of them from a month old, according to your estimation, for five shekels of money, after the shekel of the sanctuary (the same is twenty gerahs).

Original Aramaic Psalms	.	"But you shall not redeem the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat. They are holy. You shall sprinkle their blood on the altar, and shall burn their fat for an offering made by fire, for a pleasant aroma to Mar-Yah.
V. Alexander's Aramaic T.	.	
Plain English Aramaic Bible	.	
Lamsa's Peshitta (Syriac)	.	
Samaritan Pentateuch	.	And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which [is] twenty gerahs.
		But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they [are] holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat [for] an offering made by fire, for a sweet savour unto the LORD.
Updated Brenton (Greek)	.	And the redemption of them shall be from a month old; their valuation of five shekels — it is twenty gerahs according to the holy shekel.
		But you shall not redeem the firstborn of calves and the firstborn of sheep and the firstborn of goats; they are holy; and you shall pour their blood upon the altar, and you shall offer the fat as a burnt offering for an aroma of sweet savor to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.	Payment is to be made for these when they are a month old, at the value fixed by you, a price of five shekels by the scale of the holy place, that is, twenty gerahs to the shekel.
		But no such payment may be made for the first birth of an ox or a sheep or a goat; these are holy: their blood is to be dropped on the altar, and their fat burned for an offering made by fire, a sweet smell to the Lord.
Easy English	.	
Easy-to-Read Version–2008	.	They must make the payment when the baby is one month old. The cost will be 5 shekels of silver. You must use the official measure to weigh this silver. A shekel by the official measure is 20 gerahs.
		"But you must not make a payment for the firstborn cow, sheep, or goat. These animals are holy. Sprinkle their blood on the altar and burn their fat as a sweet-smelling gift to the LORD.
God's Word™	.	When they are one month old, you must buy them back at the fixed price of two ounces of silver using the standard weight of the holy place.
		"But you must never buy back a firstborn ox, sheep, or goat. They are holy. Throw the blood from these animals against the altar, and burn the fat as an offering by fire, a soothing aroma to the LORD.
Good News Bible (TEV)	.	Children shall be bought back at the age of one month for the fixed price of five pieces of silver, according to the official standard. But the first-born of cows, sheep, and goats are not to be bought back; they belong completely to me and are to be sacrificed. Throw their blood against the altar and burn their fat as a food offering, an odor pleasing to me.
The Message	.	
Names of God Bible	.	
NIRV	.	
New Simplified Bible	.	

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

Casual English Bible	.
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Contemporary English V.	The price for a first-born son who is at least one month old will be five pieces of silver, weighed according to the official standards. However, all first-born cattle, sheep, and goats belong to me and cannot be bought back. Splatter their blood on the altar and send their fat up in smoke, so I can smell it and be pleased.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	They must buy them back when they are one month old. The price that they must pay for each one is five pieces of silver. They must weigh the silver on the scales that are in the sacred tent. But they are not permitted to buy back the firstborn cattle or sheep or goats. They are holy and have been set apart for me. Slaughter them and sprinkle their blood on the altar. Then completely burn the fat of those animals on the altar to be an offering to me. The smell as they burn will be very pleasing to me.

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 those redeemed, a son of a new moon, ¹⁶ you shall redeem according to your estimation for the silver of five shekels, after the shekel of the sanctuary which is twenty gerahs. Only you shall not redeem the firstborn of cattle, or the firstborn of sheep, or the firstborn of goats; they are holy; you shall sprinkle their blood upon the altar, and shall burn their fat a burnt offering, a restful fragrance to Jehovah.
International Standard V	¹⁶ 18:16 son of a new moon , <i>ben chodesh</i> , son of a new moon, means a new moon old, or 28 days old, and the literal translation shows you the mental pictures, the words that they arranged in their hearts in their day to day activities. "Those that can be redeemed, you are to redeem at the age of one month, based on your estimate—for five shekels of silver, according to the shekel of the sanctuary, that is, for 20 gerahs. But you are not to redeem the firstborn of a cow, sheep, or a female goat. They are holy. You are to sprinkle their blood on the altar and burn their fat for an offering made by fire, a pleasing aroma to the Lord.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Those that are to be bought back by the people must be bought back after becoming one month old. Then the people may buy them back, for the price of five shekels, by the standard weight of the sanctuary shekel, which equals twenty gerahs. But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat—you must not buy back these animals; they are set apart to me. You must

sprinkle their blood on the altar and burn their fat as an offering made by fire, an aroma pleasing to Yahweh.

Urim-Thummim Version .
Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) They must buy back the child in the month in which it is born at the price of five pieces of silver according to the official standard. The first-born of cow, sheep and goat—these alone you shall not buy back. They are holy: you must sprinkle their blood on the altar and burn the fat as a burnt offering, a sweet-smelling offering for Yahweh; the meat shall be yours, together with the breast that has been presented with the gesture of offering, and the right hind leg. V. 18 is included for context.

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 Cepher Bible .
exeGeses companion Bible .
Hebraic Roots Bible .
Kaplan Translation .
The Scriptures—2009 “And ransom their ransomed ones when one new moon old, according to your valuation, five sheqels of silver, according to the sheqel of the set-apart place, which is twenty gērahs. Footnote: aOr a month.
“But the first-born of a cow, or the first-born of a sheep, or the first-born of a goat you do not ransom, they are set-apart. Sprinkle their blood on the slaughter-place, and burn their fat as an offering made by fire for a sweet fragrance to יהוה.
Tree of Life Version When they are a month old, you are to redeem them at the redemption price of five shekels of silver by the Sanctuary shekel, or 20 gerahs.
But the firstborn of the ox, sheep or goat you are not to redeem. They are holy. You are to sprinkle their blood on the altar, and their fat you are to burn as a fire offering, a pleasing aroma to Adonai.

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible AND THE REDEMPTION OF THEM SHALL BE FROM A MONTH OLD; THEIR VALUATION OF FIVE SHEKELS—IT IS TWENTY OBOLI ACCORDING TO THE HOLY SHEKEL.
BUT YOU SHALL NOT REDEEM THE FIRST-BORN OF CALVES AND THE FIRST-BORN OF SHEEP AND THE FIRST-BORN OF GOATS; THEY ARE HOLY: AND YOU SHALL POUR THEIR BLOOD UPON THE ALTAR, AND YOU SHALL OFFER THE FAT AS A BURNT-OFFERING FOR A SMELL OF SWEET SCENT TO JESUS.

Awful Scroll Bible They that are being redeem, from a moon month old son, yous were to redeem by the estimation of silver, five shekels, by the shekel of that set apart; it is twenty gerahs. The first born of the plowing beast, or the first born that is a young ram, or the first born of the goat - were yous to redeem? - They are set apart, even were yous to sprinkle their blood on the altar, and were to make a smoky burning of their fat by fire, a soothing aroma to Sustains To Become.

Concordant Literal Version	As for his ransom, from a month old up shall you take ransom by your appraisal with five silver shekels by the shekel of the holy place. It is twenty gerahs. Only the firstborn of kine or the firstborn of sheep or the firstborn of goats you shall not ransom. They are holy. Their blood you shall sprinkle against the altar, and their fat you shall cause to fume as a fire offering for a fragrant odor to Yahweh.
exeGesés companion Bible	...and of those to redeem, sons of a month, redeem according to your appraisal, for the silver of five shekels, after the shekel of the holies, which is twenty gerahs. But the firstling of an ox, or the firstling of a lamb, or the firstling of a goat, redeem not - they are holy: sprinkle their blood on the sacrifice altar and incense their fat for a firing for a scent of rest to Yah Veh.
Orthodox Jewish Bible	And those that are to be redeemed from a month old shalt thou redeem, according to thine evaluation, for the five silver shekelim, according to the shekel HaKodesh, which is twenty gerah. But the bechor of a cow, or the bechor of a sheep, or the bechor of a goat, thou shalt not redeem; they are kodesh; thou shalt sprinkle their dahm upon the Mizbe'ach, and shalt burn their fat for an offering made by eish, for a re'ach nichoach unto Hashem.
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	As to their price of redemption, from a one-month-old [Literally "a son of a month"] you will redeem them according to your proper value, five shekels of silver according to the shekel of the sanctuary, which is twenty gerah. Only the firstborn of an ox or the firstborn of a sheep or the firstborn of a goat you will not redeem; they are holy. Their blood you will sprinkle over the altar, and their fat you will turn into smoke as an offering made by fire, a fragrance of appeasement for Yahweh.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	The redemption [of a first-born human male] from one month old, shall be made with [the usual] endowment of 5 shekels by the sanctuary standard, where [the shekel] is 20 gerahs. You must not, however, redeem the first-born of an ox, sheep or goat, since [such first-born] are sacred. You must therefore dash their blood on the altar, and burn their choice parts as an appeasing fragrance to God. endowment See Leviticus 27:6 20 gerahs

See Exodus 30:13, Leviticus 27:25.

choice parts

See Leviticus 3:9.

NET Bible®

New American Bible (2011)

New Catholic Bible

Rotherham's *Emphasized B.*

And <as to the redemption price thereof> <from a month old> shalt thou redeem, by thine estimate, five shekels of silver, by the shekel of the sanctuary,—<twenty gerahs> it is'. Only' <a firstling ox or a firstling sheep or a firstling goat> shalt thou not redeem, ||hallowed|| they are',—<their blood>^h shalt thou dash against the altar, and <of their fat> shalt thou make a perfume, an altar-flame, for a satisfying odour unto Yahweh:...

^hSome cod. (w. Sam. MS., Onk. MS., Jon., Sep. and Syr.) have: "and [or "but"] their blood"—G.n.

Updated ASV

As to their redemption price at a month old you shall redeem them you shall fix at five shekels[90] in silver, according to the shekel of the sanctuary, which is twenty gerahs.[91] But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall burn their fat as an offering made by fire, with a restful aroma[92] to Jehovah.

[90] A shekel equaled 11.4 g (0.367 oz t).

[91] A gerah equaled 0.57 g (0.01835 oz t).

[92] That is, *pleasing, appeasing, soothing*

Literal, almost word-for-word, renderings:

A Faithful Version

C. Thomson Updated OT

Charles Thomson OT

. judgment

. Now the redemption of the former, at a month old, shall be the set price of five shekels after the holy shekel, which is twenty oboli: but the firstlings of kine, and the firstlings of sheep, and the firstlings of goats, thou shalt not suffer them to redeem. They are hallowed; therefore thou shalt pour out their blood before the altar, and offer their suet as an offering of homage, for a smell of fragrance for the Lord.

Context Group Version

And those that are to be ransomed of them from a month old you shall ransom, according to your estimation, for the money of five shekels, after the shekel of the special place (the same is twenty gerahs). But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, you shall not ransom; they are special: you shall sprinkle their blood on the altar, and shall burn their fat for an offering made by fire, for a sweet aroma to YHWH.

English Standard Version

Green's Literal Translation

Legacy Standard Bible

Literal Standard Version

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.
.
And their ransomed ones from a son of a month, you ransom with your valuation [for] five shekels of silver, by the shekel of the holy place; it [is] twenty gerahs. Only, the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, you do not ransom, they [are] holy: you sprinkle their blood on the altar, and you make incense of their fat [as] a fire-offering of refreshing fragrance to YHWH; and their flesh is yours, as the breast of the wave-offering and as the right leg are yours. V. 18 is included for context.

Modern English Version

Modern Literal Version 2020

.
And those that are to be redeemed of them from a month old you will redeem, according to your evaluation, for the money of five shekels, according to the shekel of the sanctuary (what is twenty gerahs).

But the first-offspring of an ox, or the first-offspring of a sheep, or the first-offspring of a goat, you will not redeem. They are holy. You will sprinkle their blood upon the altar and will burn their fat for a fire-offering, for a sweet aroma to Jehovah.

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

...and his ransomed one, from a son of a new moon, you will ransom with your arrangement, silver of five sheqels with the special sheqels, he is twenty gerahs. Surely the firstborn of the ox or the firstborn of the sheep or the firstborn of the she-goat you will not ransom, they are special, you will sprinkle their blood upon the altar, you will burn their fat as incense, a fire offering for a sweet aroma to YHWH,...

Updated ASV
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:
16-17

Numbers 18:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
pâdâh (פָּדָה) [pronounced <i>paw-DAWH</i>]	<i>being ransomed, something purchased, one being redeemed; the one let go [set free]; being preserve, being deliver [from danger]</i>	masculine singular, Qal passive participle; with the 3 rd person masculine singular suffix	Strong's #6299 BDB #804
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant; transliterated, ben</i>	masculine singular construct	Strong's #1121 BDB #119
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun	Strong's #2320 BDB #294
pâdâh (פָּדָה) [pronounced <i>paw-DAWH</i>]	<i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i>	2 nd person masculine singular, Qal imperfect	Strong's #6299 BDB #804

Translation: You will redeem his being redeemed one of a son of a month...

The firstborn are redeemed and this is done about the time that they are a month old. The firstborn belongs to God because of the Exodus, so they must continue to be redeemed. The owner must purchase their firstborn from God because their being born in freedom is of God. Because of the Exodus, God continued to have a claim on the firstborn.

Numbers 18:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêrek ^e (רַעַךְ) [pronounced ĠĀ-rek ^e]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular construct; with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
keṣeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494
chāmishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral; construct form	Strong's #2568 BDB #331
sh ^e qâlîym (שֶׁקֶלִים) [pronounced she-kaw-LEEM]	<i>0.4 ounces or 11 grams and is transliterated shekels</i>	masculine plural noun	Strong's #8255 BDB #1053

Translation: ...by your evaluation silver of five shekels...

This appears to be the common cost of five shekels of silver. Some translators render this as five pieces of silver; and at least one translator gives this as two ounces of silver (in 2025, this is over \$60 of silver). If a shekel is 0.4 ounces, then five shekels would be two ounces.

Numbers 18:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place, the sanctuary</i>	masculine singular 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 *Holy of Holies; the Most Holy Place*. This combination may also be translated, *most holy*.

Numbers 18:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
In Numbers 4:4, 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>			

Translation: ...by the shekel of the Tabernacle,...

Apparently, somewhere in the Tabernacle, a set of weights and measures are maintained.

Numbers 18:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘esrîym (עֶשְׂרִים) [pronounced ‘es- REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
gêrah (גֵּרָה) [pronounced gay-RAW]	<i>a small weight; weight of 16 barley grains, weight of 4-5 carob beans; 20th part of a shekel; transliterated gerah</i>	feminine singular noun	Strong's #1626 BDB #176
hûw’ (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: ...it [is] twenty gerahs.

Each shekel is twenty gerahs.

Numbers 18:16 *You will redeem his being redeemed one of a son of a month by your evaluation silver of five shekels by the shekel of the Tabernacle, it [is] twenty gerahs.* (Kukis mostly literal translation)

As noted previously, all that is valuable is determined by the sanctuary; the value of everything is determined by the tabernacle of God. A shekel is approximately half an ounce so a gerah would be an eighth of an ounce.

Numbers 18:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘akê (אֲכֵ) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but; nevertheless</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36

Numbers 18:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e kôwr (בְּכוֹר) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
shôwr (שׁוֹר) [pronounced shohr]	<i>an ox, a bull, a cow; a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004
’ôw (וְ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
b ^e kôwr (בְּכוֹר) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
keseb (כֶּשֶׁב) [pronounced KEH-sehb]	<i>a lamb, a young ram, a sheep</i>	masculine singular noun	Strong's #3775 BDB #461
’ôw (וְ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
b ^e kôwr (בְּכוֹר) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
’êz (עֵז) [pronounced éayz]	<i>female goat, she-goat, goat, kid; in the plural, it can mean goats' hair</i>	feminine singular noun	Strong's #5795 BDB #777
lô’ (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
pâdâh (פָּדָה) [pronounced paw-DAWH]	<i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i>	2 nd person masculine singular, Qal imperfect	Strong's #6299 BDB #804

Translation: Only you will not redeem the firstborn of the ox or the firstborn of the lamb or the firstborn of a goat...

There are certain animals which are not necessary to redeem. The firstborn of an ox, a lamb or a goat are not redeemed.

Numbers 18:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 noun	Strong's #6944 BDB #871

Numbers 18:17b

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 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241

Translation: ...—they are [already] holy.

These animals are already considered holy, or set apart to God. Paying the redemption fee sets an animal apart to God? So for these specific animals, this is not necessary. That seems to be the gist of it.

Numbers 18:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct with the 3 rd person masculine plural suffix	Strong's #1818 BDB #196

This is the first mention of blood in Numbers. However, there will be about 14 more mentions of *blood* in the book of Numbers. This word shows up a lot in Genesis, Exodus and Leviticus.

zâraq (זָרַק) [pronounced zaw-RAHK]	<i>to scatter, to sprinkle; to toss, to throw</i>	2 nd person masculine singular, Qal imperfect	Strong's #2236 BDB #284
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This is also the first use of this verb in Numbers.

'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, opposite, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: You will sprinkle their blood upon the altar...

It appears—and maybe I am reading this incorrectly—that the three animals named are being offered up. This is where the blood would come from. The Hebrew people did not bleed an animal and then patch it up. The blood for a sacrifice always came from an animal that was killed.

Numbers 18:17d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (תָּא) [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
chêleb (בֶּלֶח) [pronounced <i>KHAY-le^bv</i>]	<i>fat; choicest, select, best (part), abundance (of products of the land)</i>	masculine singular construct with the 3 rd person masculine plural suffix	Strong's #2459 BDB #316
qâṭar (קָטַר) [pronounced <i>kaw-TAR</i>]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #6999 BDB #882
’îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77

Translation: ...and you will burn their fat [with] fire,...

The fat of the animal would be burned with fire. Fire always speaks of judgment and an animal being burned represents Jesus Christ on the Roman cross dying for our sins, God pouring out our sins upon Him.

Numbers 18:17e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>lah</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
rêyach (חַיִּר) [pronounced <i>RAY-akh</i>]	<i>scent, odor, pleasant smell</i>	masculine singular construct	Strong's #7381 BDB #926
nîychôach (חֹחִי) [pronounced <i>nee-KHOH-ahkh</i>]	<i>tranquilizing, soothing, quieting; sweet, pleasant</i>	masculine singular noun	Strong #5207 BDB #629
lâmed (ל) [pronounced <i>lah</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...for a tranquilizing scent to Y^ehowah. (Kukis mostly literal translation)

We have all been to an outdoor bbq, and, unless you are a vegetarian, you have enjoyed the smell of meat being grilled or smoked. This scent is said to be nîychôach (חֹחִי) [pronounced *nee-KHOH-ahkh*] to Y^ehowah. That means, the scent is *tranquilizing, soothing, quieting; sweet, pleasant*. Strong #5207 BDB #629.

We related to this based upon our own sense of smell and what smells wonderful. However, the smell represents Jesus Christ dying for our sins, and this smell is therefore soothing to God the Father. By nature, because we are in rebellion against God, we should be offensive by smell to Him. However, just the thought of offering His Son in our place is tranquilizing, so that God does not judge and destroy this people.

Numbers 18:17 Only you will not redeem the firstborn of the ox or the firstborn of the lamb or the firstborn of a goat—they are [already] holy. You will sprinkle their blood upon the altar and you will burn their fat [with] fire, for a tranquilizing scent to Y^ehowah. (Kukis mostly literal translation)

That which is holy does not need to be redeemed. Our Lord Jesus Chrsit does not require redemption. You do not purchase someone who is not a slave from the slave market. Only those which are unclean must be redeemed.

Numbers 18:16–17 You will redeem his being redeemed one of a son of a month by your evaluation silver of five shekels by the shekel of the Tabernacle, it [is] twenty gerahs. Only you will not redeem the firstborn of the ox or the firstborn of the lamb or the firstborn of a goat—they are [already] holy. You will sprinkle their blood upon the altar and you will burn their fat [with] fire, for a tranquilizing scent to Y^ehowah. (Kukis mostly literal translation)

Numbers 18:16–17 You will redeem the animals which need to be redeem when they are a month old. Each one will be purchased with two ounces of silver, according to the weights and measures preserved in the Tabernacle. However, you will not redeem the firstborn of an ox or a lamb or a goat. These animals are considered set apart to God and they will be therefore sacrificed to Him. You will sprinkle their blood on the altar and you will burn their fat with the fire. This produces a sweet savor to Jehovah. (Kukis paraphrase)

God has been speaking directly to Aaron in vv. 1–7, then in vv. 8–19 and finally in vv. 20–24. God will speak to Moses in vv. 25–32. Chapter 19 begins with God speaking to Moses and Aaron, and the general topic is, purification laws (or codes).

And flesh of them is to you as a breast of a presentation offering and as a leg of the right to you he is. Every contribution of the holiness which they raise up, sons of Israel to Y^ehowah, I have given to you and to sons of you and to daughters of you with you for a decree of perpetuity, a covenant of salt [in] perpetuity she [is] to faces of Y^ehowah for you seed of you with you.”

Numbers
18:18–19

And their flesh is to you as the breast of the presentation offering and it is as the right leg to you. Every holy freewill offering that the sons of Israel raise up before Y^ehowah, I have given [that] to you and to your sons and to your daughters [who are] with you. [This stands as] a perpetual decree [and as] a permanent covenant of salt. This [covenant] [is made] before Y^ehowah for your seed [and all those who are] with you.”

The meat from these firstborn sacrifices belong to you and to your family, just like the breast of the presentation offering or as the right leg. Every freewill offering raised up by the sons of Israel before Y^ehowah is set apart to God. I have given those offerings to you and to your sons and daughters with you. What I am saying stands as a permanent decree, as if a covenant of salt. Such a covenant is made before Jehovah for your descendants and all those who are with you.”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And flesh of them is to you as a breast of a presentation offering and as a leg of the right to you he is. Every contribution of the holiness which they raise up, sons of

Israel to Y^ehowah, I have given to you and to sons of you and to daughters of you with you for a decree of perpetuity, a covenant of salt [in] perpetuity she [is] to faces of Y^ehowah for you seed of you with you."

Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But the flesh shall fall to thy use, as the consecrated breast, and the right shoulder shall be thine. All the firstfruits of the sanctuary which the children of Israel offer to the Lord, I have given to thee and to thy sons and daughters, by a perpetual ordinance. It is a covenant of salt for ever before the Lord, to thee and to thy sons. Their flesh shall be yours, as the wave offering breast and as the right thigh, it shall be yours. All the wave offerings of the holy things, which the B'nai Yisrael offer to Mar-Yah, have I given you, and your sons and your daughters with you, as a portion forever: it is a covenant of salt forever before Mar-Yah to you and to your seed with you."
Aramaic ESV of Peshitta	
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine. All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it [is] a covenant of salt for ever before the LORD unto thee and to thy seed with thee. And the flesh shall be yours, as also the breast of the wave offering and as the right shoulder, it shall be yours. Every special offering of the holy things, whatsoever the children of Israel shall specially offer to the Lord, I have given to you and to your sons and to your daughters with you, a perpetual ordinance; it is a covenant of salt forever before the Lord, for you and your seed after you.
Updated Brenton (Greek)	

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Their flesh is to be yours; like the breast of the wave offering and the right leg, it is to be yours. All the lifted offerings of the holy things which the children of Israel give to the Lord, I have given to you and to your sons and to your daughters as a right for ever. This is an agreement made with salt before the Lord, to you and to your seed for ever.
Easy English	.
Easy-to-Read Version–2008	But the meat from these animals will be yours. And also the breast that was lifted up to the Lord will be yours. And the right thigh from other offerings will be yours. I, the LORD, give you everything that the people offer as holy gifts. This is your share. I give it to you and your sons and daughters. This law will continue forever. It is an agreement with the LORD that cannot be broken. I make this promise to you and to your descendants."

God's Word™

But the meat is yours, like the breast and the right thigh that are presented. I am giving you, your sons, and your daughters all the holy contributions the Israelites bring to the LORD. These contributions will always be yours. It is an everlasting promise of salt in the LORD'S presence for you and your descendants."

Good News Bible (TEV)

The meat from them belongs to you, like the breast and the right hind leg of the special offering.

"I am giving to you, to your sons, and to your daughters, for all time to come, all the special contributions which the Israelites present to me. This is an unbreakable covenant that I have made with you and your descendants."

The Message

.

Names of God Bible

.

NIRV

.

New Simplified Bible

.

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

Casual English Bible

.

Contemporary English V.

You are allowed to eat the meat of those animals, just as you can eat the choice ribs and the right hind leg of the special sacrifices. From now on, the sacred offerings that the Israelites give to me will belong to you, your sons, and your daughters. This is my promise to you and your descendants, and it will never change.

The Living Bible

.

New Berkeley Version

.

New Life Version

.

New Living Translation

.

The Passion Translation

.

Unfolding Bible Simplified

The meat from those offerings will be yours, just like the breast and right thigh of animals that are presented to me to restore fellowship with me, as the priest lifts them up high in front of the altar, are yours. Anything that the Israelite people present to me as holy gifts, I am giving to you. They are for you and your sons and daughters to eat. They will always be your share. This is an agreement that I am making with you, an agreement that will last forever. I am also making this agreement with your descendants."

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 their meat¹⁸ shall be yours, as the wave breast and the right shoulder are yours.

I have given to you all heave offerings of the holy things which the children of Israel raise up to Jehovah, and your sons and your daughters with you by an

enactment forever; it is a covenant of salt forever before the face of Jehovah to you and to your seed with you.

¹⁸ **18:18 meat, basar.** This entire chapter is on God's financial provision for the priests. The tithe was given to the Levites, the assistant ministers of the priests, and a tithe of all that the Levites received was then given to the priests, Num 18:21-26. But all the offerings were given to the priests, not the Levites, and offerings were a continuous income whereas the tithe came in only after harvest once each year. In this Note I am especially pointing out the amount of meat, flesh of clean animals, that the priests ate, and further state that the eating of meat is not the cause of diseases as is declared in much health (mis)information given out today. If you will read the entire chapter of Num 18 carefully, and also read Lev 10:12-20 you will discover that the priests ate meat all day every day. The priests had to eat in the holy place part of every sacrifice that was offered, and the food their family ate at home was primarily meat along with grains, vegetables, and fruits. It is a fact that you can eat meat numerous times every day and not gain weight as long as you do not eat refined carbohydrates (which they did not have in those days.) A diet of meat only will also cure your diseases. They had no refined sugar and no de-germinated flour. Refined carbohydrates are the main cause of all disease. After the flood God gave Noah and his descendants the right to eat the meat of clean animals, Gen 9:3-4. The priests who ate meat all day every day were the healthiest and lived the longest among the people of Israel. See also Deu 18:1-8

International Standard V

"Their meat is to belong to you, just as the breast wave offering and the right thigh is yours. I'm giving you, your sons, and your daughters as a prescribed portion forever all the raised offerings of the consecrated things that the Israelis offer to the Lord. It's a salt covenant forever before the Lord with you and your descendants with you."

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

Their meat will be yours. Like the raised breast and the right thigh, their meat will be yours. All the holy offerings that the people of Israel present to Yahweh, I have given to you, and to your sons and to your daughters with you, as a continual share. It is an everlasting covenant of salt, a binding covenant forever, before Yahweh for both you and your descendants with you."

Urim-Thummim Version

And the meat from the Wave-Offering, the breast and the right shoulder are yours. All the Heave-Offerings from the Sacred things that the children of Israel offer to YHWH, I have given to you and your sons and daughters with you. This will be a statute for the ages. It is a COVENANT OF SALT for the ages before YHWH unto you and to your offspring with you.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) All that the Israelites set aside for Yahweh from the holy things, this I give to you, and to your sons and daughters, forever. This is a covenant of salt, an everlasting covenant before Yahweh, for you and your descendants after you." V. 18 was placed with the previous passage for context.

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 Cephher Bible	And the flesh of them shall be yours, as the wave breast and as the right shoulder are yours. All the heave offerings of the holy things, which the children of Yashar'el offer unto Yahuah , have I given you, and your sons and your daughters with you, by a statute forever: it is a covenant of salt forever before Yahuah unto you and to your seed with you.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	“And their flesh is yours, as the wave breast and as the right thigh, it is yours. “All the contributions of the set-apart gifts, which the children of Yisra’el present to הוה, I have given to you and your sons and daughters with you as a law forever. It is a covenant of salt forever before הוה with you and your seed with you.”
Tree of Life Version	Their meat—the breast of the wave offering and the right thigh—is yours. Whatever is set aside from the holy offerings which Bnei-Yisrael present to Adonai, I have given to you, your sons and your daughters with you as a permanent share. It is an everlasting covenant of salt before Adonai for you and your offspring.”

Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE FLESH SHALL BE YOURS, AS ALSO THE BREAST OF THE WAVE-OFFERING AND AS THE RIGHT SHOULDER, IT SHALL BE YOURS. EVERY SPECIAL OFFERING OF THE HOLY THINGS, WHATSOEVER THE CHILDREN OF ISRAEL SHALL SPECIALLY OFFER TO JESUS, I HAVE GIVEN TO YOU AND TO YOUR SONS AND TO YOUR DAUGHTERS WITH YOU, A LONG-TERM ORDINANCE: IT IS A COVENANT OF SALT FOR EVER BEFORE JESUS, FOR YOU AND YOUR SEED AFTER YOU.
Awful Scroll Bible	Their flesh, as the waved breast and right leg, the heave offerings of that set apart, that the sons of Contends-with-he-mighty were to lift up to Sustains To Become I am to have granted to yous and you all's sons and daughters, a continual prescription, a covenant of salt continually, turned before Sustains To Become of your seed.
Concordant Literal Version	Yet their flesh shall be yours, like the chest of the wave offering, and like the right leg shall it be yours. All the heave offering shares of the holy gifts which the sons of Israel shall raise up to Yahweh I give to you and to your sons and to your daughters with you as an eonian statute. An eonian covenant of salt shall it be before Yahweh, for you and for your seed with you.
exeGesés companion Bible	And their flesh becomes yours, as the wave breast and as the right hindleg are yours. All the exaltments of the holies, the sons of Yisra El exalt to Yah Veh, I give you and your sons and your daughters with you by an eternal statute: - a covenant of salt eternal at the face of Yah Veh to you and to your seed with you.
Orthodox Jewish Bible	And the basar of them shall be thine, like the breast of the tenufah and like the right thigh are thine. All the terumot hakodashim, which the Bnei Yisroel offer unto Hashem, have I given thee, and thy banim and thy banot with thee, by a chok olam; it is a brit melach olam before Hashem unto thee and to thy zera with thee.
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	But their flesh will be for you like the breast section of the wave offering, and it will be for you like the right upper thigh. All the contributions of holiness that the Israelites [Literally "sons/children of Israel"] offer to Yahweh I have given to you and your sons and your daughters with you as an eternal decree; it is an eternal covenant of salt before [Literally "in the presence of"] Yahweh to you and your offspring with you."
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	Their flesh shall then belong to you like the chest [presented as] a wave offering and the right thigh [of peace offerings]. I have thus given you, together with your sons and daughters, as an eternal portion, the elevated gifts from the sacred offerings that the Israelites present to God. For you and your descendants, this is a covenant that shall be preserved forever before God. chest...and the right thigh... See Exodus 29:27, Leviticus 7:31, 10:15. thus (Rashi). elevated gifts Terumah in Hebrew. covenant that shall be preserved (Saadia; cf. Rashi). Literally, 'covenant of salt.' See Leviticus 2:13; 2 Chronicles 13:5.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	...and their flesh shall be thine,—<as the wave-breast and as the right leg> <thine> shall it be: <all the heave-offerings ⁱ of the holy things_ which the sons of Israel shall heave up unto Yahweh> have I given unto thee_ and unto thy sons and unto thy daughters with thee_ by a statute age abiding,—< an age-abiding covenant of salt> it is'_ before Yahweh, for thee_ and for thy seed with thee. ⁱ Some cod. (w. Sam. MS., Onk., Jon., Sep. and Syr.) have: "every heave-offering"—G.n.
Updated ASV	.

Literal, almost word-for-word, renderings:

A Faithful Version	. shoulder
C. Thomson Updated OT	And the flesh will be for you. Like the dedicated breast, and like the right shoulder, it will be thine. Every dedication of holy things, which the children of Israel set apart for the Lord, I have given to you, and your sons, and your daughters, as an everlasting due. It is a covenant of salt for ever, before the Lord, with you and your seed after you.
Charles Thomson OT	.

Context Group Version	And the flesh of them shall be yours, as the wave-breast and as the right thigh, it shall be yours. All the heave-offerings of the special things, which the sons of Israel offer to YHWH, I have given you, and your sons and your daughters with you, as a portion forever: it is a covenant of salt forever before YHWH to you and to your seed with you.
English Standard Version	.
Green's Literal Translation	. never ending
Legacy Standard Bible	.
Literal Standard Version	Only, the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, you do not ransom, they [are] holy: you sprinkle their blood on the altar, and you make incense of their fat [as] a fire-offering of refreshing fragrance to YHWH; and their flesh is yours, as the breast of the wave-offering and as the right leg are yours. All the raised-offerings of the holy things, which the sons of Israel lift up to YHWH, I have given to you, and to your sons, and to your daughters with you, by a continuous statute—a covenant of salt; it [is] continuous before YHWH to you and to your seed with you.” V. 17 is included for context.
Modern English Version	.
Modern Literal Version 2020	And the flesh of them will be yours. As the wave-offering and as the right thigh, it will be yours. All the heave-offerings of the holy things, which the sons of Israel offer to Jehovah, I have given you and your sons and your daughters with you, as an everlasting portion. It is a covenant of salt forever before Jehovah to you and to your seed with you.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and their flesh will exist for you, like the chest of the waving and like the right thigh, he will exist for you. All the special offerings that the sons of Yisra'eyl will make rise up to YHWH, I gave to you and to your sons and to your daughters with you for a distant custom, a covenant of salt, she is distant to the face of YHWH, for you and for your seed with you.
Updated ASV	But their flesh shall be yours, like the breast of a wave offering and like the right thigh, it shall be yours. All the offerings of the holy things, which the sons of Israel offer to Jehovah, I have given you, and your sons and your daughters with you, as a permanent statute: it is a covenant of salt forever before Jehovah to you and to your offspring with you.”
Updated Bible Version 2.17	.
A Voice in the Wilderness	. perpetual
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

18-19

Numbers 18:18a

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

Numbers 18:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular construct with the 3 rd person masculine plural suffix	Strong's #1320 BDB #142
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Bible Hub has the 2nd person feminine singular suffix here. Owen has the 2nd person masculine singular suffix. On occasion, there are the same form for different morphologies.

kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after, about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
châzeh (חָזַה) [pronounced khaw-ZEH]	<i>breast [of animals] [of an animal sacrifice]</i>	masculine singular construct	Strong's #2373 BDB #303
t ^e nûwphâh (תְּנוּפָחַ) [pronounced t'noo-PHAWH]	<i>presentation offering, wave-offering; offering [gold or brass]; swinging, waving, brandishing [of God's hand, weapons]</i>	feminine singular noun with the definite article	Strong's #8573 BDB #632

Translation: And their flesh is to you as the breast of the presentation offering...

The animals which are sacrificed as the firstborn are to be treated with dignity, given the same solemn ritual as is done for a presentation (or wave) offering.

Nothing offered at the hand of Aaron or his sons is to seem perfunctory or common.

For instance, a man brings his firstborn lamb to be sacrificed. Aaron does not say, "Listen, we just had quite a big bbq yesterday. We'll just keep it here and sacrifice it later when we are hungry." The offering is treated with as much dignity and protocol as even the wave offerings.

Numbers 18:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after, about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453

Numbers 18:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shôwq (שׁוֹךְ) [pronounced <i>shohk</i>]	<i>leg</i> (when referring to man, it is the lower portion of the leg—the calf; when referring to a sacrificial animal, it is the upper portion of the leg, or the thigh)	feminine singular construct	Strong's #7785 BDB #1003
yâmîyn (יְמִינִי) [pronounced yaw-MEEN]	[to] <i>the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun with the definite article	Strong's #3225 BDB #411
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
Bible Hub and Owen agree here on the suffix. However, the vowel points are different here and when this preposition is found previously in this verse.			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Translation: ...and it is as the right leg to you.

The same idea is continued here.

Now, the meat of the offerings named belong to Aaron and his family, just like the breast of the presentation offering or the right leg. They will offer these animals up and they will eat all of the sacrificed animal.

Numbers 18:18 *And their flesh is to you as the breast of the presentation offering and it is as the right leg to you.* (Kukis mostly literal translation)

Against, these blessings belong to the sons of Aaron.

Numbers 18:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i>]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>	feminine plural construct	Strong's #8641 BDB #929
qôdâshîym (קֳדָשִׁים) [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

Numbers 18:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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, 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> .			
ʾăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
rûwm (רוּם) [pronounced room]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7311 BDB #926
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
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced l]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Yehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Every holy freewill offering that the sons of Israel raise up before Yehowah,...

God tells Aaron that this is true of every freewill offering of the sons of Israel brought before God.

Numbers 18:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 18:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct; with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
bath (בַּת) [pronounced bahth]	<i>daughter; village</i>	feminine plural construct with the 2 nd person masculine singular suffix	Strong's #1323 BDB #123
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix	Strong's #854 BDB #85
See v. 11b.			

Translation: ...I have given [that] to you and to your sons and to your daughters [who are] with you.

These offerings belong to Aaron and to his sons and daughters. I would think that it is normal for Aaron to pass these along to other Levite families. He, as the great authority of his family, takes possession of these sacrifices, but that does not mean that he has to eat each and every one.

Numbers 18:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
chôq (חֹק) [pronounced khoke]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular construct	Strong's #2706 BDB #349
'ôwlâm (עוֹלָם) [pronounced gô-LAWM]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
See v. 11c.			

Translation: [This stands as] a perpetual decree...

Although this is not a new sentence in the Hebrew, it seems like a good place for a new sentence in the English.

All that God has said stands as a perpetual decree. For as long as Israel is a nation, for that long these words of God remain in force.

Numbers 18:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e rîyth (תִּרְיָב) [pronounced b ^e reeth]	covenant; pact, alliance, treaty, alliance, contract	feminine singular construct	Strong's #1285 BDB #136
melach (מֶלַח) [pronounced MEH-lakh]	salt	masculine singular noun	Strong's #4417 BDB #571
ʿôwlâm (עֹלָם) [pronounced ʿo-LAWM]	properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly	masculine singular noun	Strong's #5769 BDB #761

Translation: ...[and as] a permanent covenant of salt.

This decree stands as a covenant of salt. It is a covenant between God and Aaron.

Numbers 18:19e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hîy' (אִיה) [pronounced hee]	she, it; also used as a demonstrative pronoun: that, this (one)	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to; concerning	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw- NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to; concerning	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Numbers 18:19e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
zera' (רָעָה) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular construct with the 2 nd person masculine singular suffix	Strong's #2233 BDB #282
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix	Strong's #854 BDB #85

Translation: This [covenant] [is made] before Y^ehowah for your seed [and all those who are] with you." (Kukis mostly literal translation)

The feminine pronoun stands for the covenant (so I placed *covenant* into this sentence).

The covenant made before God stands for Aaron's descendants and all who are with him.

Numbers 18:19 Every holy freewill offering that the sons of Israel raise up before Y^ehowah, I have given [that] to you and to your sons and to your daughters [who are] with you. [This stands as] a perpetual decree [and as] a permanent covenant of salt. This [covenant] [is made] before Y^ehowah for your seed [and all those who are] with you." (Kukis mostly literal translation)

God takes care of his own in both time and in eternity. We should examine the very short **Doctrine of the Covenant of Salt** right here (**not finished**).

Numbers 18:18–19 And their flesh is to you as the breast of the presentation offering and it is as the right leg to you. Every holy freewill offering that the sons of Israel raise up before Y^ehowah, I have given [that] to you and to your sons and to your daughters [who are] with you. [This stands as] a perpetual decree [and as] a permanent covenant of salt. This [covenant] [is made] before Y^ehowah for your seed [and all those who are] with you." (Kukis mostly literal translation)

Numbers 18:18–19 The meat from these firstborn sacrifices belong to you and to your family, just like the breast of the presentation offering or as the right leg. Every freewill offering raised up by the sons of Israel before Y^ehowah is set apart to God. I have given those offerings to you and to your sons and daughters with you. What I am saying stands as a permanent decree, as if a covenant of salt. Such a covenant is made before Jehovah for your descendants and all those who are with you." (Kukis paraphrase)

And so says Y^ehowah unto Aaron, “In a land of them you will not inherit and a portion is not to you in a midst of them. I [am] a portion of you and an inheritance of you in a midst of sons of Israel. And to sons of Levi, behold, I have given every tenth in Israel for an inheritance in return for a work of them which they, [even] they are working, a work of a tent of appointment. And will not come near again sons of Israel unto a tent of appointment, to lift up sin to die.

Numbers
18:20–22

And so Y^ehowah says unto Aaron, “You will not inherit in their land and [there] will not be a portion for you in their midst. I [am] your portion and your inheritance in the midst of the sons of Israel. And to the sons of Levi, behold, I have given every tithe in Israel for [their] inheritance in return for their work which they, [even] they are working, [which is] the work of the Tent of Meeting. And the sons of Israel will continue not to come near to the Tent of Meeting, to bear [their] sin [there and] to die.

And Jehovah also said to Aaron, “You will not inherit the land as the other tribes do. There will not be a portion for you in their midst. I am your portion and I am your inheritance in the midst of the sons of Israel. However, I have given every tithe in Israel to the sons of Levi as an inheritance in return for their labor which they do as related to the Tent of Meeting. Therefore, the other tribes of Israel will not come near to Me to offer their own sacrifices in their own way, or they will face the sin unto death.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Aaron, “In a land of them you will not inherit and a portion is not to you in a midst of them. I [am] a portion of you and an inheritance of you in a midst of sons of Israel. And to sons of Levi, behold, I have given every tenth in Israel for an inheritance in return for a work of them which they, [even] they are working, a work of a tent of appointment. And will not come near again sons of Israel unto a tent of appointment, to lift up sin to die.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	...And the Lord said to Aaron: You shall possess nothing in their land, neither shall you have a portion among them: I am thy portion and inheritance in the midst of the children of Israel. And I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry wherewith they serve me in the tabernacle of the covenant: That the children of Israel may not approach any more to the tabernacle, nor commit deadly sin,....
Aramaic ESV of Peshitta	Mar-Yah said to Aaron, "You shall have no inheritance in their land, neither shall you have any portion among them. I am your portion and your inheritance among the B'nai Yisrael. "To the children of Levi, behold, I have given all the tithe in Yisrael for an inheritance, in return for their service which they serve, even the service of the Tabernacle. Henceforth the B'nai Yisrael shall not come near the Tabernacle, lest they bear sin, and die.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.

Lamsa's Peshitta (Syriac)
Samaritan Pentateuch

.
And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I [am] thy part and thine inheritance among the children of Israel.

And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, [even] the service of the tabernacle of the congregation.

Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

Updated Brenton (Greek)

And the Lord said to Aaron, You shall have no inheritance in their land, neither shall you have any portion among them, for I am your portion and your inheritance in the midst of the children of Israel.

And behold, I have given to the sons of Levi every tithe in Israel for an inheritance for their services, the work in which they perform in the tabernacle of witness.

And the children of Israel shall no more draw near to the tabernacle of witness to incur fatal guilt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the Lord said to Aaron, You will have no heritage in their land, or any part among them; I am your part and your heritage among the children of Israel.

And to the children of Levi I have given as their heritage all the tenths offered in Israel, as payment for the work they do, the work of the Tent of meeting.

In future the children of Israel are not to come near the Tent of meeting, so that death may not come to them because of sin.

Easy English

Easy-to-Read Version—2008

.
The LORD also said to Aaron, "You will not get any of the land. And you will not own anything that the other people own. I myself will be yours. The Israelites will get the land that I promised, but I am my gift to you.

"The Israelites will give one-tenth of everything they have. So I give that one-tenth to the Levites. This is their payment for the work that they do while they serve at the Meeting Tent. But the other Israelites must never go near that Meeting Tent. If they do, they must be put to death!

God's Word™

The LORD said to Aaron, "You will have no land or property of your own as the other Israelites will have. I am your possession and your property among the Israelites.

"I am giving the Levites one-tenth of every Israelite's income. This is in return for the work they do at the tent of meeting. The other Israelites must never again come near the tent of meeting. Otherwise, they'll suffer the consequences of their sin and die.

Good News Bible (TEV)

The LORD said to Aaron, "You will not receive any property that can be inherited, and no part of the land of Israel will be assigned to you. I, the LORD, am all you need."

The LORD said, "I have given to the Levites every tithe that the people of Israel present to me. This is in payment for their service in taking care of the Tent of my presence. The other Israelites must no longer approach the Tent and in this way bring on themselves the penalty of death.

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible	.
Contemporary English V.	You will not receive any land in Israel as your own. I am the LORD, and I will give you whatever you need. Ten percent of the Israelites' crops and one out of every ten of their newborn animals belong to me. But I am giving all this to the Levites as their pay for the work they do at the sacred tent. They are the only ones allowed to work at the tent, and they must not let anyone else come near it. Those who do must be put to death, and the Levites will also be punished. This law will never change.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Yahweh also said to Aaron, "You priests will not receive any of the land or the property like the other Israelite people will receive. I am what you will receive. When the Israelite people bring to me a tenth of all the crops and of their newborn animals, I will give that to you descendants of Levi. That will be your payment for the work you do at the sacred tent. The other Israelites must not go near that tent. If they go near it, I will consider that their doing that is a sin, and they will die for committing that sin.

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	<p>And Jehovah spoke to Aaron, You shall not inherit an inheritance of their land, nor shall there exist to you any allotment in their midst; I am your allotment and your inheritance in the midst of the children of Israel.</p> <p>Behold, I have given to the children of Levi all the tithe in Israel for an inheritance in return for their work which they work, the work of the tent of appointed meeting.</p> <p>And the children of Israel shall not any more come near the tent of appointed meeting lest they bear sin, and die.</p>
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Yahweh said to Aaron, "You will have no inheritance in the people's land, nor will you have any share of property among the people. I am your share and inheritance among the people of Israel. To the descendants of Levi, look, I have given all the tithes in Israel as their inheritance in return for the service that they provide in

Urim-Thummim Version	working at the tent of meeting. From now on the people of Israel must not come near the tent of meeting, or they will be responsible for this sin and die. YHWH spoke to Aaron, You will have no inheritance in their land, neither will you have any share among them, I am your share and your inheritance among the children of Israel. I have given the children of Levi all the tithe [10th part] in Israel for an inheritance, for their service that they serve, even the service of the Tabernacle at the Appointed Place. Neither must the children of Israel come near the Tabernacle at the Appointed Place, unless they bear sin and die.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The Levites' share**

Yahweh said to Aaron: "You shall have no property in the land of Israel, no share of it shall be yours. It is I who will be your share and your inheritance among the people of Israel. Dt 10:9; Jos 13:14

See, to the Levites I give as their inheritance all the tithes collected in Israel, in return for their services, for the ministry they render in the Tent of Meeting. In this way the Israelites will no longer go near the Tent of Meeting; this sin would carry the death to them.

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 Cepher Bible	And Yahuah spoke unto El-Aharon, You shall have no inheritance in their land, neither shall you have any part among them: I am your part and your inheritance among the children of Yashar'el. And, behold, I have given the children of Leviy all the tenth in Yashar'el for an inheritance, for their service which they serve, even the service of the Tabernacle of the assembly. Neither must the children of Yashar'el henceforth come nigh the Tabernacle of the assembly, lest they bear sin, and die.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	God [then] said to Aaron, 'You will not have any inheritance in the land [of the Israelites]. and you will not have a portion among them. I Myself shall be a portion and inheritance among the Israelites.' The Levitical Share To the descendants of Levi, I am now giving all the tithes in Israel as an inheritance. This is in exchange for their work, the service that they perform in the Communion Tent. The [other] Israelites shall therefore no longer come forth to the Communion Tent, since they can then become guilty of sin and die.
The Scriptures—2009	And יהוה said to Aharon, "You are not to have an inheritance in their land, nor have any portion in their midst. I am your portion and your inheritance among the children of Yisra'ël. "And see, I have given the children of Lēwi all the tithes in Yisra'ël as an inheritance in return for the service which they are serving, the service of the Tent of Appointment. "And let the children of Yisra'ël no more come near the Tent of Appointment, lest they bear sin and die, because the Lēwites shall do the service of the Tent of

Appointment, so they themselves bear their crookedness. A portion of v. 23 is included for context.

Tree of Life Version Adonai said to Aaron, "You will have no inheritance in their land nor share among them. I am your portion and your share among Bnei-Yisrael. See, I have given all the tithes in Israel to the sons of Levi as an inheritance in return for all the work of the service they are doing in the Tent of Meeting. From now on, Bnei-Yisrael must never trespass the Tent of Meeting, or they will bear the consequences of their sin and die.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND JESUS SAID TO AARON, YOU SHALL HAVE NO INHERITANCE IN THEIR LAND, NEITHER SHALL YOU HAVE ANY PORTION AMONG THEM; FOR I AM YOUR PORTION AND YOUR INHERITANCE IN THE MIDST OF THE CHILDREN OF ISRAEL. AND, BEHOLD, I HAVE GIVEN TO THE SONS OF LEVI EVERY TITHE IN ISRAEL FOR AN INHERITANCE FOR THEIR SERVICES, WHERE SO EVER THEY PERFORM MINISTRY IN THE TABERNACLE OF WITNESS. AND THE CHILDREN OF ISRAEL SHALL NO MORE DRAW NEAR TO THE TABERNACLE OF WITNESS TO INCUR FATAL GUILT.

Awful Scroll Bible Sustains To Become was to say to Aaron, is you to have an inheritance on the solid grounds, or a portion among the portions of the inheritance, that from among the sons of Contends-with-he-mighty - I am to have granted the sons of Levi, the tenth part in Contends-with-he-mighty for an inheritance, in exchange for the service they are to serve, even the service of the tent of the appointed place. Were the sons of Contends-with-he-mighty anymore to draw near to the tent of the appointed place? - They are to bear up their misses of the mark and be put to death.

Concordant Literal Version Yahweh said to Aaron: In their land you shall not have an allotment, nor shall a portion be yours in their midst. I am your portion and your allotment in the midst of the sons of Israel. As for the sons of Levi, behold, I give all the tithe in Israel as an allotment in exchange for their service in which they are serving, the service of the tent of appointment. The sons of Israel shall not come near again to the tent of appointment to bear sin so as to die.

exeGesés companion Bible And Yah Veh says to Aharon, You neither inherit their land nor have any allotment among them: I - your allotment and your inheritance among the sons of Yisra El. And behold, I give the sons of Levi all the tenth in Yisra El - an inheritance in exchange for the service they serve - even the service of the tent of the congregation. And the sons of Yisra El never again approach the tent of the congregation, lest they bear sin and die:...

Orthodox Jewish Bible And Hashem spoke unto Aharon, Thou shalt have no nachalah in their land, neither shalt thou have any chelek among them; I am thy chelek and thine nachalah among the Bnei Yisrael. And, hinei, I have given the Bnei Levi all the ma'aser (tithe) in Yisroel for a nachalah, for their Avodah which they serve, even the Avodat Ohel Mo'ed. Neither must the Bnei Yisroel henceforth come near the Ohel Mo'ed, lest they bear chet, and die.

Rotherham's *Emphasized B.* Then said Yahweh unto Aaron:

<In their land> thou shalt have no inheritance, and no <allotted portion> shalt thou have, in their midst,—|||I|| am thine allotted portion and thine inheritance, in the midst of the sons of Israel. And <unto the sons of Levi> lo! I have given all the tenth in Israel, for an inheritance,—the allotted portion for their laborious work which ||they|| are performing, the laborious work of the tent of meeting: that the sons of Israel |come near no more| unto the tent of meeting,—to bear sin, to die.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

Land Prohibited to Descendants of Levi

Then the Lord instructed Aaron, "You are not to have any inheritance in the land, nor are you to have any portion among the people. [Lit. among them] I am your portion and your inheritance among the Israelites. As to the descendants of Levi, certainly I've given all the tithes in Israel as their inheritance in return for their services that they perform at the Tent of Meeting. Therefore, the Israelites need no longer come to the Tent of Meeting, so they won't suffer the consequences of their sin and die.

Kretzmann's Commentary

Lexham English Bible

Then Yahweh said to Aaron, "You will not receive an inheritance in their land, and there will not be a plot of ground for you in the midst of the Israelites. [Literally "sons/children of Israel"]

"Behold, I have given to the descendants [Or "sons"] of Levi every tithe in Israel as an inheritance in return for their service, which they are doing, the work of the tent of assembly. The Israelites [Literally "sons/children of Israel"] will not come near again to the tent of assembly, or they will bear sin [The NRSV translates "they will incur guilt"] and die.

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.* .

Updated ASV .

Updated ASV

And Jehovah said to Aaron, "You shall have no inheritance in their land, neither shalt you have any portion among them. I am your portion and your inheritance among the sons of Israel.

"To the sons of Levi, look, every tenth part[93] in Israel as an inheritance in return for the service they are carrying out, the service of the tent of meeting. The sons of Israel shall not come near the tent of meeting again, or they will bear sin and die. [93] Or the *tithe*

Literal, almost word-for-word, renderings:

A Faithful Version

And the LORD said to Aaron, "You shall have no inheritance in their land, neither shall you have any part among them. I *am* your part and your inheritance among the children of Israel. And behold, I have given the sons of Levi all the tithe in Israel for

	an inheritance, for their service which they serve, the service of the tabernacle of the congregation. Neither must the children of Israel come near the tabernacle of the congregation from this time forward, lest they bear sin and die.
C. Thomson Updated OT Charles Thomson OT	. Moreover the Lord said to Aaron, Thou shalt have no inheritance in their land, nor shalt thou have a portion among them; for I am thy portion, and thy inheritance, among the children of Israel. And behold I have given the Levites all the tenth in Israel, as a portion for their services. Inasmuch as they are to perform service at the tabernacle of the testimony, and the children of Israel are no more to come to the tabernacle of the testimony, to bear a sin which incurreth death, but the Levites themselves are to perform the service of the tabernacle, and to bear their sins, this shall be a perpetual due for their generations, and they shall have no inheritance among the children of Israel. V. 23 is included for context.
Context Group Version	And YHWH said to Aaron, You shall have no inheritance in their land, neither shall you have any portion among them: I am your portion and your inheritance among the sons of Israel. And to the sons of Levi, look, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting. And from now on the sons of Israel shall not come near the tent of meeting, lest they carry disgrace, and die.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And Jehovah said to Aaron, You will have no inheritance in their land, neither will you have any portion among them. I am your portion and your inheritance among the sons of Israel. And to the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting. And hereafter the sons of Israel will not come near the tent of meeting, lest they bear sin and die.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	. Subtitle
Owen's Translation	.
Revised Mechanical Trans.	...and YHWH said to Aharon, you will not inherit in their land, and a distribution will not exist for you in their midst, I am your distribution and your inheritance in the midst of the sons of Yisra'eyl, and to the sons of Lewi, look, I gave every tenth part in Yisra'eyl for an inheritance, for their service that they are serving the service of the appointed tent, and the sons of Yisra'eyl will not come near again to the appointed tent to lift up a failure to die,...
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:
20-22

Numbers 18:20a			
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
'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>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahărôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	<i>light bringer; transliterated Aaron, Aharon</i>	masculine proper noun	Strong's #175 BDB #14

Translation: And so Y^ehowah says unto Aaron,...

For the third time in this chapter, it is recorded that God speaks to Aaron. I believe that this occurs a total of five times in the Torah. This is quite the oddity. Did Moses save up these three instances and put them together? Or did God speak three times to Aaron, in a very short space of time?

Numbers 18:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct; with the 3 rd person masculine plural suffix	Strong's #776 BDB #75
lô' (אֵל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâchal (לָחַץ) [pronounced naw-KHAHL]	<i>to inherit, to get (take or receive) as a possession; to possess (as wealth or glory)</i>	2 nd person masculine singular, Qal imperfect	Strong's #5157 BDB #635

Translation: ...“You will not inherit in their land...

What God says here would have certain been disappointing to Aaron and to the other Levites.

One of the propositions of Documentary Hypothesis is, there were the two unknown chaps who recorded most of Exodus and Numbers; but the priestly class also contributed a lot of material (I guess mostly for the book of Leviticus), but this would certainly be an unpleasant limitation on the Levites. I think it is almost an instinct of man to want to have a portion of land which is theirs and theirs alone. Certainly, some cultures could completely reject such a thing (like communism, where it is said that everything is owned in common, but in reality, everything is under the contrl and ownership of the state).

A communist government may provide you with a home or an apartment as a matter of national law; but they can, by whim, give you a better or worse living condition tomorrow.

For me, I have found as I get older, the more that I appreciate the dirt which I own (even though, obviously this is a temporary thing).

For this reason, this would be a difficult thing for Aaron to hear. That would explain why God spoke directly to Aaron about this, rather than through Moses.

Numbers 18:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
chêleq (חֶלֶק) [pronounced KHAY-lek]	<i>portion, tract, territory, share, allotment; smoothness</i>	masculine singular noun	Strong's #2506 (and #2511) BDB #324
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct with the 3 rd person masculine plural suffix	Strong's #8432 BDB #1063

With the bēyth preposition, tâvek^e can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled תָּוֶקְיָה. With the 1st person plural suffix, it means *in our midst*. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*. With the 3rd person masculine plural suffix, it can mean *in their midst, among them*.

Translation: ...and [there] will not be a portion for you in their midst.

All Israel would be assigned a portion of land, but not the Levites.

Obviously, the Levites have to live somewhere, even though they are scattered throughout nation Israel (future from now). Are they simply granted land or place by the tribe where they live?

Every tribe receives a large amount of land which they will settle and hold. The Levites as a whole will not be given a Levite state to live in.

The Levites will be spread among the sons of Israel, but the actual nuts and bolts of this are not clear to me. However, Levites do not have to necessarily plant and have animals, as this would be provided for them by the rest of Israel.

At this point, this is simply a principle. How exactly this principle is executed we may or may not see play out. Why would God not specify how this is to take place? Perhaps to allow every tribe to decide what to do; or perhaps allow the people the freedom to work these principles out for themselves.

Numbers 18:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
chêleq (חֵלֶק) [pronounced KHAY-lek]	<i>portion, tract, territory, share, allotment; smoothness</i>	masculine singular construct with the 2 nd person masculine singular suffix	Strong's #2506 (and #2511) BDB #324
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
nachălâh (נַחֲלָה) [pronounced nah-khuh-LAW]	<i>inheritance, possession, property, heritage</i>	feminine singular construct with the 2 nd person masculine singular suffix	Strong's #5159 BDB #635
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּבֵּק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תַּבְּיָת. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִסְרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Numbers 18:20d

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

Translation: I [am] your portion and your inheritance in the midst of the sons of Israel.

God tells Aaron that He will be the portion and the inheritance of the Levites in the midst of the sons of Israel.

Numbers 18:20 And so Y^ehowah says unto Aaron, "You will not inherit in their land and [there] will not be a portion for you in their midst. I [am] your portion and your inheritance in the midst of the sons of Israel. (Kukis mostly literal translation)

Every tribe of Israel will be given a specific portion of land which to farm and dwell upon. However, the sons of Aaron (and the sons of Levi) will not receive this grant of land. This fact is continually stated throughout the Old Testament. But to the tribe of Levi, Moses did not give an inheritance; Y^ehowah, the God of Alsrael, is their inheritance, as he had promised to them (Joshua 13:33). "And it will be with regard to an inheritance for themA: I am their inheritance; an dyou will give them no possession in Israel—I am their possession." (Ezekiel 44:28). See also: Deuteronomy 10:9 12:12 14:27–29 18:2. This is because their kingdom is not of this world. Their kingdom is other-worldly; their kingdom is in the New Jerusalem, in the new heavens and the new earth.

This is a shadow image of the believer in the church age. Jesus answered, "My kingdom is not out from this world. If My kingdom were of this world, then My servants would fight, that I might not be delivered up to the Jews; but, as it is, My kingdom is not of this realm." (John 18:36). Therefore, those who represent our Lord on earth do not have a permanent place in this fallen earth.

Numbers 18:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</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, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Lêvîy (לֵוִי) [pronounced <i>lay-VEE</i>]	<i>joined to transliterated Levi, Leviy</i>	masculine singular proper noun	Strong's #3878 BDB #532
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678

Numbers 18:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹל) [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
ma'ăsêr (מַאֲסֵר) [pronounced mah-guhs-AIR]	<i>tenth part, tithe, payment of a tenth part</i>	masculine plural noun	Strong's #4643 BDB #798
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
nachălâh (נַחֲלָה) [pronounced nah-khuh-LAW]	<i>inheritance, possession, property, heritage</i>	feminine singular noun	Strong's #5159 BDB #635

Translation: And to the sons of Levi, behold, I have given every tithe in Israel for [their] inheritance...

What the Levites will receive is a tithe from the sons of Israel, a tenth of what the Israelites produce.

Because Israel was a true theocracy, those who led this theocracy were supported by the other tribes.

Political leadership is not the heritage of Levi. You may recall from Genesis that this heritage appears to have fallen upon the tribe of Judah. However, God has made no proclamations in this regard.

Numbers 18:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chêleph (חֵלֶפֶח) [pronounced KHAY-lef]	<i>an exchange (as a noun, only in the construct); for, in return for (as a preposition)</i>	masculine singular noun	Strong's #2500 BDB #322
'ăbôdâh (עֲבֹדָה) [pronounced ŷu ^b -vo-DAWH]	<i>labour, work, task, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct with the 3 rd person masculine plural suffix	Strong's #5656 & #5647 BDB #715
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Numbers 18:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hēm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
‘ābad (עָבַד) [pronounced gaw ^b -VAHD]	<i>the ones working (serving, laboring); workers, those who serve, laborers; working, serving, laboring; slaves; tillers [of the soil]; farmers, gardeners</i>	masculine plural, Qal active participle	Strong's #5647 BDB #712
’ēth (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
‘ābôdâh (עֲבֹדָה) [pronounced gaw ^b -vo-DAWH]	<i>labour, work, task, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
’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: ...in return for their work which they, [even] they are working, [which is] the work of the Tent of Meeting.

The exchange is going to be for the work which the Levites will perform in relation to the Tent of Meeting, which will become the center of Israel's worship.

Numbers 18:21 And to the sons of Levi, behold, I have given every tithe in Israel for [their] inheritance in return for their work which they, [even] they are working, [which is] the work of the Tent of Meeting. (Kukis mostly literal translation)

Even though the Levites were involved in the previous uprising, they still have a part in God's plan—particularly those who are coming up in the next generation. God will specify in their duties. They are in service to the tabernacle as God had previously prescribed. However, they will not enter into the tent of meeting.

Numbers 18:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wāw conjunction	No Strong's # BDB #251

Numbers 18:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârab (בָּרַב) [pronounced <i>kaw-RA^BV</i>]	<i>to come near, to approach, to draw near</i>	3 rd person masculine plural, Qal imperfect	Strong #7126 BDB #897
'ôwd (דוּעַ) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'el (לְ) [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
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: And the sons of Israel will continue not to come near to the Tent of Meeting,...

Did the other Israelites come near to the Tent of Meeting to offer sacrifices before? I don't believe that was ever the case. So I think the idea here is, the other sons of Israel did not come directly before God previously, and that would continue to be the case in the future. The Levites would continue in that ministry, essentially standing between the people and God (as Moses has done since Exodus 20).

Numbers 18:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (לְ) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 18:22b

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 construct	Strong's #5375 BDB #669
chêṭ ⁶⁹ (חֵט) [pronounced kheyṭ]	<i>sin, offense, fault; penalty for sin, guilt for sin; calamity</i>	masculine singular noun	Strong's #2399 BDB #307
lâmed (ל) [pronounced l ⁶⁹]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational preposition	No Strong's # BDB #510
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive construct	Strong's #4191 BDB #559

Translation: ...to bear [their] sin [there and] to die. (Kukis mostly literal translation)

If the other sons of Israel attempted to come before God directly, without a priest between them, they would bear this sin and they would die the sin unto death. Or they would bear the penalty of the sin which they are bringing before God. In any case, the other twelve tribes could not simply come before God at the Tent of Meeting and do whatever religious thing they had in their heads to do.

The worship of the Hebrew people is very complex and very detailed. So, there could not be nonprofessionals coming before God and trying to do this stuff themselves. God would not allow for that.

On the one hand, it has been a great blessing for believers over the past few hundred years to have easy access to a Bible. Throughout most of man's history, this has not been true. However, on the negative side, we have people thinking more of their own understanding of Scriptures than they ought to think. There is absolutely a place for professionalism and training and education when it comes to the Scriptures; just as such a thing was required back in the days of Israel right after the Torah had been given.

The Protestant revolution against the Catholic church was a necessary and important thing in the history of mankind, that does not mean that every critic of the Catholic church had all of his doctrine straight. They were very much correct about rejecting the corrupted Catholic doctrine; however, it took time for them to build up a consistent theological system of thought.

Now, if you think that you are smarter than the pastor-teacher of your local church, then you are in the wrong local church. You need to be under the teaching of someone that you respect and trust (even if you do not like that person). I might liken this to a drill sergeant. Not many recruits like their drill sergeant and their basic training. However, many of them realize that this training is absolutely necessary to preserve them and their fellow soldiers. If a recruit could choose his own drill sergeant, he might not make the right choice if he thinks he must like this guy. We obviously can choose the church where we go and under whose ministry we grow. It is certainly a mistake to choose that person because he is likeable or he seems sincere. The believer needs someone who is going to help accelerate his growth, and that comes only through the teaching of Bible doctrine (and when God applies pressure and testing to us to test that doctrine).

Numbers 18:22 **And the sons of Israel will continue not to come near to the Tent of Meeting, to bear [their] sin [there and] to die.** (Kukis mostly literal translation)

When Korah and the others stood against Moses and Aaron, they desired greater power and more say in government. Part of what they expected to do was to be leaders in the spiritual realm. God is specifically prohibiting anyone, other than those which He has commissioned, the perform sacrifices and to deal with the articles of furniture in the tabernacle.

Numbers 18:20–22 And so Y^ehowah says unto Aaron, “You will not inherit in their land and [there] will not be a portion for you in their midst. I [am] your portion and your inheritance in the midst of the sons of Israel. And to the sons of Levi, behold, I have given every tithe in Israel for [their] inheritance in return for their work which they, [even] they are working, [which is] the work of the Tent of Meeting. And the sons of Israel will continue not to come near to the Tent of Meeting, to bear [their] sin [there and] to die. (Kukis mostly literal translation)

Numbers 18:20–22 And Jehovah also said to Aaron, “You will not inherit the land as the other tribes do. There will not be a portion for you in their midst. I am your portion and I am your inheritance in the midst of the sons of Israel. However, I have given every tithe in Israel to the sons of Levi as an inheritance in return for their labor which they do as related to the Tent of Meeting. Therefore, the other tribes of Israel will not come near to Me to offer their own sacrifices in their own way, or they will face the sin unto death. (Kukis paraphrase)

And has worked the Levite, he [the] work of a tent of appointment, and they will lift up the iniquity of them, a decree of long duration to generations of you (all) and in a midst of sons of Israel they will not inherit an inheritance, for a tenth of sons of Israel that they will raise up to Y^ehowah, a contribution I have given to the Levites for an inheritance. Upon so, I have said to them in a midst of sons of Israel, ‘They will not inherit an inheritance.’ ”

Numbers
18:23–24

And the Levite has worked the work of the Tent of Meeting, and they will bear their iniquity. [This is] a perpetual decree throughout your generations that they will not inherit a [land] inheritance among the sons of Israel, for a tithe [from] the sons of Israel, which they have lifted up to Y^ehowah, [this] offering I have given to the Levites for an inheritance. Therefore, I have said to them among the [other] sons of Israel, ‘They will not inherit a [land] inheritance.’ ”

The Levite will perform many of the functions related to the Tent of Meeting and they will bear the iniquity of the people. This stands as a perpetual decree throughout your generations. However, the Levites will not inherit any portion of land like the rest of the sons of Israel. That is, they will not form a state known as Levi. What I have given to the Levites instead is a tithe of any offering left up to Jehovah. That will be their inheritance. Therefore, I have said to them that, among the sons of Israel, ‘They will not inherit a land inheritance.’ ”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And has worked the Levite, he [the] work of a tent of appointment, and they will lift up the iniquity of them, a decree of long duration to generations of you (all) and in a midst of sons of Israel they will not inherit an inheritance, for a tenth of sons of Israel that they will raise up to Y ^e howah, a contribution I have given to the Levites for an inheritance. Upon so, I have said to them in a midst of sons of Israel, ‘They will not inherit an inheritance.’ ”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But only the sons of Levi may serve me in the tabernacle, and bear the sins of the people. It shall be an everlasting ordinance in your generations. They shall not possess any other thing,

Aramaic ESV of Peshitta	<p>But be content with the oblation or tithes, which I have separated for their uses and necessities.</p> <p>But the Levites shall do the service of the Tabernacle, and they shall bear their iniquity: it shall be a statute forever throughout your generations; and among the B'nai Yisrael they shall have no inheritance.</p> <p>For the tithe of the B'nai Yisrael, which they offer as a wave offering to Mar-Yah, I have given to the Levites for an inheritance: therefore I have said to them, 'Among the B'nai Yisrael they shall have no inheritance.'"</p>
Original Aramaic Psalms V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) Samaritan Pentateuch	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: [it shall be] a statute for ever throughout your generations, that among the children of Israel they have no inheritance.</p> <p>But the tithes of the children of Israel, which they offer [as] an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.</p>
Updated Brenton (Greek)	<p>And the Levite himself shall perform the service of the tabernacle of witness; and they shall bear their iniquities, it is a perpetual statute throughout their generations; and in the midst of the children of Israel they shall not receive an inheritance.</p> <p>Because I have given as a distinct portion to the Levites for an inheritance the tithes of the children of Israel, whatsoever they shall offer to the Lord; therefore I said to them, In the midst of the children of Israel they shall have no inheritance.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>But the Levites are to do the work of the Tent of meeting, and be responsible for errors in connection with it: this is a law for ever through all your generations; and among the children of Israel they will have no heritage.</p> <p>For the tenths which the children of Israel give as a lifted offering to the Lord I have given to the Levites as their heritage. and so I have said to them, Among the children of Israel they will have no heritage.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>The Levites will do the work of caring for the Meeting Tent. They must bear the responsibility for anything done against it. This is a law that will continue forever. The Levites will not get any of the land that I promised to the other Israelites. But the Israelites will give one-tenth of everything they have to the LORD, and I will give that one-tenth to the Levites. That is why I said these words about the Levites: They will not get the land that I promised the Israelites."</p>
God's Word™	<p>Only the Levites will do the work at the tent of meeting. They will be responsible for their own sins. This is a permanent law for future generations. They will own no property as the other Israelites will. Instead, I will give the Levites what the Israelites contribute to the LORD—one-tenth of the Israelites' income. This is why I said about them, 'They will own no property as the other Israelites do.'"</p>
Good News Bible (TEV)	<p>From now on only the Levites will take care of the Tent and bear the full responsibility for it. This is a permanent rule that applies also to your descendants. The Levites shall have no permanent property in Israel, because I have given to them as their possession the tithe which the Israelites present to me as a special contribution. That is why I told them that they would have no permanent property in Israel."</p>
The Message	<p>.</p>

Names of God Bible .
 NIRV .
 New Simplified Bible .

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

Casual English Bible .
 Contemporary English V. Those who do must be put to death, and the Levites will also be punished. This law will never change. Since the Levites won't be given any land in Israel as their own, they will be given the crops and newborn animals that the Israelites offer to me.

The Living Bible .
 New Berkeley Version .
 New Life Version .
 New Living Translation .
 The Passion Translation .
 Unfolding Bible Simplified Only the descendants of Levi are permitted to work at the sacred tent, and they will be punished if anything bad happens to it. That is a law that will never be changed. You descendants of Levi will not receive any land to own among all the other Israelite people. The Israelites must present one tenth of all their crops and animals as offerings to me, and that is what I give to the descendents of Levi so they can provide for themselves. This is why I said that I will not give the descendants of Levi any land to own.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible And the Levites shall work the work of the tent of appointed meeting, and they shall bear their iniquity; it is an enactment forever throughout your generations, that in the midst of the children of Israel they inherit no inheritance,
 Because I have given the tithes of the children of Israel to the Levites, which they raise up as a heave offering to Jehovah, to inherit; therefore I have said to them, Among the children of Israel they shall not inherit an inheritance.

International Standard V The descendants of Levi are to perform the service of the Tent of Meeting and they are to bear their iniquity. This is to be a statute forever, throughout your generations, that they are not to receive an inheritance among the Israelis, because I've given to the descendants of Levi the tithes that the Israelis bring to the Lord as raised offering. Therefore I told them that, unlike the Israelis, they won't receive an inheritance."

H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .

Unfolding Bible Literal Text	The Levites must do the work connected to the tent of meeting. They will be responsible for any sin regarding it. This will be a permanent law throughout your people's generations. Among the people of Israel they must have no inheritance. For the tithes of the people of Israel, which they offer as a contribution to me—it is these that I have given to the Levites as their inheritance. That is why I said to them, 'They must have no inheritance among the people of Israel.'
Urim-Thummim Version	But the Levites will service the Tabernacle at the Appointed Place and they will bear their depravity, it will be a statute for the ages throughout your generations, that among the children of Israel they have no inheritance. But the tithes from the children of Israel that they raise up as a Heave- Offering to YHWH, I have given the Levites to inherit, therefore I have said to them, Among the children of Israel they will have no inheritance.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Levites will take care of the Tent of Meeting, and have the full responsibility for it. This is a law forever for all your descendants: because of this the Levites are to have no inheritance among the Israelites. The tithe that the people of Israel set aside for Yahweh, I give to the Levites for their inheritance. For this reason I have told them that they are to have no inheritance among the people of Israel."
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cepher Bible	But the Leviyim shall do the service of the Tabernacle of the assembly, and they shall bear their iniquity: <i>it shall be</i> a statute forever throughout your generations, that among the children of Yashar'el they have no inheritance. But the tithes of the children of Yashar'el, which they offer <i>as</i> a heave offering unto Yahuah , I have given to the Leviyim to inherit: therefore I have said unto them: Among the children of Yashar'el they shall have no inheritance.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	"And let the children of Yisra'ël no more come near the Tent of Appointment, lest they bear sin and die, because the Lëwites shall do the service of the Tent of Appointment, so they themselves bear their crookedness. A law forever, throughout your generations: that among the children of Yisra'ël they are to have no inheritance, but the tithes of the children of Yisra'ël, which they present as a contribution to יהוה, I have given to the Lëwites as an inheritance. That is why I have said to them, 'Among the children of Yisra'ël they have no inheritance.' " v. 22 is included for context.
Tree of Life Version	The Levites will perform the service of the Tent of Meeting. They will bear the responsibility for their iniquity. It is a permanent ordinance throughout your generations. So among Bnei-Yisrael they are to receive no inheritance. For I have given the tithes that Bnei-Yisrael present to Adonai as an offering to the Levites as an inheritance. That is why I said they would receive no inheritance among Bnei-Yisrael."

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND THE LEVITE HIMSELF SHALL PERFORM THE SERVICE OF THE TABERNACLE OF WITNESS; AND THEY SHALL BEAR THEIR INIQUITIES, IT IS A LONG-TERM STATUTE THROUGHOUT THEIR GENERATIONS; AND IN THE MIDST OF THE CHILDREN OF ISRAEL THEY SHALL NOT RECEIVE AN INHERITANCE.</p> <p>BECAUSE I HAVE GIVEN AS A DISTINCT PORTION TO THE LEVITES FOR AN INHERITANCE THE TITHES OF THE CHILDREN OF ISRAEL, WHATSOEVER THEY SHALL OFFER TO JESUS; THEREFORE I SAID TO THEM, IN THE MIDST OF THE CHILDREN OF ISRAEL THEY SHALL HAVE NO INHERITANCE.</p>
Awful Scroll Bible	<p>The Levites are to have worked the service, of the tent of the appointed place, even were they to bear up their iniquity; a continual prescription in your generations - from among the sons of Contends-with-he-mighty - were they to have an inheritance? - The tenth part of the sons of Contends-with-he-mighty that they were to lift up, as a heave offering to Sustains To Become am I to have granted to the Levites for inheritance; even am I to have said: Were they from among the sons of Contends-with-he-mighty to have an inheritance?</p>
Concordant Literal Version	<p>He, the Levite, will serve in the service of the tent of appointment, and they shall bear any depravity of theirs. It shall be an eonian statute throughout your generations so that in the midst of the sons of Israel they shall not be allotted an allotment, for it is the tithe of the sons of Israel which they shall raise up as a heave offering to Yahweh which I give to the Levites as an allotment. Therefore I say concerning them: No allotment in the midst of the sons of Israel shall they be allotted.</p>
exeGesés companion Bible	<p>...and the Leviym serve the service of the tent of the congregation and they bear their perversity - an eternal statute throughout your generations: that among the sons of Yisra El they inherit no inheritance. But the tithes of the sons of Yisra El, which they exalt as an exaltment to Yah Veh, I give to the Leviym to inherit: so I say to them, Among the sons of Yisra El, they inherit no inheritance.</p>
Orthodox Jewish Bible	<p>But the Levi'im shall perform the Avodat Ohel Mo'ed, lest they shall nasa (bear) their avon; it shall be a chukkat olam throughout your derot, that among the Bnei Yisroel they have no nachalah. But the ma'aser of the Bnei Yisroel, which they offer as a terumah unto Hashem, I have given to the Levi'im as a nachalah; therefore, I have said unto them, Among the Bnei Yisroel they shall have no nachalah.</p>
Rotherham's <i>Emphasized B.</i>	<p>So shall the Levites themselves' perform the laborious work of the tent of meeting, and they shall bear their iniquity, a statute age abiding \ unto your generations, and <in the midst of the sons of Israel> shall they take no inheritance. Because <the tenth of the sons of Israel\ which they shall offer up unto Yahweh as a heave-offering> have I given unto the Levites\ as an inheritance,—<for this cause> said I regarding them, <In the midst of the sons of Israel> shall they take no inheritance.</p>

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	
Lexham English Bible	The Levites [Hebrew "Levite"] will perform the service of the tent of assembly, and they will bear their guilt, an eternal decree for all your generations. But they will not receive an inheritance in the midst of the Israelites [Literally "sons/children of Israel"] because the tithes [Hebrew "tithe"] of the Israelites [Literally "sons/children of Israel"] that are offered [Hebrew "raised up"] to Yahweh as a contribution, I have given to the Levites as an inheritance; therefore I said to them, 'They will not receive an inheritance in the midst of the Israelites.' " [Literally "sons/children of Israel"]
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	Instead, the necessary service in the Communion Tent will be performed by the Levites, and they will expiate the sins [of the Israelites]. It shall be an eternal law for future generations that [the Levites] not have any [land] inheritance. Instead, the inheritance that I am giving the Levites shall consist of the tithes of the Israelites, which they separate as an elevated gift. I have therefore told [the Levites] that they shall not have any [land] inheritance among the Israelites. of the Israelites (Rashi).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Updated ASV	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	Because I have given the Levites for their portion the tithes of the children of Israel, which they set apart for the Lord, as a dedication, therefore I have said to them, they shall have no lot of inheritance among the Israelites. V. 23 was placed with the previous passage for context.
Context Group Version	But the Levites shall do the service of the tent of meeting, and they shall carry their iniquity: it shall be a statute forever throughout your (pl) generations; and among the sons of Israel they shall have no inheritance. For the tithe of the sons of Israel, which they offer as a heave-offering to YHWH, I have given to the Levites for an inheritance: therefore I have said to them, Among the sons of Israel they shall have no inheritance.
English Standard Version	.
Green's Literal Translation	. never ending
Legacy Standard Bible	.
Literal Standard Version	And the sons of Israel no longer come near to the Tent of Meeting, to bear sin, to die, and the Levites have done the service of the Tent of Meeting, and they bear their iniquity; [it is] a continuous statute throughout your generations that they have no inheritance in the midst of the sons of Israel; but the tithe of the sons of Israel which they lift up to YHWH, a raised-offering, I have given to the Levites for

Modern English Version	.
Modern Literal Version 2020	But the Levites will do the service of the tent of meeting and they will bear their iniquity. It will be an everlasting statute throughout your* genealogy. And among the sons of Israel they will have no inheritance. Because the tithe of the sons of Israel, which they offer as a heave-offering to Jehovah, I have given to the Levites for an inheritance. Therefore I have said to them, Among the sons of Israel they will have no inheritance.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and that one of Lewi will serve the service of the appointed tent, and they, they will lift up their twistedness, a distant custom to your generations, and in the midst of the sons of Yisra'eyl they will not inherit an inheritance, given that the tenth part of the sons of Yisra'eyl, an offering that they will make raise up to YHWH, I gave to the ones of Lewi for an inheritance, therefore I said to them, in the midst of the sons of Yisra'eyl they will not inherit an inheritance,...
Updated ASV	Only the Levites shall perform the service of the tent of meeting, and they shall bear their error; it shall be a perpetual statute throughout your generations, and among the sons of Israel they shall have no inheritance. For the tenth part of the sons of Israel, which they offer as an offering to Jehovah, I have given to the Levites for an inheritance; therefore, I have said concerning them, 'They shall have no inheritance among the sons of Israel.'
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:
23-24

Numbers 18:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	3 rd person masculine singular, Qal perfect	Strong's #5647 BDB #712
L ^e vîyyim (לְוִיִּים) [pronounced <i>l^e-vee-YIM</i>]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	masculine singular gentilic adjective with the definite article	Strong's #3881 BDB #532
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Numbers 18:23a			
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
'ăbôdâh (עֲבֹדָה) [pronounced <i>ău^b-vo-DAWH</i>]	<i>labour, work, task, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
'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
See v. 21b.			

Translation: *And the Levite has worked the work of the Tent of Meeting,...*

The responsibilities of the Levites are all related to the spiritual side of Israel. Most of their worship will involve the Tabernacle.

Numbers 18:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect	Strong's #5375 BDB #669
'âvôwn (אָוֹן) [pronounced <i>ăaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct with the 3 rd person masculine plural suffix	Strong's #5771 BDB #730

Translation: *...and they will bear their iniquity.*

Now, obviously, there is nothing a Levite can do to bear your iniquity or my iniquity. But this is a reference to them offering up the animal sacrifices as God has required, and for the offering of the animals to bear the iniquity of individuals (obviously, this is representative of what Jesus would do).

Numbers 18:23a-b **And the Levite has worked the work of the Tent of Meeting, and they will bear their iniquity.**
(Kukis mostly literal translation)

The sons of Levi, just as the sons of Aaron, represent God on earth and represent man to God. They are the shadow-image of Jesus Christ—therefore, they do not have an earthly inheritance. In the service to the tabernacle, those devoted to God *bear* the iniquity (or, the guilt) of the other Israelites. It is through the animal sacrifices and the rituals which foretell the sacrifice of the death of our Lord on our behalf that the Levites (and the priests) bear the iniquity of the other Israelites.

Numbers 18:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chôq (חֹק) [pronounced <i>khoke</i>]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular construct	Strong's #2706 BDB #349
ʿôwlâm (עוֹלָם) [pronounced <i>ôo-LAWM</i>]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational/possessive preposition	No Strong's # BDB #510
dôwrîym (דּוֹרִיִּם) [pronounced <i>dohr-EEM</i>]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1755 BDB #189
This is variously translated, <i>throughout your generations [or, genealogy (ies)], to [for] your generations, throughout all future generations, throughout your people's generations; forever.</i>			

Translation: **[This is] a perpetual decree throughout your generations...**

This is the way that things would be done in Israel through many generations.

Numbers 18:23d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêt ^h preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תָּוֶקְךָ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			

Numbers 18:23d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered <i>men</i> ; <i>young men</i> , <i>youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated <i>Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
See v. 20d.			
lôʾ (אֵל or אַל) [pronounced low]	<i>not</i> , <i>no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâchal (לָחַץ) [pronounced naw-KHAHL]	<i>to inherit</i> , <i>to get (take or receive) as a possession</i> ; <i>to possess (as wealth or glory)</i>	3 rd person masculine singular, Qal imperfect	Strong's #5157 BDB #635
nachălâh (הִלָּחַ) [pronounced nah-khuh-LAW]	<i>inheritance</i> , <i>possession</i> , <i>property</i> , <i>heritage</i>	feminine singular noun	Strong's #5159 BDB #635

Translation: ...that they will not inherit a [land] inheritance among the sons of Israel,...

The Levites would not inherit a land inheritance in Israel as the other tribes would.

This verse could be misinterpreted—out of context, it would sound as though the Levitical desire for power caused them to be without an inheritance. However, this is not the case. So that we are not misled, God clears that up in the next verse:

Numbers 18:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for</i> , <i>that</i> , <i>because</i> ; <i>when</i> , <i>at that time</i> , <i>which</i> , <i>what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾêth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to</i> , <i>toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
maʾăšêr (מַעֲשֵׂר) [pronounced mah-ġuhs-AIR]	<i>tenth part</i> , <i>tithe</i> , <i>payment of a tenth part</i>	masculine singular construct	Strong's #4643 BDB #798
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered <i>men</i> ; <i>young men</i> , <i>youths</i>	masculine plural construct	Strong's #1121 BDB #119

Numbers 18:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yisʿrāʾêl (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
ʾāsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
rûwm (מִרָּם) [pronounced room]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7311 BDB #926
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
terûmâh/terûwmâh (תְּרוֹמָה/תְּרוֹמָה) [pronounced tehr-oo-MAW]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>	feminine singular noun	Strong's #8641 BDB #929
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational/possessive preposition	No Strong's # BDB #510
L ^e vîyim (לְוִיִּם) [pronounced l ^e -vee-YIM]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational/possessive preposition	No Strong's # BDB #510
nachălâh (נַחֲלָה) [pronounced nah-khuh-LAW]	<i>inheritance, possession, property, heritage</i>	feminine singular noun	Strong's #5159 BDB #635

Translation: ...for a tithe [from] the sons of Israel, which they have lifted up to Y^ehowah, [this] offering I have given to the Levites for an inheritance.

A tenth of the income was given to the Levites. A portion of the offerings were also given to the Levites. It is implied here that the Levites received a tenth of each animal sacrifice. Certainly, they did receive a portion. I am not sure whether that portion is being defined here or not.

Numbers 18:23c–24a [This is] a perpetual decree throughout your generations that they will not inherit a [land] inheritance among the sons of Israel, for a tithe [from] the sons of Israel, which they have lifted up to Y^ehowah, [this] offering I have given to the Levites for an inheritance. (Kukis mostly literal translation)

The inheritance of the sons of Levi is the special tithe which is picked up. There is a tithe specifically for them, to financially support the sons of Levi so that they can serve the sons of Aaron who serve in the tabernacle.

Numbers 18:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485
Together, ‘al kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, consequently, because, on this account, on account, for this reason</i> . Literally, these words would be translated <i>upon so, upon therefore, upon then, upon thus</i> .			
‘amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational/possessive preposition with the 3 rd person masculine plural suffix	sNo Strong's # BDB #510
bê (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (וְתוֹכָהּ) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled וְתוֹכָהּ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
See v. 20d.			
lô' (אֵין or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Numbers 18:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâchal (נָחַל) [pronounced naw-KHAHL]	<i>to inherit, to get (take or receive) as a possession; to possess (as wealth or glory)</i>	3 rd person masculine singular, Qal imperfect	Strong's #5157 BDB #635
nachlâh (נָחֻלָּה) [pronounced nah-khuh-LAW]	<i>inheritance, possession, property, heritage</i>	feminine singular noun	Strong's #5159 BDB #635
See v. 23c (that is quite a bit of repetition in the space of two verses).			
pê (פּ, פֿ, or פַּ) [pronounced pay]	This appears to be used as a mark of punctuation which seems to indicate the beginning of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: Therefore, I have said to them among the [other] sons of Israel, 'They will not inherit a [land] inheritance.' " (Kukis mostly literal translation)

God makes a proclamation, which goes beyond Aaron and his sons, that the Levites would not have a land inheritance in Israel.

Numbers 18:24b Therefore, I have said to them among the [other] sons of Israel, 'They will not inherit a [land] inheritance.' " (Kukis mostly literal translation)

Numbers 18:23–24 And the Levite has worked the work of the Tent of Meeting, and they will bear their iniquity. [This is] a perpetual decree throughout your generations that they will not inherit a [land] inheritance among the sons of Israel, for a tithe [from] the sons of Israel, which they have lifted up to Y^ehowah, [this] offering I have given to the Levites for an inheritance. Therefore, I have said to them among the [other] sons of Israel, 'They will not inherit a [land] inheritance.' " (Kukis mostly literal translation)

Numbers 18:23–24 The Levite will perform many of the functions related to the Tent of Meeting and they will bear the iniquity of the people. This stands as a perpetual decree throughout your generations. However, the Levites will not inherit any portion of land like the rest of the sons of Israel. That is, they will not form a state known as Levi. What I have given to the Levites instead is a tithe of any offering left up to Jehovah. That will be their inheritance. Therefore, I have said to them that, among the sons of Israel, 'They will not inherit a land inheritance.' " (Kukis paraphrase)

And so speaks Y^ehowah unto Moses to say, “And unto Levi you will speak and you have said, ‘For you (all) will take from with sons of Israel a tithe that I have given to you (all) from with them in an inheritance of you (all). And so you (all) have raised up from him an offering of Y^ehowah a tithe from the tithe. And he has regarded to you (all) an offering of you (all) like the grain from the threshing floor and like the abundance from the wine vat.

Numbers
18:25–27

And so Y^ehowah speaks unto Moses, saying, “And you will speak unto Levi and you have said, ‘For you (all) will take from the sons of Israel the tithe which I have given to you (all) from them with your inheritance. And so you have raised up from it an offering of Y^ehowah, a tithe from the tithe [which you received]. And it has been regarded for you (all) [as] your offering, as [if it were] grain from the threshing floor or as the production of the wine vat.

Then Jehovah spoke to Moses and said, “You are going to speak to the elders of the Levites and tell them this, “Because you will take a tithe from the sons of Israel, that will be considered your inheritance in leu of a land grant. Nevertheless, you all will still offering up an offering to Jehovah, a tenth of the tithe you have received. This will be regarded as your offering to Jehovah, just as if it were the grain from your threshing floor or the wine from the production of your own wine vat.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Moses to say, “And unto Levi you will speak and you have said, ‘For you (all) will take from with sons of Israel a tithe that I have given to you (all) from with them in an inheritance of you (all). And so you (all) have raised up from him an offering of Y^ehowah a tithe from the tithe. And he has regarded to you (all) an offering of you (all) like the grain from the threshing floor and like the abundance from the wine vat.

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

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Douay-Rheims 1899 (Amer.)

And the Lord spoke to Moses, saying:
Command the Levites, and declare unto them: When you shall receive of the children of Israel the tithes, which I have given you, offer the firstfruits of them to the Lord, that is to say, the tenth part of the tenth:
That it may be reckoned to you as an oblation of firstfruits, as well of the barnfloors as of the winepresses:...

Aramaic ESV of Peshitta

Mar-Yah spoke to Mosha, saying,
"Moreover you shall speak to the Levites, and tell them, 'When you take of the B'nai Yisrael the tithe which I have given you from them for your inheritance, then you shall offer up a wave offering of it for Mar-Yah, a tithe of the tithe.
Your wave offering shall be reckoned to you, as though it were the grain of the threshing floor, and as the fullness of the winepress.

Original Aramaic Psalms

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V. Alexander's Aramaic T.

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Plain English Aramaic Bible

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Lamsa's Peshitta (Syriac)

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Samaritan Pentateuch

And the LORD spake unto Moses, saying

Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, [even] a tenth [part] of the tithe. And [this] your heave offering shall be reckoned unto you, as though [it were] the corn of the threshingfloor, and as the fulness of the winepress.

Updated Brenton (Greek)

And the Lord spoke to Moses, saying,
You shall also speak to the Levites, and shall say to them, If you take the tithe from the children of Israel, which I have given you from them for an inheritance, then shall you separate from it a heave offering to the Lord, a tenth of the tenth. And your heave offerings shall be reckoned to you as grain from the threshing floor, and an offering from the winepress.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the Lord said to Moses,
Say to the Levites, When you take from the children of Israel the tenth which I have given to you from them as your heritage, a tenth part of that tenth is to be offered as an offering lifted up before the Lord.
And this lifted offering is to be put to your credit as if it was grain from the grain-floor and wine from the vines.

Easy English

Easy-to-Read Version–2008

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The LORD said to Moses, "Speak to the Levites and tell them: The Israelites will give one-tenth of everything they own to the LORD. That one-tenth will belong to the Levites. But you must give one-tenth of that to the Lord as your offering. That tenth will be your offering to the Lord. It will be like grain from your own threshing floor or wine from your own winepress.

God's Word™

he LORD said to Moses, "Speak to the Levites and say to them: You will take one-tenth of the Israelites' income which I'm giving you as your property. When you do, you must contribute one-tenth of that income as your contribution to the LORD. Your contribution will be considered to be grain from the threshing floor or juice from the winepress.

Good News Bible (TEV)

The LORD commanded Moses to say to the Levites: "When you receive from the Israelites the tithe that the LORD gives you as your possession, you must present a tenth of it as a special contribution to the LORD. This special contribution will be considered as the equivalent of the offering which the farmer makes of new grain and new wine.

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

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The LORD told Moses to say to the Levites: When you receive from the people of Israel ten percent of their crops and newborn animals, you must offer a tenth of that to me. Just as the Israelites give me part of their grain and wine, you must set aside part of what you receive as an offering to me. A portion of v. 28 is included for context.

The Living Bible

New Berkeley Version

New Life Version

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New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Yahweh said to Moses, "Tell this to the descendants of Levi, 'When you receive one tenth of all the crops and animals from the Israelite people, you must present one tenth of all that to me to be a sacred offering, just like the other Israelites present one tenth of the grain and wine that they produce.

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, Thus speak to the Levites, and say to them, When you take of the children of Israel the tithes which I have given you from them for your inheritance, then you shall raise up a heave offering of it for Jehovah, a tithe of the tithe. And your heave offering shall be calculated your increase of the threshingfloor and the fullness of the winepress.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Yahweh spoke to Moses and said, "You must speak to the Levites and say to them, 'When you receive from the people of Israel the tenth that I have given to you from them for your inheritance, you will present a contribution from it to Yahweh, a tenth of the tithe. Your contribution must be considered by you as if it were a tenth of the grain from the threshing floor or of the production from the winepress.
Urim-Thummim Version	YHWH spoke to Moses saying, Speak to the Levites and say to them, When you acquire from the children of Israel the tithes that I have given you from them for your inheritance, then you will raise up a Heave-Offering from it for YHWH, even a 10th part of the tithe. And your Heave-Offering has been reckoned to you as corn from the threshing-floor, and as full produce from the wine-vat.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh spoke to Moses and said, "You are to say to the Levites: When you receive the tithe that the people of Israel must pay and which I am giving you as your inheritance, you are to set aside a part of this as a special contribution for Yahweh. This will take the place of the offerings of new grain and new wine that all the people have to give me. Dt 14:22
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 Cepher Bible	And Yahuah spoke unto Mosheh, saying, Thus speak unto the Leviyim, and say unto them, When ye take of the children of Yashar'el the tithes which I have given you from them for your inheritance, then ye shall offer up a heave offering of it for Yahuah , <i>even</i> a tenth <i>part</i> of the tithe. And <i>this</i> your heave offering shall be reckoned unto you, as though <i>it were</i> the grain of the threshingfloor, and as the fulness of the winepress.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	And הוהי spoke to Mosheh, saying, "Speak to the Lēwites and say to them, 'When you take from the children of Yisra'el the tithes which I have given you from them as your inheritance, then you shall present a contribution of it to הוהי, a tenth of the tithe. And your contribution shall be reckoned to you as grain from the threshing-floor and as filling from the winepress.
Tree of Life Version	Adonai spoke to Moses saying, "Speak now to the Levites and say to them: When you receive from Bnei-Yisrael the tithe which I have given to you as your inheritance, you are then to offer to Adonai a tithe of that tithe. Your offering will be reckoned as grain from the threshing floor or the fullness of the winepress.

Weird English, 𐤀𐤋𐤁𐤅𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SPOKE TO MOSES, SAYING, YOU SHALL ALSO SPEAK TO THE LEVITES, AND SHALL SAY TO THEM, IF YOU TAKE THE TITHE FROM THE CHILDREN OF ISRAEL, WHICH I HAVE GIVEN YOU FROM THEM FOR AN INHERITANCE, THEN SHALL YOU SEPARATE FROM IT A HEAVE-OFFERING TO JESUS, A TENTH OF THE TENTH. AND YOUR HEAVE-OFFERINGS SHALL BE RECKONED TO YOU AS GRAIN FROM THE FLOOR, AND AN OFFERING FROM THE WINE-PRESS.
Awful Scroll Bible	Sustains To Become was to speak to Moses, to the intent: You was to speak to the Levites, even is you to have said: As yous were to take from the sons of Contends-with-he-mighty the tenth part, that I am to have granted to yous as your inheritance, yous are to have lifted up a heave offering to Sustains To Become even the tenth part of the tenth part. You all's heave offering is to have been counted, as grain from the threshing floor, and as the fullness of the winepress.
Concordant Literal Version	. allotment
exeGeses companion Bible	And Yah Veh words to Mosheh, saying, Thus word to the Leviym, and say to them, When you take the tithes of the sons of Yisra El which I give you for your inheritance, then exalt an exaltment thereof to Yah Veh, a tithe of the tithe: and this your exaltment becomes fabricated to you as the crop of the threshingfloor and as the fulness of the trough.
Orthodox Jewish Bible	And Hashem spoke unto Moshe, saying,

Thus speak unto the Levi'im, and say unto them, When ye take of the Bnei Yisroel the ma'aser which I have given you from them for your nachalah, then ye shall raise up a terumah of it for Hashem, even a ma'aser of the ma'aser. And this your terumah shall be reckoned unto you, as though it were the grain of the threshing floor, and as the fulness of the winepress.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible .
 International Standard V

Offerings Given to the Descendants of Levi

Then the Lord instructed Moses, "Tell the descendants of Levi that when they receive tithes from the Israelis (the tithes that I've given you from them as an inheritance), you are to offer a tenth of it [The Heb. lacks a tenth of it] as a raised offering for the Lord. Your raised offerings are to be accounted for you as though it were grain from threshing floors and full produce from wine vats.

Kretzmann's Commentary
 Lexham English Bible

Yahweh spoke to Moses, saying, "You will speak to the Levites and say to them, 'When you receive the tithe from the Israelites [Literally "sons/children of Israel"] that I have given to you from them for your inheritance, you will present [Literally "you will raise up"] a contribution from it to Yahweh, a tithe from a tithe. Your contribution will be credited to you like the grain from the threshing floor and like the produce from the press.

Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
 The Geneva Bible .
 Kaplan Translation

The Levites' Priestly Gifts

God spoke to Moses, telling him to speak to the Levites and say to them:

When you take from the Israelites the tithe that I have given you as your inheritance from them, you must separate from it an elevated gift to God, a tithe of the tithe. This [tithe given to you by the Israelites] is your own elevated gift. and it is exactly like grain from the threshing floor or wine from the vat.

a tithe of the tithe

The Levites had to take a tenth of their tithe which in turn was one tenth of the Israelite's produce. Hence this 'terumath maaser' was 1% of the produce.

This tithe...

Or, 'That which you give as an elevated gift [to the priest] shall be considered like [the elevated gift] taken from... (Rashi).

wine

Meleah in Hebrew, see Exodus 22:8. Or, 'best wine' (Saadia; cf. Targum Yonathan), or, 'offerings' (Septuagint).

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

Then spake Yahweh unto Moses, saying:

<Unto the Levites> therefore, shalt thou speak, and shalt say unto them,
 <When ye shall take of the sons of Israel the tenth which I have given unto you from them, as your inheritance> then shall ye offer^a up therefrom the

heave-offering of Yahweh, ||a tenth of the tenth||. shall your heave offering be reckoned your own,—as corn out of the threshing-floor, and as the abundance out of the wine-press.

^a Lit.: “heave.”

Updated ASV .

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

Then the Lord spoke to Moses, saying, Thou shalt speak to the Levites and say to them; When you take from the children of Israel the tenth which I have given you from them for a lot of inheritance, you shall set apart from it, as a dedication for the Lord, a tenth of the tenth; and these dedications of yours shall be reckoned to you as corn from the threshing floor, and as a dedication from the press.

Context Group Version

And YHWH spoke to Moses, saying, Moreover you shall speak to the Levites, and say to them, When you (pl) take of the sons of Israel the tithe which I have given you (pl) from them for your (pl) inheritance, then you (pl) shall offer up a heave-offering of it for YHWH, a tithe of the tithe. And your (pl) heave-offering shall be counted to you (pl), as though it were the grain of the threshing-floor, and as the fullness of the wine press.

English Standard Version .

Green's Literal Translation . Lift

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

And Jehovah spoke to Moses, saying, Moreover you will speak to the Levites and say to them, When you* take from the sons of Israel the tithe which I have given you* from them for your* inheritance, then you* will offer up a heave-offering of it for Jehovah, a tithe of the tithe. And your* heave-offering will be reckoned to you*, as though it were the grain of the threshing-floor and as the fullness of the winepress.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

...and YHWH spoke to Mosheh saying, and to the ones of Lewi you will speak and you will say to them, when you take from the sons of Yisra'eyl the tenth part, which I gave to you from them, for your inheritance, and you will raise up from him an offering of YHWH, a tenth part from the tenth part, and your offering will be considered to you like cereal from the floor[945], and like the fullness from the wine trough.

945. That is the “threshing floor.”

Updated ASV

Then Jehovah spoke to Moses, saying, “Moreover, you shall speak to the Levites and say to them, ‘When you take from the sons of Israel the tithe which I have given you from them for your inheritance, then you shall present an offering from it to Jehovah, a tenth part of the tenth part. Your offering shall be reckoned to you as the grain from the threshing floor or the full produce from the winepress.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

The gist of this passage:
25-27

Numbers 18:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: And so Y^ehowah speaks unto Moses, saying,...

God has already spoken to Aaron and has let him know how things would be done with the Levites. Now God speaks with Moses with some additional information.

Notice that there is a different formula when God spoke to Moses and when God spoke to Aaron. With Aaron, it is *and then Y^ehowah said to Aaron*; and with Moses, it is *and then Y^ehowah spoke to Moses, saying*. There are also two different words used here, which I do not know how to differentiate between. It is possible that they are used just to spice up the language and it is possible one means *to communicate* and the other means *to say*.

To Say...			
Verse	Word	Morphology	Spoken to...
v. 1	'amar (אָמַר) [pronounced aw-MAHR]	Qal imperfect	Aaron
v. 8	dâbar (דָּבַר) [pronounced daw ^b -VAHR]	Piel imperfect	Aaron

To Say...			
Verse	Word	Morphology	Spoken to...
v. 20	ʾamar	Qal imperfect	Aaron
v. 25	dâ ^b var; ʾamar	Piel imperfect; Qal infinitive construct	Moses
v. 26	dâ ^b var; ʾamar	Piel imperfect; Qal perfect	The Levites
v. 30	ʾamar	Qal perfect	The Levites

Chapter Outline

Charts, Graphics and Short Doctrines

Numbers 18:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
ʾel (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
L ^e vîyyim (לְוִיִּים) [pronounced l ^e -vee-YIM]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
ʾamar (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>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55

Translation: ...“And you will speak unto Levi and you have said,...

God tells Moses, *this is what you are going to say to the people of Levi.*

Numbers 18:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Numbers 18:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	2 nd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
'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
I would not have expected a preposition and the mark of the direct object together. Could the mark of the direct object actually be the preposition which follows?			
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'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
ma'ăsêr (מַעֲשֵׂר) [pronounced mah-guhs-AIR]	<i>tenth part, tithe, payment of a tenth part</i>	masculine singular noun with the definite article	Strong's #4643 BDB #798
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (לְ) [pronounced lə]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational/possessive preposition; with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Numbers 18:26b			
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; some of</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine plural suffix	Strong's #854 BDB #85
Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
As before, Bible Hub has the mark of the direct object instead of the identical preposition.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
nachălâh (נַחֲלָה) [pronounced <i>nah-khuh-LAW</i>]	<i>inheritance, possession, property, heritage</i>	feminine singular construct with the 2 nd person masculine plural suffix	Strong's #5159 BDB #635

Translation: ...'For you (all) will take from the sons of Israel the tithe which I have given to you (all) from them with your inheritance.

The sons of Levi will take from the sons of Israel a tithe. That is what God has given you from them as a portion of your inheritance.

Numbers 18:25–26b And so Y^ehowah speaks unto Moses, saying, “And you will speak unto Levi and you have said, ‘For you (all) will take from the sons of Israel the tithe which I have given to you (all) from them with your inheritance. (Kukis mostly literal translation)

Even though the Levites are state supported, if you will, they still must contribute from their income to Y^ehowah. And the priest, the son of Aaron, will be with the Levites when the Levites receive tithes, and the Levites will bring up the tenth of the tithes to the house of our God to the chambers of the storehouse (Neh. 10:38). We are given material benefits from God and we are all to give of what we have. It is not necessarily a tenth anymore, as we are not under the Law. In some cases, it is everything we have (as in the widow's mite); sometimes it is not the amount but the motivation which removes the spiritual benefit of giving (as in the gift of Annanias and Saphira).

Numbers 18:26c			
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

Numbers 18:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rûwm (רור) [pronounced room]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	2 nd person masculine plural, Hiphil perfect	Strong's #7311 BDB #926
min (מן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation; with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
terûmâh/terûwmâh (תְּרוֹמָה/תְּרוֹמָה) [pronounced tehr-oo-MAW]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>	feminine singular construct	Strong's #8641 BDB #929
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And so you have raised up from it an offering of Y^ehowah,...

From this tithe, the Levites themselves will raise up an offering of Y^ehowah.

Numbers 18:26d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ma'ăsêr (מַאֲסֵר) [pronounced mah-guhs-AIR]	<i>tenth part, tithe, payment of a tenth part</i>	masculine singular noun	Strong's #4643 BDB #798
min (מן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
ma'ăsêr (מַאֲסֵר) [pronounced mah-guhs-AIR]	<i>tenth part, tithe, payment of a tenth part</i>	masculine singular noun with the definite article	Strong's #4643 BDB #798

Translation: ...a tithe from the tithe [which you received].

The Levites will offer up a tithe (a tenth part) of the tithe which they received from the other tribes.

Numbers 18:26c-d And so you have raised up from it an offering of Y^ehowah, a tithe from the tithe [which you received]. (Kukis mostly literal translation)

Numbers 18:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB^y</i>]	<i>to think, to regard, to be accounted, to count, to determine, to calculate, to be imputed, to be reckoned; to be taken for, to be like</i>	3 rd person masculine singular, Niphal perfect	Strong's #2803 BDB #362
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational/possessive preposition; with the 2 nd person masculine plural suffix	No Strong's # BDB #510
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i>]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>	feminine singular construct with the 2 nd person masculine plural suffix	Strong's #8641 BDB #929
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
dâgân (דָּגָן) [pronounced <i>daw-GAWN</i>]	<i>corn, grain, wheat; cereal; this probably includes: barley, oats, and rye</i>	masculine singular noun with the definite article	Strong's #1715 BDB #186
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
gôren (גֹּרֶן) [pronounced <i>GOH-ren</i>]	<i>threshing floor</i>	masculine singular noun with the definite article	Strong's #1637 BDB #175

Translation: And it has been regarded for you (all) [as] your offering, as [if it were] grain from the threshing floor...

This offering will be counted for the sons of Levi as if it has been grain produced from their own threshing floor.

Numbers 18:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453

Numbers 18:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
melê'âh (מֶלֶאֱ) [pronounced <i>mel-ay-AW</i>]	<i>abundance, fulness, abundance of crop, full produce</i>	feminine singular noun with the definite article	Strong's #4395 BDB #571
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
yeqeb (יֶקֶב) [pronounced <i>YEH-keh'b</i>]	<i>wine vat, wine press</i>	masculine singular noun with the definite article	Strong's #3342 BDB #428

Translation: ...or as the production of the wine vat. (Kukis mostly literal translation)

This offering would be as if they themselves had produced the wine and now they were offering a tenth of it up to God.

Numbers 18:27 And it has been regarded for you (all) [as] your offering, as [if it were] grain from the threshing floor or as the production of the wine vat. (Kukis mostly literal translation)

The other sons of Israel offered up grain, wine and oil from their produce. However, whatever the Levites receive, they will give a tenth of that, and that will be equivalent to what is given by the other Israelites.

Numbers 18:25–27 And so Y^ehowah speaks unto Moses, saying, “And you will speak unto Levi and you have said, ‘For you (all) will take from the sons of Israel the tithe which I have given to you (all) from them with your inheritance. And so you have raised up from it an offering of Y^ehowah, a tithe from the tithe [which you received]. And it has been regarded for you (all) [as] your offering, as [if it were] grain from the threshing floor or as the production of the wine vat. (Kukis mostly literal translation)

God will set up with Israel an agrarian society. The people—the other twelve tribes of Israel—will own their own land and they will produce from that land. A tenth of this would go to the Levites, who would handle all of the spiritual duties. The Levites would not be given an inheritance of land—that is, there would not be this large chunk of land known as the state of Levi. The Levites would receive a tithe from the people and then they would offering to Y^ehowah a tithe of that tithe as their offering, as if they has produced this themselves.

Numbers 18:25–27 Then Jehovah spoke to Moses and said, “You are going to speak to the elders of the Levites and tell them this, “Because you will take a tithe from the sons of Israel, that will be considered your inheritance in leu of a land grant. Nevertheless, you all will still offering up an offering to Jehovah, a tenth of the tithe you have received. This will be regarded as your offering to Jehovah, just as if it were the grain from your threshing floor or the wine from the production of your own wine vat. (Kukis paraphrase)

So you (all) will raise up, also you (all), an offering of Y^ehowah from all a tenth part of you (all) that you will take from with them, sons of Israel. And you (all) have given from him an offering of Y^ehowah to Aaron the priest. From all gifts of you (all) you (all) will raise up every offering of Y^ehowah from all the fat of him from him.'

Numbers
18:28–29

Therefore, you (all) will raise up—even you (all)—an offering of Y^ehowah from your tithe which you will take from them, the sons of Israel. And you have given from it an offering of Y^ehowah to Aaron the priest. From all of your gifts, you (all) will raise up every offering of Y^ehowah from all the best of it, [taken] from it.'

Therefore, all of you Levites will raise up offerings to Jehovah from the tithes that you take from the sons of Israel. You will bring such offerings to Aaron the priest (or to whomever is chosen as his replacement). From the gifts that you Levites receive, you will take from the very best of that and offering it up to Jehovah.'

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

So you (all) will raise up, also you (all), an offering of Y^ehowah from all a tenth part of you (all) that you will take from with them, sons of Israel. And you (all) have given from him an offering of Y^ehowah to Aaron the priest. From all gifts of you (all) you (all) will raise up every offering of Y^ehowah from all the fat of him from him.'

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

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Douay-Rheims 1899 (Amer.)

And of all the things of which you receive tithes, offer the firstfruits to the Lord, and give them to Aaron the priest.

All the things that you shall offer of the tithes, and shall separate for the gifts of the Lord, shall be the best and choicest things.

Aramaic ESV of Peshitta

Thus you also shall offer a wave offering to Mar-Yah of all your tithes, which you receive of the B'nai Yisrael; and of it you shall give Mar-Yah's wave offering to Aaron the priest.

Out of all your gifts you shall offer every wave offering of Mar-Yah, of all its best, even the holy part of it out of it.'

Original Aramaic Psalms

.

V. Alexander's Aramaic T.

.

Plain English Aramaic Bible

.

Lamsa's Peshitta (Syriac)

.

Samaritan Pentateuch

Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, [even] the hallowed part thereof out of it.

Updated Brenton (Greek)

So shall you also separate them from all the offerings of the Lord out of all your tithes, whatsoever you shall receive from the children of Israel; and you shall give to them of the Lord's offering, to Aaron the priest.

Of all your gifts you shall offer an offering to the Lord, and of every firstfruit the consecrated part from it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So you are to make an offering lifted up to the Lord from all the tenths which you get from the children of Israel, giving out of it the Lord's lifted offering to Aaron the priest. From everything given to you, let the best of it, the holy part of it, be offered as a lifted offering to the Lord.
Easy English	.
Easy-to-Read Version—2008	In this way you will also give an offering to the LORD just as the other Israelites do. You will get the one-tenth that the Israelites give to the LORD, and then you will give one-tenth of that to Aaron the priest. When the Israelites give you one-tenth of everything that they own, then you must give the best and the holiest part of these things as your gift to the LORD.
God's Word™	So you, too, will contribute one-tenth of your income to the LORD out of all that you receive from the Israelites' income. You will give the LORD'S contribution to the priest Aaron. Out of all the gifts you receive, you must contribute the best and holiest parts to the LORD.
Good News Bible (TEV)	In this way you also will present the special contribution that belongs to the LORD from all the tithes which you receive from the Israelites. You are to give this special contribution for the LORD to Aaron the priest. Give it from the best that you receive.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Just as the Israelites give me part of their grain and wine, you must set aside part of what you receive as an offering to me. That amount must then be given to Aaron, so the best of what you receive will be mine. V. 27 is included for context.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	You must present to me one tenth of all that you receive from the Israelite people. That will be your sacred offering to me. You must present it to Aaron. Select the best parts of the things that are given to you to present them to me.'

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 your heave offering shall be calculated your increase of the threshingfloor and the fullness of the winepress. So you also shall raise up a heave offering to Jehovah of all your tithes, which you take of the children of Israel, and you shall give it, Jehovah's heave offering, to Aaron, the priest. Out of all your gifts you shall raise up every heave offering of Jehovah of all the best of it, the consecrated thing out of it. V. 27 is included for context.
International Standard V		You are to offer a raised offering to the Lord from all your tithes that you receive from the Israelis. Give Aaron the priest the raised offering of the Lord out of all the most consecrated offerings that you receive, that is, all the raised offerings of the Lord, with all its best and the most holy parts of it.
H. C. Leupold Lexham English Bible NIV, ©2011 Unfolding Bible Literal Text	.	.
	.	So you also must make a contribution to Yahweh from all the tithes that you receive from the people of Israel. From them you must give his contribution to Aaron the priest. Out of all the gifts you receive, you must make every contribution to Yahweh. You must do this from all the best and the holiest things that have been given to you.'
Urim-Thummim Version		So you will also raise up a Heave-Offering to YHWH from all your tithes that you receive from the children of Israel, and you will give YHWH's Heave-Offering to Aaron the priest. Out of all your gifts you will raise up the whole Heave-Offering to YHWH, out of all its best, its consecrated part, out of it.
Wikipedia Bible Project	.	.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
Eth Cephher Bible		Thus ye also shall offer a heave offering unto Yahuah of all your tithes, which ye receive of the children of Yashar'el; and ye shall give thereof Yahuah's heave offering to Aharon the priest. Out of all your gifts ye shall offer every heave offering of Yahuah, אֵת of all the best thereof, even the hallowed part thereof out of it.
exeGesés companion Bible	.	
Hebraic Roots Bible	.	
Kaplan Translation	.	
The Scriptures—2009		Thus you also present a contribution unto הוּאִי from all your tithes which you receive from the children of Yisra'ël. And you shall give from it the contribution to הוּאִי to Aharon the priest. From all your gifts you present every contribution due to הוּאִי, from all the best of them, the set-apart part of them.'
Tree of Life Version		Thus you will also present an offering to Adonai from all your tithes that you receive from Bnei-Yisrael, and from that you are to give Adonai's portion to Aaron the kohen. From all your gifts that you receive, you are to present the best and holiest from them as Adonai's portion.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	SO SHALL YOU ALSO SEPARATE THEM FROM ALL THE OFFERINGS OF JESUS OUT OF ALL YOUR TITHES, WHATSOEVER YOU SHALL RECEIVE FROM THE CHILDREN OF ISRAEL; AND YOU SHALL GIVE OF THEM AN OFFERING TO JESUS TO AARON THE PRIEST. OF ALL YOUR GIFTS YOU SHALL OFFER AN OFFERING TO JESUS, AND OF EVERY FIRST-FRUIT THE CONSECRATED PART FROM IT.
Awful Scroll Bible	You were to lift up the heave offering, to Sustain To Become from the tenth part, that you were to get from the sons of Contends-with-he-mighty even are you to have given of Sustain To Become heave offering, to Aaron, the priest. Of the gifts, you were to lift up the heave offering, to Sustain To Become the choicest for that set apart.
Concordant Literal Version	So shall you also raise up the heave offering of Yahweh from all your tithes which you take from the sons of Israel; and from it you will offer the heave offering of Yahweh to Aaron the priest. From all your gifts you shall raise up the whole heave offering of Yahweh of all its best, its hallowed part, from it.
exeGeser's companion Bible	Thus you exalt - you also, an exaltment to Yah Veh of all the tithes you take of the sons of Yisra El; and give of the exaltment of Yah Veh to Aharon the priest. Of all your gifts, exalt the whole exaltment of Yah Veh of all the fat thereof, of the holies thereof.
Orthodox Jewish Bible	Thus ye also shall offer a terumat Hashem of all your ma'aserot, which ye receive of the Bnei Yisroel; and ye shall give thereof terumat Hashem to Aharon HaKohen. Out of all your mattenot ye shall offer every terumat Hashem, of all the best thereof, even the set apart as kodesh part thereof out of it.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	So you will present [Literally "you will raise up"] your own contribution to Yahweh from all your tithes that you receive from the Israelites; [Literally "sons/children of Israel"] from it you will give the contribution of Yahweh to Aaron the priest. From all your gifts you will present [Literally "you will raise up"] every contribution of Yahweh, from all its fat, the part that is sacred.'
Syngein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	You must therefore separate an elevated gift from all the tithes that you take from the Israelites, and you must give it as God's elevated gift to Aaron the priest. 18:29 Thus, from all that is given to you, you must separate God's elevated gift, [taking] a sanctified portion as its dedicated [tithe for the priest]. dedicated tithe (cf. Ibn Ezra). See Numbers 18:12.

NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Rotherham's <i>Emphasized B.</i>	Thus shall ye also offer up the heave-offering of Yahweh, out of all your tenths which ye shall take from the sons of Israel,—and give therefrom the heave-offering of Yahweh, unto Aaron the priest. <Out of all your gifts> shall ye offer ^b up every ^c heave-offering of Yahweh,—out of all the best thereof, the hallowed part thereof, out of it. ^b Lit.: “heave.” ^c Some cod. (w. Sep. and Vul.) have simply: “the”—G.n.
Updated ASV	So you shall also present an offering to Jehovah from your tenth parts, which you receive from the sons of Israel; and from it you shall give Jehovah's offering to Aaron the priest. Out of all your gifts you shall present every offering due to Jehovah, from all the best of them,[94] its sacred part from them.' [94] Lit fat

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	Thus you shall acquit yourselves of all the dedications of the Lord; of all your tenths which you receive from the children of Israel. And you shall give the dedication set apart from it for the Lord to Aaron the priest. From all your gifts you shall set apart a dedication for the Lord, and from all the first fruits, the hallowed part of it.
Context Group Version	Thus you (pl) also shall offer a heave-offering to YHWH of all your (pl) tithes, which you (pl) receive from the sons of Israel; and you (pl) shall give YHWH's heave-offering to Aaron the priest. Out of all your (pl) gifts you (pl) shall offer every heave-offering of YHWH, of all the best, even the made special part out of it.
English Standard Version	.
Green's Literal Translation	So you also shall lift up the heave offering of Jehovah from all your tithes which you receive from the sons of Israel. And you shall give from it the heave offering of Jehovah to Aaron the priest. You shall lift up the whole heave offering of Jehovah out of all your gifts, out of all its fat, its holy part, out of it.
Legacy Standard Bible	.
Literal Standard Version	“And you speak to the Levites, and you have said to them: When you take the tithe from the sons of Israel which I have given to you from them for your inheritance, then you have lifted up the raised-offering of YHWH from it, a tithe of the tithe; and your raised-offering has been reckoned to you as grain from the threshing-floor and as the fullness from the wine-vat; so you lift up—you also—the raised-offering of YHWH from all your tithes which you receive from the sons of Israel; and you have given the raised-offering of YHWH from it to Aaron the priest; out of all your gifts you lift up every raised-offering of YHWH, out of all its fat—its hallowed part—out of it. Vv. 26–27 are included for context.
Modern English Version	.
Modern Literal Version 2020	Therefore you* also will offer a heave-offering to Jehovah of all your* tithes, which you* receive of the sons of Israel. And from it you* will give Jehovah's heave-offering to Aaron the priest. Out of all your* gifts you* will offer every heave-offering of Jehovah, of all the best of it, even the holy part of it out of it.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.

Revised Mechanical Trans. So you will raise up, also you, an offering of YHWH from all your tenth parts which you will take from the sons of Yisra'eyl, and you will give from him the offering of YHWH to Aharon the administrator. From all your contributions, you will raise up every offering of YHWH from all his fat, from his sanctuary,...

Updated ASV .

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:

28-29

Numbers 18:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kên (כֵּן) [pronounced kane]	so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted	adverb	Strong's #3651 BDB #485
rûm (רָם) [pronounced room]	to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices	2 nd person masculine plural, Hiphil imperfect	Strong's #7311 BDB #926
gam (גַּם) [pronounced gahm]	both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)	when gam is repeated	Strong's #1571 BDB #168
'attem (אַתֶּם) [pronounced aht-TEM]	you all, you guys, you (often, the verb to be is implied)	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
terûmâh/terûwmâh (תְּרוֹמָה/תְּרוֹמָה) [pronounced tehr-oo-MAW]	contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed	feminine singular construct	Strong's #8641 BDB #929
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than; some of	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered all of, all; any of	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Numbers 18:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ma'āsêr (מַאֲשֵׁר) [pronounced mah-guhs-AIR]	tenth part, tithe, payment of a tenth part	masculine plural construct with the 2 nd person masculine plural suffix	Strong's #4643 BDB #798

Translation: Therefore, you (all) will raise up—even you (all)—an offering of Y^ehowah from your tithe...

These continue the words which Moses is supposed to say to the tribe of Levi. The Levites will receive a tithe from the people of Israel. They will raise up their own offering to Y^ehowah from this tithe.

Moses emphasizes that the Levites are not exempt from making their own offerings up to Y^ehowah.

The Levites are just men, just like the rest of Israel. They have a sin nature and they have failings. Therefore, they must also make their offerings to God.

Numbers 18:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'āsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
lāqach (לָקַח) [pronounced law-KAHKH]	to take, to take away, to take in marriage; to receive; to select, to choose; to seize	2 nd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than; some of	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced ayth]	with, at, near, by, among, directly from	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine plural suffix	Strong's #854 BDB #85

Together, min 'êth mean *from proximity with, from with, from close proximity to, to proceed from someone*. A good up-to-date rendering might be *directly from*. The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.

As before, **Bible Hub** has the mark of the direct object instead of the identical preposition.

bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...which you will take from them, the sons of Israel.

The offerings of Levite come from the tithe which is given to them from the rest of Israel.

Numbers 18:28c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine plural, Qal perfect	Strong's #5414 BDB #678
min (מן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
'êth (את) [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
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i>]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>	feminine singular construct	Strong's #8641 BDB #929
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'Ahărôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	<i>light bringer; transliterated Aaron, Aharon</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

Translation: And you have given from it an offering of Y^ehowah to Aaron the priest.

The Levites will bring their offerings to Aaron the priest. A branch of the Levites, the family of Aaron, will receive from the Levites just as the Levites received from the rest of Israel.

Numbers 18:28 Therefore, you (all) will raise up—even you (all)—an offering of Y^ehowah from your tithe which you will take from them, the sons of Israel. And you have given from it an offering of Y^ehowah to Aaron the priest. (Kukis mostly literal translation)

The Levites, despite the fact that some of them had rebelled against Aaron's authority, they will tithe from their own possessions to Aaron and to his line (the proper noun is often used for a tribe or sub-tribe). The Levites were men. They were analogous to the believer in his service to our Lord, but they were still men. Therefore, they were

not exempt from believing in Jesus Christ, from animal sacrifices, from discipline or from tithing. The priests themselves, although representing Jesus Christ, were also men. They also participated in the things of man which were necessary due to their fallen state.

Numbers 18:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
kôl (לכ) [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
mattânoth (תְּנִתָּם) [pronounced <i>maht-taw-NOHTH</i>]	<i>gifts, presents; bribes</i>	feminine plural construct with the 2 nd person masculine plural suffix	Strong's #4979 BDB #682
rûwm (מור) [pronounced <i>room</i>]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #7311 BDB #926
'êth (תָּא) [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 (לכ) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
terûmâh/terûwmâh (הַמִּזְבֵּחַ) [pronounced <i>tehr-oo-MAW</i>]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>	feminine singular construct	Strong's #8641 BDB #929
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

It seems like there is considerable repetition in these two verses.

Translation: From all of your gifts, you (all) will raise up every offering of Y^ehowah...

From all of the gifts which the Levites receive, they will raise up their own offering to Y^ehowah. The Levites were not exempt in any way from bringing an offering to Y^ehowah. They had sin natures; they had sins which they committed. Even though they are the spiritual family of Israel, this does not make them different from the rest of Israel.

In the same way, pastor-teachers and evangelists and missionaries all have sin natures. They will do wrong and that is between them and God.

Now, quite obviously, a congregation can hire or fire its pastor; a missionary board can hold onto or release missionaries, and those who support an evangelist have the ability to withdraw their support. This should be done with the full knowledge that every pastor-teacher has failings; every missionary has a sin nature, and every evangelist does wrong. This does not mean that you tolerate anything; but this certainly means that you do not search out and persecute those who serve the Lord. There are lines which you may determine are lines such a person cannot cross, and if they do, you withdraw your support.

The Catholic Church, for instance, should not have hidden child abuse or covered it over or swept it under the rug. In fact, a couple of examples could have nearly cleansed the Catholic Church of that evil. However, by setting apart a group of men that they call priests and requiring such men not to marry, they were setting themselves up for problems. We are all priests and there is no call for any clergy to not get married. In fact, the Levites continued as a tribe because they got married and had children.

Numbers 18:29b			
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; some of</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chêleb (חֵלֶב) [pronounced <i>KHAY-le^bv</i>]	<i>fat; choicest, select, best (part), abundance (of products of the land)</i>	masculine singular construct with the 3 rd person masculine singular suffix	Strong's #2459 BDB #316
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Translation: ...from all the best of it, [taken] from it.' (Kukis mostly literal translation)

Whatever was received by the Levites, they took from the best of that and offered it to Y^ehowah.

Numbers 18:29 From all of your gifts, you (all) will raise up every offering of Y^ehowah from all the best of it, [taken] from it.' (Kukis mostly literal translation)

What they received in contributions was their wealth, or their fat. From this would be a contribution to Y^ehowah given to the sons of Aaron.

Numbers 18:28–29 Therefore, you (all) will raise up—even you (all)—an offering of Y^ehowah from your tithe which you will take from them, the sons of Israel. And you have given from it an offering of Y^ehowah to Aaron the priest. From all of your gifts, you (all) will raise up every offering of Y^ehowah from all the best of it, [taken] from it.' (Kukis mostly literal translation)

Numbers 18:28–29 Therefore, all of you Levites will raise up offerings to Jehovah from the tithes that you take from the sons of Israel. You will bring such offerings to Aaron the priest (or to whomever is chosen as his replacement). From the gifts that you Levites receive, you will take from the very best of that and offering it up to Jehovah.' (Kukis paraphrase)

And so you have said unto them, ‘In a raising up of you (all) [the] choicest of him from him and he has been regarded to Levites as produce of a threshing floor and as produce of a wine vat. And so you (all) will eat him in every place, you (all) and a house of you (all), for remuneration he [is] for you (all) an exchange of labor of you (all) in a tent of appointment. And you (all) will not lift up upon him sin in a raising up of you (all) choicest of you (all) from him and holy (things) of sons of Israel you (all) will not profane and you (all) will not die.’ ”

Numbers
18:30–32

And you have said to them, ‘When you (all) raise up its select [portion] from it, then it has been regarded for the Levites as the produce of a threshing floor and as the produce from a wine vat. And so you (all) will eat it in any place—you (all) and your household—for it is remuneration for you (all) in exchange for your labor in the Tent of Meeting. And you (all) will bear no sin when you (all) raise up its select [portion] from it so you will not profane the holy things of the sons of Israel and you (all) will not die [the sin unto death].’ ”

You will also say to them, “When you raise up an offering, a select portion of that which was tithed to you, then it will be considered as coming from your own labor, from your threshing floor or from your wine vat. Also, you may eat your sacrifice in any place—this goes for you and your entire household—because this is your remuneration for your labor in connection to the Tabernacle. When you raise up a select portion of the tithe given you, you will bear no sin and you will not profane the holy things of the sons of Israel. Furthermore, you will not die the sin unto death.’ ”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so you have said unto them, ‘In a raising up of you (all) [the] choicest of him from him and he has been regarded to Levites as produce of a threshing floor and as produce of a wine vat. And so you (all) will eat him in every place, you (all) and a house of you (all), for remuneration he [is] for you (all) an exchange of labor of you (all) in a tent of appointment. And you (all) will not lift up upon him sin in a raising up of you (all) choicest of you (all) from him and holy (things) of sons of Israel you (all) will not profane and you (all) will not die.

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

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Douay-Rheims 1899 (Amer.) And thou shalt say to them: If you offer all the goodly and the better things of the tithes, it shall be reckoned to you as if you had given the firstfruits of the barnfloor and the winepress:

And you shall eat them in all your places, both you and your families: because it is your reward for the ministry, wherewith you serve in the tabernacle of the testimony. And you shall not sin in this point, by reserving the choicest and fat things to yourselves, lest you profane the oblations of the children of Israel, and die.

Aramaic ESV of Peshitta

"Therefore you shall tell them, "When you heave its best from it, then it shall be reckoned to the Levites as the increase of the threshing floor, and as the increase of the winepress.

You shall eat it in every place, you and your households: for it is your reward in return for your service in the Tabernacle.

Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress. And ye shall eat it in every place, ye and your households: for it [is] your reward for your service in the tabernacle of the congregation. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.
Updated Brenton (Greek)	And you shall say to them, When you shall offer the firstfruits from it, then shall it be reckoned to the Levites as produce from the threshing floor, and as produce from the winepress. And you shall eat it in any place, you and your families; for this is your reward for your services in the tabernacle of witness. And you shall not bear sin by reason of it, for you shall have offered an offering of firstfruits from it, and you shall not profane the holy things of the children of Israel, that you die not.
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	Say to them, then, When the best of it is lifted up on high, it is to be put to the account of the Levites as the increase of the grain-floor and of the place where the grapes are crushed. It is to be your food, for you and your families in every place: it is your reward for your work in the Tent of meeting. And no sin will be yours on account of it, when the best of it has been lifted up on high; you are not to make a wrong use of the holy things of the children of Israel, so that death may not overtake you.
Easy English	.
Easy-to-Read Version—2008	"Moses, tell this to the Levites: When you give the best part of what you receive to the Lord, it will be the same as grain from your own threshing floor and wine from your own winepress. You and your families can eat all that is left. This is your payment for the work you do in the Meeting Tent. And if you always give the best part of it to the Lord, you will never be guilty. You will always remember that these gifts are the holy offerings from the Israelites. And you will not die."
God's Word™	"Also tell them: When you contribute the best part, your contribution will be considered to be produce from the threshing floor or winepress. So you and your households may eat it anywhere, because it's the wages you receive for your work at the tent of meeting. When you contribute the best part, you won't suffer the consequences of any sin. You won't be dishonoring the holy offerings given by the Israelites, and you won't die."
Good News Bible (TEV)	When you have presented the best part, you may keep the rest, just as the farmer keeps what is left after he makes his offering. You and your families may eat the rest anywhere, because it is your wages for your service in the Tent. You will not become guilty when you eat it, as long as you have presented the best of it to the LORD. But be sure not to profane the sacred gifts of the Israelites by eating any of the gifts before the best part is offered; if you do, you will be put to death."
The Message	.

Names of God Bible .
 NIRV .
 New Simplified Bible .

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

Casual English Bible .
 Contemporary English V. . After you have dedicated the best parts to me, you can eat the rest, just as the Israelites eat part of their grain and wine after offering them to me. Your share may be eaten anywhere by anyone in your family, because it is your pay for working at the sacred tent. You won't be punished for eating it, as long as you have already offered the best parts to me. The gifts and sacrifices brought by the people must remain sacred, and if you eat any part of them before they are offered to me, you will be put to death.

The Living Bible .
 New Berkeley Version .
 New Life Version .
 New Living Translation .
 The Passion Translation .
 Unfolding Bible Simplified . Also, tell this to the descendants of Levi, 'When you present those best portions of grain and wine as your offering to me, I will consider that those gifts are as though they came from your own grain and wine. You descendants of Levi and your families are permitted to eat the rest of that food, and you may eat it wherever you want to, because it is your payment for the work that you do at the sacred tent. If you give to the priests the best portions of what you receive, you will not be punished by me for accepting one tenth of the gifts that the people bring to me. But you must consider those gifts to be sacred. If you sin by eating those things in ways that are contrary to these regulations that I have given to you, you will be executed.'

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible . Therefore say to the Levites: Once you have presented the best part, it will be reckoned to you as the produce of the threshing floor or the winepress. And you and your households may eat the rest of it anywhere; it is the compensation for your work at the Tent of Meeting. Once you have presented the best part of it, you will not incur guilt because of it. But you must not defile the sacred offerings of the Israelites, lest you die."

Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible . Therefore you shall say to them, When you have raised up the best from it, then it shall be calculated to the Levites as the increase of the threshingfloor and as the income of the winepress.

And you shall eat it in every place, you and your houses, because it is your wages for your work in the tent of appointed meeting.

And you shall bear no sin from it, when you have raised up from it the best of it, neither shall you pollute the holy things of the children of Israel lest you die.

International Standard V

Tell them that when they bring the best from it, as far as the descendants of Levi are concerned, it is to be considered like produce from the threshing floors and wine vats. You and your household may eat it anywhere, because it's a reward to you in return for your services at the Tent of Meeting. You won't sin by offering the best of it, and you are not to profane the sacred things of the Israelis, so that you won't die."

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

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Therefore you must say to them, "When you present the best of it, then it must be credited to the Levites as the product from the threshing floor and the winepress. You may eat the rest of your gifts in any place, you and your families, because it is your pay in return for your work in the tent of meeting. You will not incur any guilt by eating and drinking it, if you have presented to Yahweh the best of what you have received. But you must not profane the holy offerings of the people of Israel, or you will die."

Urim-Thummim Version

And you have said to them, In your heaving up its best part out of it, then it has been reckoned to the Levites, as increase of a threshing-floor, and as increase of a wine-vat. You will eat it in every place, you and your households, for its your reward for your service in the Tabernacle at the Appointed Place. And you bear no sin for it, in your heaving up its best part out of it, and the set apart things from the children of Israel you will not desecrate so that you do not die.

Wikipedia Bible Project

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Catholic Bibles (those having the imprimatur):

Christian Community (1988)

This best part that the Levites set aside shall be credited to you as an offering of the threshing floor and the wine press. You may eat them anywhere, you and your families: this is your payment for serving in the Tent of Meet ing. You will not be guilty of any sin because of this, as long as you have presented the best part to Yahweh. You will not eat any of the gifts before the best part is offered. In this way you will not defile the sacred gifts of the Israelites and you will not die."

New American Bible (2011)

The Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible–1989

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Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Eth Cepher Bible

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Therefore you shall say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Leviyim as the increase of the threshingfloor, and as the increase of the winepress. And ye shall eat it in every place, ye and your households: for it is your reward for your service in the Tabernacle of the assembly. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Yashar'el, lest ye die.

exeGesés companion Bible

Hebraic Roots Bible

Kaplan Translation

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The Scriptures–2009	“And you shall say to them, ‘When you have presented the best of it, then the rest shall be reckoned to the Lēwites as the yield of the threshing-floor and as the yield of the winepress. And you shall eat it in any place, you and your households, for it is your reward for your service in the Tent of Appointment, and bear no sin because of it, when you have presented the best of it, and do not profane the set-apart gifts of the children of Yisra’ēl, lest you die.’ ”
Tree of Life Version	“Say to them: When you present the best part, it will be reckoned to the Levites as the produce of the threshing floor and of the winepress. You and your household may eat it in any place. It is your wage for your service in the Tent of Meeting. “In presenting the best part in this manner, you will bear no guilt in these matters. You will not defile the holy things of Bnei-Yisrael, so you will not die.”

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Yous are to have intended, as to lift up its choicest, that it is to have been counted to yous Levites, as the yield of the threshing floor and as the yield of the winepress. Yous are to have eaten it in the rooms of your houses, for it is you all's wages, in exchange for you all's service in the tent of the appointed place. Were yous to bear up the miss the mark, as yous are to take up the choicest? - Were yous to be presumptuous over that set apart, of the sons of Contends-with-he-mighty? - Even were yous to die.
Concordant Literal Version	And you will say to them: When you raise up its best from it, then it will be reckoned to the Levites like the yield of the threshing site and like the yield of the wine vat. And you may eat it in any place, you and your households, for it is your hire, in exchange for your service in the tent of appointment. You shall not bear sin on account of it when you have raised up its best from it; thus you do not violate the holy things of the sons of Israel, nor shall you die.
exeGesés companion Bible	Say to them, When you lift the fat from it, that it becomes fabricated to the Leviym as the produce of the threshing floor and as the produce of the trough: and eat it in every place, you and your households: for it is your hire in exchange for your service in the tent of the congregation. And you bear no sin for it, when you lift the fat from it. And profane not the holies of the sons of Yisra El, lest you die.
Orthodox Jewish Bible	Therefore, thou shalt say unto them, When ye have raised up the best thereof from it, then it shall be counted unto the Levi'im as the increase of the threshing floor, and as the increase of the winepress. And ye shall eat it in every place, ye and your Bais: for it is your sachar for your Avodah in the Ohel Mo'ed. And ye shall bear no chet by reason of it, when ye have raised up from it the best of it; neither shall ye desecrate the Kadshei Bnei Yisroel, lest ye die.
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 You will say to them, 'When you are presenting [Literally "you are raising up"] its fat, the rest will be credited to the Levites like a yield of the threshing floor and like a yield from the press. You may eat it anywhere, you and your household, because it is a wage in return for your service in the tent of assembly. You will not bear any sin because you have presented [Literally "you have raised up"] its fat; you will not defile the holy objects of the Israelites, [Literally "sons/children of Israel"] or you will die.' "

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

Say to [the Levites]: After you have separated out the dedicated [tithe for the priest, the rest] shall be for [all] the Levites exactly like [ordinary] produce from the threshing floor and wine vat.

You and your household can eat it anywhere [you desire], since it is your wage for your service in the Communion Tent.

Therefore, after you have separated out the dedicated [tithe], you will not bear any sin because of it. You will thus not profane the sacred offerings of the Israelites, and you will not die.

ordinary

(cf. Ralbag).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* And thou shalt say unto them,—

<When ye offer the best thereof out of it> then shall it be reckoned to belong unto the Levites, as the increase of the threshing-floor and as the increase of the wine-press. And ye shall eat it in any place, ||ye and your household||,^d—for ||a reward|| it is unto you, the allotted portion for your laborious work in the tent of meeting. And ye shall not by reason of it bear sin, when ye offer up the best thereof out of it; and <the hallowed things of the sons of Israel> shall ye not profane neither shall ye die.

^d Some cod. (w. Sep., Onk., Jon., Sep., and Vul.) have: "households" (pl.)—G.n.

Updated ASV

You shall say to them, 'When you have offered[95] from it the best of it, then the rest shall be reckoned to the Levites as the product of the threshing floor, and as the product of the winepress. You may eat it anywhere, you and your household, because it is a wage in return for your service in the tent of meeting. You will bear no sin by reason of it when you have offered[96] the best of it.[97] But you shall not profane the sacred gifts of the sons of Israel, or you will die.'

[95] Lit *lifted*

[96] Lit *lifted*

[97] Lit *fat*

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

Moreover thou shalt say unto them, When you set apart the first fruits of it, then it shall be reckoned to the Levites as produce from the threshing floor, and as produce from the press. And you may eat it every where, you and your households. Because it is your wages for your services which you perform at the tabernacle of the testimony; therefore you shall not bear sin by reason of it, because you have set

Context Group Version	apart the first fruits of it. But you must not profane the holy things of the children of Israel, lest you die. Therefore you shall say to them, When you (pl) heave the best from it, then it shall be counted to the Levites as the increase of the threshing-floor, and as the increase of the wine-press. And you (pl) shall eat it in every place, you (pl) and your (pl) households: for it is your (pl) reward in return for your (pl) service in the tent of meeting. And you (pl) shall carry no disgrace by reason of it, when you (pl) have heaved from it the best: and you (pl) shall not profane the special things of the sons of Israel, that you (pl) will not die.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And you have said to them: In your lifting up its fat out of it, then it has been reckoned to the Levites as increase of a threshing-floor and as increase of a wine-vat; and you have eaten it in every place, you and your households, for it [is] your hire in exchange for your service in the Tent of Meeting; and you bear no sin for it in your lifting up its fat out of it, but you do not defile the holy things of the sons of Israel, and you do not die.”.
Modern English Version	.
Modern Literal Version 2020	Therefore you will say to them, When you* heave the best of it from it, then it will be reckoned to the Levites as the increase of the threshing-floor and as the increase of the wine-press. And you* will eat it in every place, you* and your* households, because it is your* reward in return for your* service in the tent of meeting. And you* will bear no sin by reason of it, when you* have heaved from it the best of it. And you* will not profane the holy things of the sons of Israel, that you* do not die.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and you will say to them, in your raising up his fat from him, and he will be considered to the ones of Lewi like the production of the floor[946], and like the production of the wine trough, and you will eat him in every place, you and your house, given that he is your wage for you for your service in the appointed tent, and you will not lift up upon him a failure, in your raising up his fat from him, and the special things of the sons of Yisra'eyl you will not defile and you will not die,...
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	. pollute
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

30-32

Numbers 18:30a

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

Numbers 18:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾamar (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>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
ʾel (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) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
When the bēyth 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> . ¹⁹			
rûm (רָמוּ) [pronounced room]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	Hiphil infinitive construct with the 2 nd person masculine plural suffix	Strong's #7311 BDB #926
ʾêth (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
chêleb (חֵלֶב) [pronounced KHAY-le ^b]	<i>fat; choicest, select, best (part), abundance (of products of the land)</i>	masculine singular construct with the 3 rd person masculine singular suffix	Strong's #2459 BDB #316
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Translation: And you have said to them, 'When you (all) raise up its select [portion] from it,...

Moses is to speak to Aaron and to his sons. Throughout, they will be the 2nd person masculine plural verbs and suffixes. What they are offering up to God is the choicest of the things which they have received. The sons of Aaron along with the other Levites receive a tenth from all Israel. The tithe of Israel supports the Levites. They are to offer up a tithe of this tithe, which is their portion. The Levites are not exempt from making offerings to God. They are not the sinless portion of Israel nor do they represent in any way some ideal or some sinless group.

They are going to select from that which is given to them the choicest or the most select (whether we are speaking of animals or grains). The verb *to raise up* indicates that we are speaking of offerings made by Aaron, his sons and by other Levites.

¹⁹ 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*).

The 3rd person masculine singular suffix is a reference to whatever they are offering up.

Numbers 18:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB</i>]	<i>to think, to regard, to be accounted, to count, to determine, to calculate, to be imputed, to be reckoned; to be taken for, to be like</i>	3 rd person masculine singular, Niphal perfect	Strong's #2803 BDB #362
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational/possessive preposition	No Strong's # BDB #510
L ^e vîyyim (לְוִיִּם) [pronounced <i>leh-vee-YIM</i>]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective	Strong's #3881 BDB #532
kaph or k ^e (כ) [pronounced <i>keh</i>]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
t ^e bûw'âh (תְּבוּאָה) [pronounced <i>teh-booo-AW</i>]	<i>produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine singular construct	Strong's #8393 BDB #100
gôren (גֹּרֵן) [pronounced <i>GOH-ren</i>]	<i>threshing floor</i>	masculine singular noun	Strong's #1637 BDB #175
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
kaph or k ^e (כ) [pronounced <i>keh</i>]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
t ^e bûw'âh (תְּבוּאָה) [pronounced <i>teh-booo-AW</i>]	<i>produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine singular construct	Strong's #8393 BDB #100
yeqeb (יֶקֶב) [pronounced <i>YEH-kehvb</i>]	<i>wine vat, wine press</i>	masculine singular noun	Strong's #3342 BDB #428

Translation: ...then it has been regarded for the Levites as the produce of a threshing floor and as the produce from a wine vat.

Whatever the Levites offer up is going to be considered as if they produced is from the threshing floor or from their wine vat, even though the Levites do not have a threshing floor or wine vat (as they do not own many acres of land).

Numbers 18:30 And you have said to them, 'When you (all) raise up its select [portion] from it, then it has been regarded for the Levites as the produce of a threshing floor and as the produce from a wine vat. (Kukis mostly literal translation)

This gift from the Levites will be equivalent to the gift of any other tribe when giving from their own produce. God will honor it as though they had grown or produced it themselves.

Numbers 18:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to dine; to devour, to consume, to destroy	2 nd person masculine plural, Qal imperfect	Strong's #398 BDB #37
'êth (אֶת) [pronounced ayth]	him, it; he; untranslated mark of a direct object; occasionally to him, toward him	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
kôl (כָּל) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
mâqôwm (מָקוֹם) [pronounced maw-KOHM]	place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)	masculine singular noun	Strong's #4725 BDB #879

Translation: And so you (all) will eat it in any place...

Whatever is offered up is then eaten by the Levites, whether we are speaking of bread or a lamb or whatever. There does not appear to be a specific place where these sacrifices are offered and then eaten.

Numbers 18:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'attem (אַתֶּם) [pronounced aht-TEM]	you all, you guys, you (often, the verb to be is implied)	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; that; since, though; as well as; along with	simple wâw conjunction	No Strong's # BDB #251

Numbers 18:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct; with the 2 nd person masculine plural suffix	Strong's #1004 BDB #108

Apparently, in some manuscripts, this noun is a plural.

Translation: ...—you (all) and your household—...

Moses is to say all of this to Aaron and to the Levites. So these directives hold for every Levite and his household.

Numbers 18:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
sâkâr (שָׂכָר) [pronounced saw-KAWR]	<i>remuneration, hire, wages</i>	masculine singular noun	Strong's #7939 BDB #969
hûw' (אוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to; concerning</i>	directional/relational/possessive preposition; with the 2 nd person masculine plural suffix	No Strong's # BDB #510
chêleph (חֵלֶף) [pronounced KHAY-lef]	<i>an exchange (as a noun, only in the construct); for, in return for (as a preposition)</i>	masculine singular noun	Strong's #2500 BDB #322

This word is only found in this chapter of Numbers and nowhere else in the Old Testament.

‘ăbôdâh (עֲבֹדָה) [pronounced gu ^b -vo-DAWH]	<i>labour, work, task, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct with the 2 nd person masculine plural suffix	Strong's #5656 & #5647 BDB #715
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
’ohel (אֹהֶל) [pronounced OH-he]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13

Numbers 18:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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: ...for it is remuneration for you (all) in exchange for your labor in the Tent of Meeting.

What they are given is considered to be remuneration for their labor in the Tent of meeting. The tithe of Israel goes to the Levites and the Levites provide a variety of services related to the Tabernacle.

Numbers 18:31 And so you (all) will eat it in any place—you (all) and your household—for it is remuneration for you (all) in exchange for your labor in the Tent of Meeting. (Kukis mostly literal translation)

The food from others produce and from that which they process will belong to the Levites to eat as if they had produced it themselves. They had to be paid for their spiritual service. They had families which depended upon them.

Numbers 18:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	2 nd person masculine plural, Qal imperfect	Strong's #5375 BDB #669
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
chêṭ ^ṣ (חַטָּא) [pronounced khey]	<i>sin, offense, fault; penalty for sin, guilt for sin; calamity</i>	masculine singular noun	Strong's #2399 BDB #307
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

When the bêyth preposition is followed by an infinitive, it forms a periphrasis for the gerund and is commonly expressed by the conjunctions *while, when, in that, after that, if, though, even if*.²⁰

²⁰ 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 18:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rûwm (רומ) [pronounced room]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	Hiphil infinitive construct with the 2 nd person masculine plural suffix	Strong's #7311 BDB #926
'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
chêleb (בֶּלֶח) [pronounced KHAY-le ^b v]	<i>fat; choicest, select, best (part), abundance (of products of the land)</i>	masculine singular construct with the 3 rd person masculine singular suffix	Strong's #2459 BDB #316
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

See v. 30a.

Translation: And you (all) will bear no sin when you (all) raise up its select [portion] from it...

When the Levites lift up a select portion as an offering, this takes away the sin that is supposed to be imputed to them. Levites all have sin natures; and they all sin. These offerings ceremonially removed their sin.

Numbers 18:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time</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
q ^e dôshîym (קֳדוֹשִׁים) [pronounced kaw-DOE-sheem]	<i>holinesses, saints, holy ones, set-apart ones, sacred ones, consecrated ones, those set apart to God; holy [set-apart] things [principles]</i>	masculine plural construct	Strong's #6918 BDB #872
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Numbers 18:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lô' (אֵל or אֵל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châlâl (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>to profane, to make [to treat as] common, defile, pollute; to violate the honour of, dishonour; to violate [break] (a covenant); to cast down, to destroy</i>	2 nd person masculine plural, Piel imperfect	Strong's #2490 BDB #320

Translation: ...so you will not profane the holy things of the sons of Israel...

The Levites are to regularly offer up a tenth of their tithes to God. Therefore, when they are involved with the Tabernacle services, they do not pollute or profane the things which they touch. They have been ceremonially cleansed.

Numbers 18:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; that; since, though; as well as; along with</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (אֵל or אֵל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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>	2 nd person masculine plural, Qal imperfect	Strong's #4191 BDB #559
pê (פּ, פ, or פּ) [pronounced <i>pay</i>]	This appears to be used as a mark of punctuation which seems to indicate the beginning of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: ...and you (all) will not die [the sin unto death].' " (Kukis mostly literal translation)

Furthermore, they make these offerings so that they are not removed by this life by the sin unto death.

Numbers 18:32 *And you (all) will bear no sin when you (all) raise up its select [portion] from it so you will not profane the holy things of the sons of Israel and you (all) will not die [the sin unto death].' " (Kukis mostly literal translation)*

They must, out of their own wealth, raise up a contribution to God (called fat here; the word represents the excess portion—that is, it represents excess wealth). Furthermore, they are not to pollute the holy things of Israel—which, in this case, are their gifts and tithes. The Levites are to give a tenth of the best of this. The remainder is to be eaten in fellowship and not in rebellion.

Numbers 18:30–32 And you have said to them, ‘When you (all) raise up its select [portion] from it, then it has been regarded for the Levites as the produce of a threshing floor and as the produce from a wine vat. And so you (all) will eat it in any place—you (all) and your household—for it is remuneration for you (all) in exchange for your labor in the Tent of Meeting. And you (all) will bear no sin when you (all) raise up its select [portion] from it so you will not profane the holy things of the sons of Israel and you (all) will not die [the sin unto death].’ ” (Kukis mostly literal translation)

Numbers 18:30–32 You will also say to them, “When you raise up an offering, a select portion of that which was tithed to you, then it will be considered as coming from your own labor, from your threshing floor or from your wine vat. Also, you may eat your sacrifice in any place—this goes for you and your entire household—because this is your remuneration for your labor in connection to the Tabernacle. When you raise up a select portion of the tithe given you, you will bear no sin and you will not profane the holy things of the sons of Israel. Furthermore, you will not die the sin unto death.’ ” (Kukis paraphrase)

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

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Numbers 18 is in the Word of God

1. T
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

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

What We Learn from Numbers 18

1. T
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Numbers 18

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Numbers*.

Edersheim Summarizes Numbers 18

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Numbers exhibits, in a symbolical form, the doctrine of justification, and Part * that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Numbers 1-7) It next treats of the priesthood.

(Numbers 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Numbers 10:1-6) From the priesthood the sacred text passes to the worshippers. (Numbers 11-15) These must be clean - personally (11:1-47), in their family-life, (Numbers 12) and as a congregation. (Numbers 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Numbers 16) with which the first part of the book, concerning access to God, closes.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html accessed July 11, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Beginning of Document](#)

[Chapter Outline](#)

[Charts, Graphics, Short Doctrines](#)

[Introduction and Text](#)

[First Verse](#)

[Addendum](#)

www.kukis.org

[Numbers folder](#)

[Exegetical Studies in Numbers](#)

Addendum

Footnote for Numbers (Christian Community Bible)

Charts, Graphics and Short Doctrines

Josephus' History of this Time Period

CHAPTER 9.

THE MANNER OF OUR OFFERING SACRIFICES.

Charts, Graphics and Short Doctrines

A Complete Translation of Numbers 18

A Reasonably Literal Paraphrase

A Complete Translation of Numbers 18

[illegible]

A Complete Translation of Numbers 18	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Numbers 18			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. does not appear to have covered any portion of this chapter in his available studies.			
R. B. Thieme, Jr.			
Syndein		http://syndein.com/numbers.html	
Keil and Delitzsch Commentary on Numbers		https://www.gracenotes.info/Numbers/Numbers.pdf	
Todd Kennedy overview of Numbers		http://www.spokanebiblechurch.com/books/Numbers	
		(Under construction)	

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this chapter on any available lesson.

Word Cloud from a Reasonably Literal Paraphrase of Numbers 18

Word Cloud from Exegesis of Numbers 18²¹

These two graphics should be very similar; this means that the exegesis of Numbers 18 has stayed on topic and has covered the information found in this chapter of the Word of God.

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

²¹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.