

# NUMBERS 7

Written and compiled by Gary Kukis (first draft)

**Numbers 7:1–89**

**First Public Service of the Tabernacle**

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.

I am missing the ultra-literal translation for the last 4 or so passages. I also plan to change the handful of ten gold coins to a small golden mortar. I will fix all of this in the second draft.

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

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Numbers available anywhere.

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

**Preface:** Number 7 describes the first public use of the brazen altar.

The Bible Summary of Numbers 7 (in 140 characters or less): *The leader of each tribe brought a grain offering, a burnt offering, a sin offering and peace offerings. Moses spoke with the LORD.*<sup>1</sup>

There are many **chapter commentaries** on the book of Numbers. By the third draft, this should be the most extensive examination of Numbers 7, 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 7:

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**A Synopsis of Numbers 7**  
**Outlines of Numbers 7** (Various Commentators)  
**A Synopsis of Numbers 7 from the Summarized Bible**

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



- Summary [Jesus Christ in Numbers 7](#)
- Summary [Brief Summation of the Levitical Offerings](#) (by R. B. Thieme, Jr.)
- Summary [Edersheim Summarizes Numbers 7](#)
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<b>Doctrines Covered or Alluded To</b>			
Additional doctrines and links are found in <a href="#">Definition of Terms</a> below.			

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

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

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

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

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

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

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

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

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

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

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

[Chapter Outline](#)

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## An Introduction to Numbers 7

**Introduction:** Although there have been some things which priests and Levites have done related to their duties and to the Tabernacle, it is not yet *open for business*, as it were. The Tabernacle is going to become central to Israel's life (as the Temple will become in the future). What has to happen is, there must be the first service, the first time that the public comes and offers up the things which God requires. This will be the first time that this takes place.

We do not know exactly who is there. Obviously, not all 2 million Israelites could come and observe this. However, let's divide these Israelites into twelve tribes, and then cut each tribe in half to eliminate the women and children. On average, there are 80,000 adult males in each tribe. Now, this becomes a more manageable group, even though, obviously, not all of them can come and watch at the same time (even from just one tribe).

Each day, there is another set of animal sacrifices—if my arithmetic can be trusted, 21 animals would be offered up each day. So if we divide the adult males by 21, now we have about 4000 adult males. That is a number which is workable. All of the tribes are near to the Tabernacle (they surround the Tabernacle), and there is a new animal sacrifice every 15–20 minutes. With some careful organization, we could have just about every adult male come by and witness at least one animal offering.

In this chapter, the leaders of the twelve tribes of Israel will be reintroduced. They have all been mentioned in previous chapters. They will all bring offerings before Yahweh. This is a chapter that, if you decided to read the entire Bible, and you got this far, you either went on fast forward or you fell asleep to this chapter. We will have the same six verses repeated almost verbatim twelve times. This is the longest and the most repetitive chapter of the entire Pentateuch. The challenge to a teacher or the challenge to a writer is just what the heck do you say about the exact same verse the tenth or eleventh time that you come across it? How can you even make a comment? If you will open your NASB—the Study Edition, you will notice that between vv. 16 and 83 there is not a single Scriptural reference. I don't know if this is true of any other portion of the Bible which is this extensive. This is God's Word and every part of it is important. However, this was so difficult, I had to resort to using God's Word in order to expand upon what is found here.

### Titles and/or Brief Descriptions of Numbers 7 (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 7 (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 7**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

**The Prequel of Numbers 7**

Numbers 7 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 7**

**Characters**

**Commentary**

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We need to know where this chapter takes place.

## The Places of Numbers 7

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 7:

## A Synopsis of Numbers 7

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 7 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

### A Synopsis of Numbers 7 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Numbers 7.

[Chapter Outline](#)

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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

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**Changes—additions and subtractions (for Numbers 7):** Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. This will include some translations which I have not used before: Modern Literal Version 2020, Benner’s Revised Mechanical Translation (which I should like to go back and include this with my Genesis and Exodus studies), the Literal Standard Version, the Scriptures 2009, the Unfolding Word Literal Text, the Unfolding Word Simplified Text,



the Samaritan Pentateuch (in English), the Eth Cephher Bible and the Updated American Standard Bible (which often has helpful footnotes). These are some of the various translations which have been recently made available to e-sword 12.1. Four of these simply replace previous texts done by the same translator or translation group.

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

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.

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

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

Kukis slavishly literal:

**And so he is in a day [when] completed Moses to make stand the Tabernacle. And so he anoints him and so he declares holy him and all his furnishings and the altar and all his furnishings. And so he anoints them and so he declares holy them. And so bring near leaders of Israel, heads of a house of their fathers. They [are] leaders of the tribes. They [are] the ones taking a stand upon the [act of] being visited. And so bring near their offering to faces of Y<sup>e</sup>howah—six carts of covering and two-ten cattle, a cart upon two leaders and an ox for each one. And so they bring near them to faces of the Tabernacle.**

Kukis paraphrase:

Kukis mostly literal:

**And so it is when Moses completed to make stand the Tabernacle. And so anoints it and declares it [to be] holy, along with all its furnishings, along with the altar and all its furnishings. And so he anoints them and declares them [to be] holy. And so the leaders of Israel bring near [their sacrifices]. [These are] the heads of their patriarch's house; they [are] the leaders of the tribes; and they [are] the ones standing, having been personally contacted. And so they bring their offering near to Y<sup>e</sup>howah—six covered carts and twelve oxen, a cart by two leaders and an ox for each one. And so they bring them near to the Tabernacle.**

Numbers  
7:1–3

**And it came to pass, after Moses oversaw the construction and standing up of the Tabernacle, that Moses anointed it with oil along with all of its furnishings. He anointed the tent, the altar and its furnishings and the furniture and their utensils. Moses anointing these things and declared them set apart to God for service. On this day, the leaders of Israel were to make their sacrifices at the Tabernacle. These were the heads of their houses, the leaders of the tribes, and they came and stood before all Israel, having already been personally contacted. The twelve leaders arrived in six covered carts, with two oxen behind each cart. Each man was read to bring his ox before God to be sacrificed.**

Here is how others have translated this passage:

#### **Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>2</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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

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.

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<sup>2</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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

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

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

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

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

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

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

### Ancient texts:

Masoretic Text (Hebrew)

And so he is in a day [when] completed Moses to make stand the Tabernacle. And so he anoints him and so he declares holy him and all his furnishings and the altar and all his furnishings. And so he anoints them and so he declares holy them. And so bring near leaders of Israel, heads of a house of their fathers. They [are] leaders of the tribes. They [are] the ones taking a stand upon the [act of] being visited. And so bring near their offering to faces of Y<sup>e</sup>howah—six carts of covering and two-ten cattle, a cart upon two leaders and an ox for each one. And so they bring near them to faces of the Tabernacle.

Dead Sea Scrolls

Targum (Onkelos)

Targum (Pseudo-Jonathan)

Jerusalem targum

Updated Douay-Rheims<sup>3</sup>

Douay-Rheims 1899 (Amer.)

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

. And it came to pass in the day that Moses had finished the tabernacle, and set it up, and had anointed and sanctified it with all its vessels, the altar likewise and all the vessels thereof,

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

The princes of Israel and the heads of the families, in every tribe, who were the rulers of them who had been numbered, offered their gifts before the Lord, six wagons covered, and twelve oxen. Two princes offered one wagon, and each one an ox, and they offered them before the tabernacle.

Aramaic ESV of Peshitta

It happened on the day that Mosha had finished setting up the Tabernacle, and had anointed it and sanctified it, with all its furniture, and the altar with all its vessels, and had anointed and sanctified them; that the princes of Yisrael, the heads of their fathers' houses, offered. These were the princes of the tribes. These are they who were over those who were numbered: and they brought their offering before Mar-Yah, six covered wagons, and twelve oxen; a wagon for every two of the princes, and for each one an ox: and they presented them before the Tabernacle.

Lamsa's Peshitta (Syriac)  
V. Alexander's Aramaic T.  
Samaritan Pentateuch

And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; That the princes of Israel, heads of the house of their fathers, who [were] the princes of the tribes, and were over them that were numbered, offered: And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

Updated Brenton (Greek)<sup>4</sup>

And it came to pass in the day in which Moses finished the setting up of the tabernacle, that he anointed it, and consecrated it, and all its furniture, and the altar and all its furniture; he anointed them, and consecrated them. And the princes of Israel brought gifts, twelve princes of their fathers' houses: these were ten heads of tribes, these are they that presided over the numbering. And they brought their gift before the Lord: six covered wagons, and twelve oxen; a wagon from two princes, and a calf from each; and they brought them before the tabernacle..

Significant differences:

### Limited Vocabulary Translations:<sup>5</sup>

Bible in Basic English

And when Moses had put up the House completely, and had put oil on it and made it holy, with all the things in it, and had made the altar and all its vessels holy with oil; Then the chiefs of Israel, the heads of their fathers' houses, made offerings; these were the chiefs of the tribes, who were over those who were numbered. And they came with their offerings before the Lord, six covered carts and twelve oxen; a cart for every two of the chiefs, and for every one an ox.

Easy English

Easy-to-Read Version–2008

Moses finished setting up the Holy Tent. On that day he dedicated it to God. Moses anointed the Tent and everything in it. He also anointed the altar and all the things used with it. Then the leaders of Israel gave offerings to God. These men were the heads of their families and leaders of their tribes. These were the same men who were in charge of counting the people. These leaders brought gifts and gave them to the LORD in front of the Holy Tent. They brought six covered wagons and twelve

<sup>4</sup> I am using the Complete Apostles Bible, available through e-sword.

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

	oxen for pulling the wagons. Each leader gave an ox and joined with another leader to give a wagon.
God's Word™	When Moses finished setting up the tent, he anointed it and dedicated it and all the furnishings. He also anointed and dedicated the altar and all the utensils. Then the leaders of Israel, the heads of the households--those tribal leaders who helped in the census--came to give their offerings. They brought these gifts to the LORD: six freight wagons and twelve oxen, one wagon from every two leaders and one ox from each leader. They brought them in front of the tent.
Good News Bible (TEV)	On the day Moses finished setting up the Tent of the LORD's presence, he anointed and dedicated the Tent and all its equipment, and the altar and all its equipment. Then the clan chiefs who were leaders in the tribes of Israel, the same men who were in charge of the census, brought their offerings to the LORD: six wagons and twelve oxen, a wagon for every two leaders and an ox for each leader. After they had presented them,...
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	When Moses had finished setting up the sacred tent, he dedicated it to the LORD, together with its furnishings, the altar, and its equipment. Then the twelve tribal leaders of Israel, the same men who had been in charge of counting the people, came to the tent with gifts for the LORD. They brought six strong carts and twelve oxen--one ox from each leader and a cart from every two.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
UnfoldingWord (Simplified) <sup>6</sup>	When Moses had finished setting up the sacred tent, he poured oil on it, and set it apart for the honor of Yahweh. He also dedicated the things that are inside the sacred tent, and the altar for burning sacrifices, and all the things that would be used at the altar. Then the leaders of the twelve Israelite tribes, the same men who had helped Aaron and Moses to count the men who could fight in battles, came to the sacred tent, bringing gifts to Yahweh. They brought six sturdy carts and twelve oxen, one ox from each of the leaders and a cart from each of the two leaders.

### 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	. registration
Conservapedia	.

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

Revised Ferrar-Fenton Bible .	
God's Truth (Tyndale) .	
The Heritage Bible	And it was on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all its implements, the altar and all its implements, and had anointed them, and sanctified them, That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them who were visited, came near, And they brought their offering before the face of Jehovah, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one a bullock; and they brought them before the face of the tabernacle.
International Standard V .	
Lexham English Bible .	
NIV, ©2011 .	
Unfolding Word Literal Text <sup>7</sup>	On the day that Moses completed the tabernacle, he anointed it and set it apart to Yahweh, together with all of its furnishings. He did the same for the altar and all its utensils. He anointed them and set them apart to Yahweh. On that day, the leaders of Israel, the heads of their ancestor's families, offered sacrifices. These men were leading the tribes. They had overseen the counting of the men in the census. They brought their offerings before Yahweh. They brought six covered carts and twelve oxen. They brought one cart for every two leaders, and each leader brought one ox. They presented these things in front of the tabernacle.
Urim-Thummim Version	When Moses had completely raised up the Tabernacle, anointing and consecrating it with all its implements, both the Altar and its vessels, then anointing and consecrating them. Then the chiefs of Israel, heads of the house of their fathers, who were the commanders of the tribes, and were over them that were registered came near and they brought their offering before YHWH, 6 covered wagons and 12 oxen; a wagon for two of the commanders, and for each one an ox: and they brought them before the Tabernacle.
Wikipedia Bible Project <sup>8</sup> .	

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

#### Christian Community (1988) **Offering of wagons**

On the day Moses finished setting up the Holy Tent, he anointed and consecrated it with all its furniture, as well as the altar and all its equipment. When he had anointed and consecrated it all, the leaders of Israel made an offering; these were the heads of the clans, who were leaders of tribes and had supervised the census. They brought their offering before Yahweh: six covered wagons and twelve oxen, one wagon for every two leaders and one ox each. They brought them before the Holy Tent. 40:17-33

New American Bible(2011) <sup>9</sup> .	
The Catholic Bible .	
New Jerusalem Bible .	
NRSV (Anglicized Cath. Ed.) .	
Revised English Bible–1989 <sup>10</sup> .	

### Jewish/Hebrew Names Bibles:

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

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

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

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



Eth Cephher Bible	<b>AND</b> it came to pass on the day that Mosheh had fully set up the Tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; That the princes of Yashar'el, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered: And they brought their offering before <b>Yahuah</b> , six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the Tabernacle.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures–2009	And it came to be, when Mosheh finished setting up the Dwelling Place, that he anointed it and set it apart and all its furnishings, as well as the slaughter-place and all its utensils. Thus he anointed them and set them apart. And the leaders of Yisra'ël, heads of their fathers' houses who were the leaders of the tribes and over the ones registered, drew near, and they brought their offering before יהוה: six covered wagons and twelve cattle, a wagon for every two of the leaders, and for each one a bull. And they brought them near before the Dwelling Place.
Tree of Life Version	When Moses finished setting up the Tabernacle, he anointed and consecrated it and all its implements, the altar and all its utensils, and he anointed and consecrated them. Then the princes of Israel, heads of their ancestral houses—they were tribal princes in charge over those who were numbered—gave offerings. They brought as their gift before Adonai six covered carts and twelve oxen. A cart came from every two princes and an ox from each one of them. They presented them before the Tabernacle.

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

Alpha & Omega Bible <sup>11</sup>	<b>AND IT CAME TO PASS IN THE DAY IN WHICH MOSES FINISHED THE SETTING-UP OF THE TABERNACLE, THAT HE ANOINTED IT, AND CONSECRATED IT, AND ALL ITS FURNITURE, AND THE ALTAR AND ALL ITS FURNITURE, HE EVEN ANOINTED THEM, AND CONSECRATED THEM. AND THE PRINCES OF ISRAEL BROUGHT GIFTS, TWELVE PRINCES OF THEIR FATHERS' HOUSES: THESE WERE THE HEADS OF TRIBES, THESE ARE THEY THAT PRESIDED OVER THE NUMBERING. AND THEY BROUGHT THEIR GIFT BEFORE JESUS, SIX COVERED WAGONS, AND TWELVE OXEN; A WAGON FROM TWO PRINCES, AND A CALF FROM EACH: AND THEY BROUGHT THEM BEFORE THE TABERNACLE.</b>
Awful Scroll Bible	The day Moses is to finish to set up the dwelling place, he was to anoint it, and was to set apart its implements, and the altar and its implements, even were they anointed and were set apart. The lifted up ones of Contends-with-he-mighty the chiefs of the houses of their fathers, even the lifted up ones of the branches, are standing, they being reviewed, and were drawing near. They were bringing in their offerings, turned before Sustains To Become six caravan carts and two and ten of the large cattle, a cart for two lifted up ones, and for each a plowing beast, even were they bringing them near, turned before the dwelling place.
Concordant Literal Version	It came to be on the day Moses finished setting up the tabernacle that he anointed it and hallowed it and all its furnishings, and the altar and all its furnishings. When he had anointed them and hallowed them, then the princes of Israel (the heads of their fathers' house, they, princes of the twelve stocks, they who had been standing

<sup>11</sup> The A&O Bible follows the Greek text.

exeGesés companion Bible over the ones being mustered) made an offering, and brought their approach present before Yahweh: six coach carts and twelve oxen, a cart for two of the princes and a bull for each one. They brought them near before the tabernacle.

### **HANUKKAH OF THE TABERNACLE**

And so be it  
 on the day Mosheh finishes raising the tabernacle,  
 he anoints it and hallows it  
 and all the instruments thereof  
 - the sacrifice altar and all the instruments thereof  
 and anoints them and hallows them;  
 that the hierarchs of Yisra El  
 - heads of the house of their fathers,  
 hierarchs of the rods,  
 stand over their mustered, and oblate:  
 and they oblate their qorban at the face of Yah Veh:  
 six covered wagons and twelve oxen;  
 a wagon for two of the hierarchs  
 and for each one an ox:  
 and they bring them at the face of the tabernacle.

Orthodox Jewish Bible And it came to pass on the day that Moshe had fully set up the Mishkan, and had anointed it, and set it apart as kodesh, and all the instruments thereof, both the Mizbe'ach and all the vessels thereof, and had anointed them, and set them apart as kodesh,  
 That the Nasiim (Rulers) of Yisroel, heads of the Bais of their Avot, who were the Nasiim of the tribes, and were over them that were numbered, offered;  
 And they brought their korban before Hashem, six covered carts, and twelve oxen; a cart for two of the Nasiim, and for each one an ox; and they brought them before the Mishkan.

Rotherham's *Emphasized B.*

### **§ 8. The Dedication of the Altar, and the Offerings of the Princes.**

#### **Chapter 7.**

And it came to pass ≤on the day when Moses made an end of rearing up the habitation\ and anointing it\ and hallowing it\ and all the furniture thereof, and the altar, and all the utensils thereof,—both of anointing them\ and hallowing them≥ that the princes of Israel, the heads of their ancestral houses |made an offering|,—||they' being princes of the tribes, they' being the men who stood over them who were numbered||; yea\ then brought they in\ as their offering\ before Yahweh—six covered waggons\ and twelve oxen, a waggon for every two of the princes\ and an ox for each one,—yea they brought them near before the habitation.

### **Expanded/Embellished Bibles:**

*The Amplified Bible* .

The Expanded Bible .

International Standard V

#### ***Offerings by Leaders***

The same day that Moses finished setting up, anointing, and consecrating the tent and its utensils, he also anointed and consecrated the altar and its utensils.

Then the presiding leaders of Israel, as heads of the ancestral houses, brought an offering. They were the leaders of the tribes who supervised the census. They brought their offering into the Lord's presence, consisting of [The Heb. lacks consisting of] six covered carts and twelve oxen—one cart each from two leaders and an ox from each one.

Kretzmann's Commentary .

Lexham English Bible

#### ***The Leaders Make Offerings***



On the day Moses finished setting up the tabernacle and appointed and consecrated it and all its vessels, and the altar and its vessels, and he appointed them and consecrated them, the leaders of Israel, the heads of the families, [Literally “the house of their fathers”] presented an offering; they were the leaders of the tribes and were the ones in charge of the counting. They brought their offering before the presence of [Or “before the face of”] Yahweh, six covered utility carts and twelve cattle, a utility cart for two of the leaders, and a bull for each; and they presented them before [Literally “before the face of”] the tabernacle.

Syndein/Thieme .  
The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach<sup>12</sup> .  
The Geneva Bible .  
Kaplan Translation .

#### *The Leaders' Offering*

On the day that Moses finished erecting the Tabernacle, he anointed it and sanctified it along with all its furniture. He [also] anointed the altar and all its utensils and thus sanctified them.

The princes of Israel, who were the heads of their paternal lines, then came forward. They were the leaders of the tribes and the ones who had directed the census.

The offering that they presented to God consisted of six covered wagons and twelve oxen. There was one wagon for each two princes, and one ox for each one. They presented them in front of the Tabernacle. The Kaplan Translation, particularly in Numbers through Deuteronomy, takes note of historic rabbinic opinions.

#### **On the day...**

The first of Nissan (Exodus 40:17).

#### **thus**

(Chizzkuni).

#### **leaders of the tribes.**

Even in Egypt (Sifri; Rashi).

#### **covered**

(Targum; Sifri; Rashi; Septuagint). Tzabh in Hebrew. Or, 'fully equipped' (Sifri; cf. Targum Yonathan); 'full' (Ibn Ezra; Ramban); 'ox wagons' (Ibn Ezra); two-ox wagons (Radak, Sherashim); 'harnessed wagons' (Ibn Janach), or, 'service wagons' (Chizzkuni).

NET Bible® .  
New American Bible(2011)<sup>13</sup> .  
Rotherham's *Emphasized B.* .  
Updated ASV .

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

A Faithful Version .  
C. Thomson Updated OT .  
Charles Thomson OT<sup>14</sup> .

Now on the day when Moses finished the rearing up of the tabernacle, he anointed it, and hallowed it, and all the implements thereof; and the altar, and all its utensils; and when he had anointed them, and hallowed them, the chiefs of Israel, the twelve

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

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

<sup>14</sup> Thompson's translation follows the Greek text.

Context Group Version	chiefs of the houses of their head families who were the chiefs of the tribes, the same who attended at the review, made an offering, and brought as their gifts before the Lord, six covered waggons, and twelve oxen, a waggon from two chiefs, and an ox from each one. V. 3b will be placed with the next passage for context. On the day Moses had made an end of setting up the tabernacle, and had anointed it and made special it, and all the furniture, and the altar and all the vessels, and had anointed them and made special them; that the princes of Israel, the heads of their fathers' houses, offered. These were the princes of the tribes, these are the ones that were over those that were numbered: and they brought their offering before YHWH, six covered wagons, and twelve oxen; a wagon for every two of the princes, and for each one an ox: and they presented them before the tabernacle.
English Standard Version Green's Literal Translation Legacy Standard Bible Literal Standard Version	. consecrated . . And it comes to pass on the day [when] Moses [was] finishing to set up the Dwelling Place, that he anoints it, and sanctifies it, and all its vessels, and the altar, and all its vessels, and he anoints them, and sanctifies them, and the princes of Israel (heads of the house of their fathers, they [are] princes of the tribes, they who are standing over those numbered) bring near, indeed, they bring their offering before YHWH of six covered wagons and twelve oxen—a wagon for two of the princes, and an ox for one—and they bring them near before the Dwelling Place.
Modern English Version Modern Literal Version 2020	. And it happened on the day that Moses made an end of setting up the tabernacle, that he anointed it and made it holy and all the furniture of it and the altar and all the vessels of it and anointed them and made them holy. Then the rulers of Israel, the heads of their fathers' houses, offered. These were the rulers of the tribes. These are those who were over those who were numbered. And they brought their offering before Jehovah: six covered wagons and twelve oxen; a wagon for every two of the rulers and an ox for each one. And they presented them before the tabernacle.
New American Standard B. New European Version New King James Version Niobi Study Bible Revised Mechanical Trans. <sup>15</sup>	. . . . Title ...and it came to pass, in the day Mosheh finished making the dwelling rise, and he smeared him, and he set him apart and all his utensils, and the altar and all his utensils, and he smeared them, and set them apart, and the captains of Yisra'eyl brought near <sup>[863]</sup> the heads of the house of their fathers, they are the captains of the branches, they are the ones standing over the registered ones, and they brought their donation to the face of YHWH, six covered carts and twelve cattle, a cart upon two of the captains and one ox <sup>[864]</sup> , and they will bring them near to the face of the dwelling...
Updated ASV	863. The construction of this passage implies that the captains brought near the “heads of the house of their fathers,” but as the “heads” are the captains, we can assume that the captains “brought near” an offering, which is what we find in the next verse. 864. That is, “one cart and one ox for each of the two captains.” <b>Offerings of the Leaders</b> Now it came about on the day that Moses finished setting up the tabernacle that he anointed it and sanctified it with all its furnishings and the altar and all its utensils; he anointed them and sanctified them. Then the chieftains of Israel, the heads of the house of their fathers, made an offering. They were the chieftains of the tribes,

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

who were over those who were numbered, and they brought their offering before Jehovah, six covered wagons and twelve cattle, a wagon for two chieftains and an ox for each one; and they presented them before the tabernacle.

Updated Bible Version 2.17	. oblation
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:

1-3

## Numbers 7:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today</i> (with a definite article)	masculine singular construct	Strong's #3117 BDB #398
Together, these are literally translated <i>in a day of</i> ; it is various translated: <i>in the day, on the day [that], in the day [when], the day, since the day; when</i> . Translations are taken from Leviticus 7:35.			
kâlâh (כָּלָה) [pronounced <i>kaw-LAWH</i> ]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	Piel infinitive	Strong's #3615 BDB #477
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
qûwm (קוּם) [pronounced <i>koom</i> ]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	Hiphil infinitive	Strong's #6965 BDB #877

Numbers 7:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
'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
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced <i>mîsh<sup>e</sup>-KAWN</i> ]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

**Translation:** [And so it is when Moses completed to make stand the Tabernacle.](#)

Near as I can follow, Numbers appears to be a separate document developed to track nation Israel from around Sinai to their final months in the desert-wilderness.

That Moses has completed and made the Tabernacle to stand, takes us back to the final chapter of Exodus. It is the final chapter of Exodus when the Tabernacle is completed. These words seem to take us right to that time.

However, bear in mind that the priests have to be up and running, ready to do what God wants them to do. Much of that is described in the book of Leviticus.

We cannot simply complete the Tabernacle and bring these leaders in to make their sacrifices unless there is someone there to stand between them and the Tabernacle. So the priests had to first be prepared and they had to be guided in their movements and actions for any public worship service.

Numbers 7:1b			
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
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i> ]	<i>to smear, to anoint</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4886 BDB #602
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
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
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i> ]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites; to set apart for a spiritual purpose</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #6942 BDB #872

### Numbers 7:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** *And so anoints it and declares it [to be] holy,...*

It is likely Moses who takes some sacred oil and smears this somewhere on the Tabernacle, thus sanctifying the Tabernacle or setting it aside for holy service.

### Numbers 7:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
kêlîym (כֵּלִים) [pronounced <i>kay-LEEM</i> ]	<i>hand-made or manufactured goods, furnishings, artifacts, articles, utensils, vessels, weapons, armor, furniture, receptacles; baggage, valuables</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3627 BDB #479

**Translation:** *...along with all its furnishings,...*

The furnishings inside of the Tabernacle would also have received a smearing of oil. This would be for the basin and the brazen altar outside of the Tabernacle and the table of showbread, the table of incense and the golden lampstand.

This ritual of smearing with oil commits the Holy Spirit to these things, that they might teach salvation to the people of God.

We, as believers, come to all of this knowing what all of these things represent. We know that the Messiah of the Old Testament is Jesus Christ Whose 1<sup>st</sup> advent will be in the New. However, the people of Israel knew some of these things, but they did not necessarily tie everything together. For instance, when they offered up a bull, slicing its carotid and letting it bleed out—they did not fully understand that this bull represents their Messiah, the Suffering Servant of Isaiah 53. The worship services and the doctrines which Israel learned was a very cohesive meaningful set of information, which we can tie together today—but they did not pull it all together (nor did God expect them to).

There are others who are observing what is taking place at the Tabernacle. There is all angelic creation, but fallen and elect angels, and they know everything which God is teaching to Israel, but even they do not have all of it neatly tied together into one package.

When Jesus is born, these things all begin to come together and coalesce, but even the angels did not understand everything that was taking place. Satan will take an active role in getting Jesus to the Roman cross. Now, would he do this, knowing that the offering of Jesus for our sins would be the great event in human history, potentially saving all mankind and simultaneously condemning him? Certainly not! By this, the greatest genius in history did not pull all of the Scriptures together to understand all that God was doing.

After the crucifixion and resurrection, all of a sudden, all that God had taught Israel was pulled together into a perfect theological package. And God even used Satan himself to bring this about.

What about individual salvation in the Old Testament? No one fully understood Messiah or what was going to take place. They had a piece here and a piece there, but even the greatest theologian of the Old Testament could not put it altogether. What was required was individual trust. All one had to do was believe God (the God of Israel) in pretty much anything, and that was enough to save any individual in the Old Testament.

As we have previously studied, there are types strewn throughout the Old Testament, telling us what was to come, telling us about Jesus—and yet, these types did not get it. They did not understand. These types, at best, believed God in this or that and were saved.

Abraham, when he offered up his son Isaac, did not know that this represent Jesus Christ, the Son of God., being offered up for our sins. Abraham simply acted out of faith. He was blessed for his faith and his obedience. But he did not understand what it all meant.

Numbers 7:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'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
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481



Numbers 7:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kêlîym (כֵּלִים) [pronounced kay-LEEM]	<i>hand-made or manufactured goods, furnishings, artifacts, articles, utensils, vessels, weapons, armor, furniture, receptacles; baggage, valuables</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3627 BDB #479

**Translation:** ...along with the altar and all its furnishings.

Moses also smeared oil on the altar and all of its utensils or artifacts.

Numbers 7:1e			
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
mâshach (משח) [pronounced maw-SHAKH]	<i>to smear, to anoint</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4886 BDB #602
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
qâdash (קדש) [pronounced kaw-DAHSH]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites; to set apart for a spiritual purpose</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #6942 BDB #872
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** And so he anoints them and declares them [to be] holy.

Moses anointed all of these things and declared them to be holy or set apart to God. All of these things were put into service for God's glory.

Numbers 7:1 **And so it is when Moses completed to make stand the Tabernacle. And so anoints it and declares it [to be] holy, along with all its furnishings, along with the altar and all its furnishings. And so he anoints them and declares them [to be] holy.** (Kukis mostly literal translation)

Anointing with oil means that Moses recognized the power of the Holy Spirit in evangelism and in spiritual growth, with things the tabernacle and its furnishings facilitated, as they revealed Yahweh, the God of Israel, and the work of Jesus Christ on the cross. Setting these things apart meant that they had the exclusive use for spiritual things.

Obviously, Moses did not himself, personally, set up the entire tabernacle, any more than Bob Builder, the builder of Bob Builder Homes, builds the homes. The builder of any given house may not pick up the hammer even one

time to build a particular home. He oversees the work and sub-contracts out the work. Moses saw that everything was organized and set up correctly.

Numbers 7:2a			
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
qârab (בָּרַק) [pronounced <i>kaw-RA<sup>BV</sup></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 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
n°sîy'im (מְאַיְשִׁים) [pronounced <i>naw-SEEM</i> ]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural construct	Strong's #5387 BDB #672
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <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

The NET Bible: *The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God"). See Gen 32:28.<sup>16</sup> The NIV Study Bible understands his name to mean, he struggles with God.<sup>17</sup> See Genesis 32:22–30.*

**Translation:** And so the leaders of Israel bring near [their sacrifices].

*Approach* is in the Hiphil (causative) stem; Moses ordered them, by God's Word, to approach, after he had set up the Tabernacle. The word which I have consistently rendered *approach*, is in the 3<sup>rd</sup> masculine plural. That is, the princes of Israel were caused to approach. They were not caused *to offer* anything in this sentence. They will approach Yahweh with their offerings.

There was to be a great service take place. The leaders of Israel were to bring near their sacrifices. They would bring forth the sacrifices exactly as God determined.

Numbers 7:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râ'shîym (רִאשִׁימ) [pronounced <i>raw-SHEEM</i> ]	<i>heads, princes, officers, captains, chiefs; company, band, division; capitals, tops</i>	masculine plural construct	Strong's #7218 BDB #910
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

<sup>16</sup> From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

<sup>17</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 46 (footnote).



Numbers 7:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âbôwth (אָבוֹת) [pronounced aw <sup>b</sup> - VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1 BDB #3

**Translation:** [These are] the heads of their patriarch's house;...

These leaders are the heads of their homes.

Numbers 7:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
n°sîy'im (נְסִיִּים) [pronounced naw-SEEM]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural construct	Strong's #5387 BDB #672
maṭṭôwth (מַטְּוֹת) [pronounced maht- TOHTH]	<i>tribes, branches, scepters, rods; branches</i>	masculine plural noun with the definite article	Strong's #4294 BDB #641

**Translation:** ...they [are] the leaders of the tribes;...

These leaders are the leaders of the tribes—one man for each tribe.

The Levites would likely be a part of this, but their leader would not be a part of the twelve. The leader of the Levites would be either Moses or Aaron, depending upon the situation.

Numbers 7:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
'âmad (עֹמְדִים) [pronounced gaw-MAHD]	<i>those taking a stand, the ones standing [nearby], remaining ones; attendants; are standing, are remaining, are waiting; are enduring; standing, being upright</i>	masculine plural, Qal active participle with the definite article	Strong's #5975 BDB #763

Numbers 7:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i> ]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, being numbered, responding to a census</i>	masculine plural Qal passive participle with the definite article	Strong's #6485 BDB #823

**Translation:** ...and they [are] the ones standing, having been personally contacted.

Although several translations relate this to a census, that census has already been taken. There will be two great censuses taken for Israel—at the beginning of the forty years and at the end—and the purpose of the census was to determine the size of their army.

Numbers 7:2 *And so the leaders of Israel bring near [their sacrifices]. [These are] the heads of their patriarch's house; they [are] the leaders of the tribes; and they [are] the ones standing, having been personally contacted.* (Kukis mostly literal translation)

Numbers 7:3a			
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
bôw' (אוּב) [pronounced <i>boh</i> ]	<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 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
'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
qorbân/qurbân (זָבַח/זֹבַח) [pronounced <i>kor-BAWN, koor-BAWN</i> ]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7133 BDB #898–899
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

## Numbers 7:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 <sup>o</sup> pânîym (לפני) 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 <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *And so they bring their offering near to Y<sup>e</sup>howah...*

These leaders all had offerings which they would bring near to the altar, which is bringing the offering near to Y<sup>e</sup>howah.

## Numbers 7:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shêsh (שש) [pronounced <i>shaysh</i> ]	<i>six</i>	masculine form of numeral	Strong's #8337 BDB #995
‘ăgâlâh (הגלה) [pronounced <i>guh-gaw-LAW</i> ]	[an ox-] <i>cart, wagon; a chariot, a war vehicle</i>	feminine plural construct	Strong's #5699 BDB #722
tsâb (צב) [pronounced <i>tsawb</i> ]	<i>a palanquin or canopy, a covering; a carrying vehicle, litter, covered wagon</i>	masculine singular noun	Strong's #6632 BDB #839
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
sh <sup>e</sup> nêy (שנתי) [pronounced <i>sh<sup>e</sup>n-Ā</i> ]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040
‘âsâr (עשר) [pronounced <i>gaw-SAWR</i> ]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
bâqâr (קרב) [pronounced <i>baw-KAWR</i> ]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133

**Translation:** *...—six covered carts and twelve oxen,...*

They had come there in six covered carts along with twelve oxen. It seems logical that oxen (or whatever kind of livestock they were) traveled behind the carts with two other animals pulling the carts (so that the carts could be returned to their tribe or to wherever after this ceremony).

Numbers 7:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿägâlâh (עֲגָלָה) [pronounced <i>guh-gaw-LAW</i> ]	[an ox-] cart, wagon; a chariot, a war vehicle	feminine singular noun	Strong's #5699 BDB #722
ʿal (עַל) [pronounced <i>gahʌ</i> ]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>n-Ā</i> ]	two, two of, a pair of, a duo of; both of	numeral, feminine dual construct	Strong's #8147 BDB #1040
n <sup>e</sup> sîy'im (נְסִיִּים) [pronounced <i>naw-SEEM</i> ]	leaders, princes, chiefs, rulers; clouds, rising mist, vapors	masculine plural noun with the definite article	Strong's #5387 BDB #672
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
shôwr (שׁוֹר) [pronounced <i>shohr</i> ]	an ox, a bull, a head of cattle, oxen	masculine singular noun	Strong's #7794 BDB #1004
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	numeral adjective	Strong's #259 BDB #25

Together, these mean, *to each, to each one, for each (one)*.

**Translation:** ...a cart by two leaders and an ox for each one.

Two leaders were taken in each cart; and each had an ox (or other large animal) to be offered up.

Numbers 7:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced <i>wah</i> ]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
qârab (בָּרַב) [pronounced <i>kaw-RA<sup>BV</sup></i> ]	to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
ʿêth (אֵת) [pronounced <i>ayth</i> ]	them; untranslated mark of a direct object; occasionally to them, toward them	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

Numbers 7:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> 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> .			
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced <i>mish<sup>e</sup>-KAWN</i> ]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

**Translation:** And so they bring them near to the Tabernacle. (Kukis mostly literal translation)

All of this was brought near to the Tabernacle.

Numbers 7:3 And so they bring their offering near to Y<sup>e</sup>howah—six covered carts and twelve oxen, a cart by two leaders and an ox for each one. And so they bring them near to the Tabernacle. (Kukis mostly literal translation)

What we have here are a great many sacrifices to God. It is not that God is overjoyed to see hundreds of innocent animals offered to Him—however, this communicated the gospel to all of Israel and God the Holy spirit spoke to the next generation of Jews through these sacrifices.

Numbers 7:1–3 And so it is when Moses completed to make stand the Tabernacle. And so anoints it and declares it [to be] holy, along with all its furnishings, along with the altar and all its furnishings. And so he anoints them and declares them [to be] holy. And so the leaders of Israel bring near [their sacrifices]. [These are] the heads of their patriarch's house; they [are] the leaders of the tribes; and they [are] the ones standing, having been personally contacted. And so they bring their offering near to Y<sup>e</sup>howah—six covered carts and twelve oxen, a cart by two leaders and an ox for each one. And so they bring them near to the Tabernacle. (Kukis mostly literal translation)

Numbers 7:1–3 And it came to pass, after Moses oversaw the construction and standing up of the Tabernacle, that Moses anointed it with oil along with all of its furnishings. He anointed the tent, the altar and its furnishings and the furniture and their utensils. Moses anointing these things and declared them set apart to God for service. On this day, the leaders of Israel were to make their sacrifices at the Tabernacle. These were the heads of their houses, the leaders of the tribes, and they came and stood before all Israel, having already been personally contacted. The twelve leaders arrived in six covered carts, with two oxen behind each cart. Each man was read to bring his ox before God to be sacrificed. (Kukis paraphrase)

And so says Y<sup>e</sup>howah unto Moses, to say, "Take [these sacrifices] from them and they will be for a work of a Tent of Appointed time. And give them unto the Levites, a man as a mouth of his labor."

Numbers  
7:4-5

And so Y<sup>e</sup>howah speaks to Moses, saying, "Take [these sacrifices] from them and they [the sacrifices] will be for the service of the Tent of Assembly. And has given them to the Levites, each man according to his service."

Then Jehovah said to Moses, "Take these sacrifices from the leaders of the tribes. These sacrifices will be used in this first public service of the Tent of Meeting. The duty of the animal sacrifices will be given to the Levites, to each man according to his service to the Tabernacle."

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah unto Moses, to say, "Take [these sacrifices] from them and they will be for a work of a Tent of Appointed time. And give them unto the Levites, a man as a mouth of his labor."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord said to Moses: Receive them from them to serve in the ministry of the tabernacle, and thou shalt deliver them to the Levites according to the order of their ministry.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Accept these from them, that they may be used in doing the service of the Tabernacle; and you shall give them to the Levites, to every man according to his service."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And the LORD spake unto Moses, saying Take [it] of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, Take of them, and they shall be for the works of the services of the tabernacle of witness; and you shall give them to the Levites, to each one according to his ministration.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Take the things from them, to be used for the work of the Tent of meeting; and give them to the Levites, to every man what is needed for his work.
Easy English	.



Easy-to-Read Version–2008	The LORD said to Moses, "Accept these gifts from the leaders. These gifts can be used in the work of the Meeting Tent. Give them to the Levites to help them do their work."
God's Word™	The LORD said to Moses, "Accept these gifts from them to use in the work done for the tent of meeting. Give them to the Levites to use wherever they need these gifts for their work."
Good News Bible (TEV)	After they had presented them, the LORD said to Moses, "Accept these gifts for use in the work to be done for the Tent; give them to the Levites according to the work they have to do." The last phrase from v. 3 is included for context.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	The LORD said to Moses, "Accept these gifts, so the Levites can use them here at the sacred tent for carrying the sacred things."
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Then Yahweh said to Moses, "Accept these gifts, in order that the descendants of Levi can use them for carrying the sacred items that are here at the sacred tent."

### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And Jehovah spoke to Moses, saying, Take it of them that they may be to do the work of the tent of appointed meeting; and you shall give them to the Levites, to every man according to his work.
International Standard V	After they presented them in front of the tent, the Lord told Moses, "Take these gifts from them and use them in service at the Tent of Meeting. Present them to the descendants of Levi, distributing them to each person according to his work." A portion of v. 3 is included for context.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.

Unfolding Bible Literal Text	Then Yahweh spoke to Moses. He said, "Accept the offerings from them and use the offerings for the work in the tent of meeting. Give the offerings to the Levites, to each one as his work needs them."
Urim-Thummim Version	YHWH spoke to Moses saying, Take it from them that they may be used for the service of the Tabernacle at the Appointed Place, and you will give them to the Levites, to every man according to his service.
Wikipedia Bible Project	.

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

Christian Community (1988)	Yahweh then spoke to Moses and said, "Accept these from them, and let them be set apart for the service of the Tent of Meeting. You are to give them to the Levites, to each as his duties require."
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	.
exeGesés companion Bible	And <b>Yahuah</b> spoke unto Mosheh, saying, Take it of them, that they may be to do the service of the Tabernacle of the assembly; and you shall give them unto the Leviyim, to every man according to his service.
Hebraic Roots Bible	.
Kaplan Translation	God said to Moses, 'Take [the offering] from them, and let [the wagons and oxen] be used for the Communion Tent's service. Give them to the Levites, as appropriate for each [family's] work'..
The Scriptures—2009	And יהוה spoke to Mosheh, saying, "Accept these from them, and they shall be used in doing the service of the Tent of Appointment. And you shall give them to the Lēwites, each one according to his service."
Tree of Life Version	Adonai spoke to Moses saying, Accept these from them to use in the service of the Tent of Meeting. Give them to the Levites to use as each man's work requires."

### Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	. MINISTRATION
Awful Scroll Bible	Sustains To Become was to speak to Moses, to the intent: Be taking them from them, they are to work the service of the tent of the appointed place. You is to have given them to the Levites, each by the mouth of his service.
Concordant Literal Version	Yahweh spoke to Moses, saying, Take them from them so that they will come to serve for the service of the tent of appointment, and give them to the Levites, to each man corresponding to his service.
exeGesés companion Bible	And Yah Veh says to Mosheh, saying, Take it from them to serve the service of the tent of the congregation; and give them to the Leviym, to every man according to the mouth of his service.
Orthodox Jewish Bible	And Hashem spoke unto Moshe, saying, Take it of them, that they may be for the service of the Ohel Mo'ed; and thou shalt give them unto the Levi'im, to every man according to his service.



**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	Yahweh said to Moses, saying, "Take them, [Literally "Take from them"] and they will be used to do the work of the tent of the assembly; and you will give them to the Levites, each according to his required service." [Literally "according to the mouth of his work"]
Syndein/Thieme	.
The Voice	.

**Bible Translations with Many Footnotes:**

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Rotherham's <i>Emphasized B.</i>	Then spake Yahweh unto Moses, saying: Take [them] of them, so shall they be for doing the laborious work of the tent of meeting,—and thou shalt give them unto the Levites, to every man according to the need <sup>f</sup> of his laborious work. <sup>f</sup> Lit.: "mouth."
Updated ASV	.

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

A Faithful Version	. congregation
C. Thomson Updated OT	.
Charles Thomson OT	And when they had brought them before the Lord, the Lord spoke to Moses saying, Receive them from them, and they shall be for the works of the service of the tabernacle of the testimony; and thou shalt give them to the Levites, to each community according to their service. The last portion of v. 3 is included for context.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, Take it from them, that they may be used in doing the service of the tent of meeting. And you will give them to the Levites, to every man according to his service.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and YHWH said to Mosheh saying, take from them, and they will exist to serve at the service of the appointed tent, and you will give them to the ones of the Lewi, each according to the mouth of his service,...

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:**

4-5

Numbers 7:4			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (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>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lāmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'āmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** [And so Y<sup>e</sup>howah speaks to Moses, saying,...](#)

Sometimes God speak to Moses and the rest of the chapter is all that God said. There is one thing that God says to Moses and the remainder of this chapter is narrative (albeit, repetitive narrative).

One chief difference between Leviticus and Numbers is, Leviticus is mostly God speaking and Numbers is primarily narrative, essentially recording what Israel does after Moses speaks with God. Numbers covers a period of 38 years, if memory serves.

We don't know if these leaders of the tribes of Israel had been instructed to bring these offerings to Yahweh or if they just chose to do so.

Numbers 7:5a			
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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3947 BDB #542
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** ...“Take [these sacrifices] from them...”

God tells Moses to take or receive from the leaders of each tribe their sacrifices.

Numbers 7:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1961 BDB #224
lâmed (לְ) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âbad (עָבַד) [pronounced gaw <sup>b</sup> -VAHD]	<i>to work, to serve, to labor; to be a slave to</i>	Qal infinitive construct	Strong's #5647 BDB #712
'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
'âbôdâh (עֲבֹדָה) [pronounced gû <sup>b</sup> -vo-DAWH]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13

## Numbers 7:5b

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 [the sacrifices] will be for the service of the Tent of Assembly.

These sacrifices will be for the work or service of the Tent of Meeting (or Tent of Assembly, which is the Tabernacle). The Levites and the priests will be in charge of these animal sacrifices.

## Numbers 7:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
L <sup>e</sup> vîyyim (לְוִיִּם) [pronounced l <sup>e</sup> -vee-YIM]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
kaph or k <sup>e</sup> (כּ) [pronounced k <sup>e</sup> ]	<i>as, like, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804

*Peh with the kaph preposition means according to the commandment [word] of, according to the rate of, at the rate of; according to; like as, like according as, even a; so that; at the rate [proportion] of.*

## Numbers 7:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿăbôdâh (עֲבֹדָה) [pronounced <i>gû<sup>p</sup>-vo-DAWH</i> ]	<i>labour, work, service, function;</i> possibly: <i>bondage; enslavement;</i> <i>service of [to] God</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5656 & #5647 BDB #715

**Translation:** And has given them to the Levites, each man according to his service. (Kukis mostly literal translation)

The plural *they* refers to the animals. Moses is to receive the animals and then they are to be given to the Levites to be used in the service of the tent of meeting.

These sacrifices named in this chapter are given to the Levites, to each man according to his service.

Numbers 7:4–5 And so Y<sup>e</sup>howah speaks to Moses, saying, “Take [these sacrifices] from them and they [the sacrifices] will be for the service of the Tent of Assembly. And has given them to the Levites, each man according to his service. (Kukis mostly literal translation)

Numbers 7:4–5 Then Jehovah said to Moses, “Take these sacrifices from the leaders of the tribes. These sacrifices will be used in this first public service of the Tent of Meeting. The duty of the animal sacrifices will be given to the Levites, to each man according to his service to the Tabernacle. (Kukis paraphrase)

And so takes Moses the carts and the oxen. And so he gives them to the Levites. The two carts and the four oxen he gave to the sons of Gershom as a mouth of their work. And the four carts and the eight oxen he gave to the sons of Merari as a mouth of their work in a hand of Ithamar ben Aaron the Priest. And to sons of Kohath he has not given, for work of the holiness [is] upon them; on the shoulder they lift up.

Numbers  
7:6–9

So Moses takes [these] carts and their oxen and he gives them to the Levites. He gave two carts and four oxen to the sons of Gershom according to their service. He gave four carts and eight oxen to the sons of Merari according to their service. [He does this] through Ithamar ben Aaron ([Aaron is] is the [High] Priest). [Moses] did not give [any of these sacrifices] to the sons of Kohath, for the service of the Holy [Place] [is] on them. They carry [it] on their shoulders.

Moses takes these carts and the oxen and he gives them to the Levites for processing. He gave two carts and four oxen to the sons of Gershom, as per their service to the Tabernacle; and he gave four carts and eight oxen to the sons of Merari as per their service to the Tabernacle. It is Ithamar ben Aaron (Aaron is the high priest) who actually works directly with the leaders of Israel and these two branches of Levites. Moses did not assign any of the carts or oxen to Kohath as they participated in different services to the Holy place. For instance, they were the ones who moved the Tabernacle from point A to point B.

Here is how others have translated this passage:

### Ancient texts:

Masoretic Text (Hebrew)

And so takes Moses the carts and the oxen. And so he gives them to the Levites. The two carts and the four oxen he gave to the sons of Gershom as a mouth of their work. And the four carts and the eight oxen he gave to the sons of Merari as a

mouth of their work in a hand of Ithamar ben Aaron the Priest. And to sons of Kohath he has not given, for work of the holiness [is] upon them; on the shoulder they lift up.

Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Moses therefore receiving the wagons and the oxen, delivered them to the Levites. Two wagons and four oxen he gave to the sons of Gerson, according to their necessity. The other four wagons, and eight oxen he gave to the sons of Merari, according to their offices and service, under the hand of Ithamar the son of Aaron the priest. But to the sons of Caath he gave no wagons or oxen: because they serve in the sanctuary and carry their burdens upon their own shoulders.
Aramaic ESV of Peshitta	Mosha took the wagons and the oxen, and gave them to the Levites. He gave two wagons and four oxen to the sons of Gershon, according to their service: and he gave four wagons and eight oxen to the sons of Merari, according to their service, under the direction of Ithamar the son of Aaron the priest. But to the sons of Kohath he gave none, because the service of the sanctuary belonged to them; they carried it on their shoulders.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And Moses took the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen he gave unto the sons of Gershon, according to their service: And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them [was that] they should bear upon their shoulders.
Updated Brenton (Greek)	And Moses took the wagons and the oxen, and gave them to the Levites. And he gave two wagons and four oxen to the sons of Gershon, according to their ministrations. And four wagons and eight oxen he gave to the sons of Merari according to their ministrations, by Ithamar the son of Aaron the priest. But to the sons of Kohath he gave them not, because they have the ministrations of the sacred things: they shall bear them on their shoulders.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	So Moses took the carts and the oxen and gave them to the Levites. Two carts and four oxen he gave to the sons of Gershon for their work; And four carts and eight oxen he gave to the sons of Merari for their work, under the direction of Ithamar, the son of Aaron the priest. But to the sons of Kohath he gave nothing; because they had the care of the holy place, taking it about on their backs.
Easy English	.



Easy-to-Read Version–2008 So Moses accepted the wagons and the oxen and gave them to the Levites. He gave two wagons and four oxen to the men in Gershon's group. They needed the wagons and the oxen for their work. Then Moses gave four wagons and eight oxen to the men in Merari's group. They needed the wagons and oxen for their work. Ithamar son of Aaron the priest was responsible for the work of all these men. Moses did not give any oxen or wagons to the men in Kohath's group, because their job was to carry the holy things on their shoulders.

*God's Word™*

Good News Bible (TEV)

So Moses gave the wagons and the oxen to the Levites. He gave two wagons and four oxen to the Gershonites, and four wagons and eight oxen to the Merarites. All their work was to be done under the direction of Ithamar son of Aaron. But Moses gave no wagons or oxen to the Kohathites, because the sacred objects they took care of had to be carried on their shoulders.

*The Message*

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

Then Moses took the carts and oxen and gave them to the Levites, who were under the leadership of Ithamar son of Aaron. Moses gave two carts and four oxen to the Gershonites for their work, and four carts and eight oxen to the Merarites for their work. But Moses did not give any to the Kohathites, because they were in charge of the sacred objects that had to be carried on their shoulders.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

So Moses took the carts and oxen and gave them to the descendants of Levi. He gave two carts and four oxen to the descendants of Gershon for their work, and he gave four carts and eight oxen to the descendants of Merari for their work. Aaron's son Ithamar was the supervisor of all their work. But he did not give any carts or oxen to the descendants of Kohath, because they took care of the sacred items that were to be carried on their shoulders, not on carts.

### **Partially literal and partially paraphrased translations:**

American English Bible

Beck's American Translation

Common English Bible

New Advent (Knox) Bible

Translation for Translators

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

Berean Study Bible

Christian Standard Bible

Conservapedia Translation

Revised Ferrar-Fenton Bible

God's Truth (Tyndale)

The Heritage Bible



International Standard V H. C. Leupold Lexham English Bible NIV, ©2011 Unfolding Bible Literal Text	. presented . . . Moses took the carts and the oxen, and he gave them to the Levites. He gave two carts and four oxen to the descendants of Gershon, because of what their work needed. He gave four carts and eight oxen to the descendants of Merari, in the care of Ithamar son of Aaron the priest. He did this because of what their work required. But he gave none of those things to the descendants of Kohath, because theirs would be the work related to the things that belong to Yahweh that they would carry on their own shoulders.
Urim-Thummim Version	Then Moses took the wagons and the oxen, and gave them to the Levites. The two wagons and 4 oxen he gave to the sons of Gershon, according to their service. And the 4 wagons and 8 oxen he gave to the sons of Merari, according to their service, under the hand of Ithamar the son of Aaron the priest. But to the sons of Kohath he gave none, because the service of the Holy Place belonging to them was that they should bear these upon their shoulders.
Wikipedia Bible Project	.

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

Christian Community (1988)	Moses took the wagons and the oxen, and gave them to the Levites. To the sons of Ger shon he gave two wagons and four oxen for the duties they had to perform. To the sons of Merari he gave four wagons and eight oxen, for the duties they had to perform under the direction of Ithamar, son of Aaron the priest. But to the sons of Kohath he gave none at all, because the sacred duty given to them had to be carried on their shoulders.
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 Mosheh took the wagons and the oxen, and gave them unto the Leviyim. $\aleph$ Two wagons and $\aleph$ four oxen he gave unto the sons of Gershon, according to their service: And $\aleph$ four wagons and $\aleph$ eight oxen he gave unto the sons of Merariy, according unto their service, under the hand of lythamar the son of Aharon the priest. But unto the sons of Qohath he gave none: because the service of the sanctuary belonging unto them <i>was that</i> they should bear upon their shoulders.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures–2009	And Mosheh took the wagons and the cattle, and gave them to the Lēwites. He gave two wagons and four cattle to the sons of Gērshon, according to their service. And he gave four wagons and eight cattle to the sons of Merari, according to their service, under the hand of Ithamar, son of Aharon the priest. But to the sons of Qehath he gave none, because theirs was the service of the set-apart objects, which they bore on their shoulders.
Tree of Life Version	So Moses took the carts and the oxen and he gave them to the Levites. He gave two carts and four oxen to the sons of Gershon, as their work required, and four

carts and eight oxen to the sons of Merari, as their work required, under the direction of Ithamar son of Aaron the kohen. But to the sons of Kohath he did not give any because their responsibility was carrying the holy items on their shoulders.

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

Alpha & Omega Bible	<p>AND MOSES TOOK THE WAGONS AND THE OXEN, AND GAVE THEM TO THE LEVITES.</p> <p>AND HE GAVE TWO WAGONS AND FOUR OXEN TO THE SONS OF GEDSON, ACCORDING TO THEIR MINISTRATIONS.</p> <p>AND FOUR WAGONS AND EIGHT OXEN HE GAVE TO THE SONS OF MERARI ACCORDING TO THEIR MINISTRATIONS, BY ITHAMAR THE SON OF AARON THE PRIEST.</p> <p>BUT TO THE SONS OF CAATH HE GAVE THEM NOT, BECAUSE THEY HAVE THE MINISTRATIONS OF THE SACRED THINGS: THEY SHALL BEAR THEM ON THEIR SHOULDERS.</p>
Awful Scroll Bible	<p>Moses was to take the wagons and the large cattle, and was to give them to the Levites.</p> <p>Two carts and four large cattle is he to have given, to the sons of Gershon, by the mouth of their service. Four carts and eight large cattle, is he to have given to the sons of Merari, by the mouth of their service, by the hand of Ithamar, son of Aaron, the priest. To the sons of Kohath, he is to have given none, because theirs is to be the service of that set apart, that they were to bear up on their shoulders.</p>
Concordant Literal Version	<p>So Moses took the carts and the oxen and gave them to the Levites.</p> <p>Two of the carts and four of the oxen he gave to the sons of Gershon corresponding to their service, and four of the carts and eight of the oxen he gave to the sons of Merari, corresponding to their service, by means of Ithamar son of Aaron the priest. Yet to the sons of Kohath he gave none, for the carrier service of the holy of holies was on them; on their shoulders they carried it.</p>
exeGesés companion Bible	<p>And Mosheh takes the wagons and the oxen and gives them to the Leviym:</p> <p>two wagons and four oxen  he gives to the sons of Gershon,  according to the mouth of their service:  and four wagons and eight oxen  he gives to the sons of Merari,  according to the mouth of their service  under the hand of Iy Thamar  the son of Aharon the priest:  and to the sons of Qehath he gives none:  because the service of the holies belongs to them  and that they bear on their shoulders.</p>
Orthodox Jewish Bible	<p>And Moshe took the carts and the oxen, and gave them unto the Levi'im.</p> <p>Two carts and four oxen he gave unto the Bnei Gershon, according to their service; And four carts and eight oxen he gave unto the Bnei Merari, according unto their service, under the hand of Itamar ben Aharon HaKohen.</p> <p>But unto the Bnei Kehat he gave none, because the service of HaKodesh belonging unto them was that they should bear upon their shoulders.</p>
Rotherham's <i>Emphasized B.</i>	<p>So Moses took the waggons, and the oxen,—and gave them unto the Levites: &lt;two of the wagons and four of the oxen&gt; gave he unto the sons of Gershon,—according to the need of their laborious work; and &lt;four of the waggons, and eight of the oxen&gt; gave he unto the sons of Merari,—according to the need of their laborious work, in the hand of Ithamar son of Aaron the priest; but &lt;unto the sons of Kohath&gt;</p>

gave he none,—because ||as to the laborious work of the sanctuary [which] pertained unto them|| <upon their shoulders> were they to carry it.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.	
The Expanded Bible	.	
International Standard V	.	
Kretzmann's Commentary	.	
Lexham English Bible	.	So Moses took the utility carts and the cattle, and he gave them to the Levites. Two utility carts and four cattle he gave to the descendants [Or "sons"] of Gershon according to their required service; [Literally "according to the mouth of their work"] and four utility carts and eight cattle he gave to the descendants [Or "sons"] of Merari according to their required service, [Literally "according to the mouth of their work"] under the authority of [Literally "in the hand of"] Ithamar son of Aaron the priest. But to the descendants [Or "sons"] of Kohath he did not give anything because the work of the sanctuary they carried upon them on their shoulders. [Hebrew "the shoulder"]
Syndein/Thieme	.	
The Voice	.	

### Bible Translations with Many Footnotes:

The Complete Tanach	.	
The Geneva Bible	.	
Kaplan Translation	.	Moses took the wagons and oxen, and gave them to the Levites. He gave two wagons and four oxen to the descendants of Gershon, as appropriate for their service. To the descendants of Merari, he gave four wagons and eight oxen. [Both were] under the direction of Ithamar, son of Aaron the priest. He did not give [any wagons] to the descendants of Kehoth, [however,] since they had responsibility for the most sacred articles, which they had to carry on their shoulders.
		<b>Both...</b>
		See Numbers 4:28,33.
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	.	
Context Group Version	.	And Moses took the wagons and the oxen, and gave them to the Levites. Two wagons and four oxen he gave to the sons of Gershon, according to their service; and four wagons and eight oxen he gave to the sons of Merari, according to their service, under the hand of Ithamar the son of Aaron the priest. But to the sons of Kohath he gave none, because the service of the special place belonged to them; they bore it on their shoulders.
English Standard Version	.	
Green's Literal Translation	.	
Legacy Standard Bible	.	

Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And Moses took the wagons and the oxen and gave them to the Levites. Two wagons and four oxen he gave to the sons of Gershon, according to their service. And he gave four wagons and eight oxen to the sons of Merari, according to their service, under the hand of Ithamar the son of Aaron the priest. But he gave none to the sons of Kohath, because the service of the sanctuary belonged to them. They bore it upon their shoulders.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and Mosheh will take the carts and the cattle and he will give them to the ones of the Lewi. Two carts and four of the cattle he gave to the sons of Gershon, according to the mouth of their service, and four carts and eight of the cattle he gave to the sons of Merari, according to the mouth of their service, by the hand of lytamar the son of Aharon the administrator, and to the sons of Qehat he did not give, given that the special service is upon them, they will lift with the shoulder,...
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:**

6-9

**Numbers 7:6**

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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'êth (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
'ăgâlâh (אֲגָלָה) [pronounced gûh-gaw-LAW]	<i>[an ox-] cart, wagon; a chariot, a war vehicle</i>	feminine plural noun with the definite article	Strong's #5699 BDB #722
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 7:6			
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
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun; with the definite article	Strong's #1241 BDB #133
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced eh/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
L <sup>e</sup> vîyyim (לְוִיִּם) [pronounced l <sup>e</sup> -vee-YIM]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532

**Translation:** So Moses takes [these] carts and their oxen and he gives them to the Levites.

The Levites and the priests handle the actual sacrifices. They take the animal and kill the animal, according to their instructions in the first seven chapters of Leviticus. The leaders brought the animals to the Tabernacle, but the sons of Levi will take over from there.

Numbers 7:6 So Moses takes [these] carts and their oxen and he gives them to the Levites. (Kukis mostly literal translation)

Moses receives the wagons and oxen as gifts from the leaders of Israel. These wagons and oxen were used to bring the offerings of the twelve leaders of the tribes of Israel, but the wagons and oxen themselves were received as gifts.

Numbers 7:7			
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
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040

Numbers 7:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿăgâlâh (עֲגָלָה) [pronounced <i>guh-gaw-LAW</i> ]	[an ox-] cart, wagon; a chariot, a war vehicle	feminine plural noun with the definite article	Strong's #5699 BDB #722
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
ʾêth (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
ʾar <sup>e</sup> bâʾâh (רְעֵבָאִה) [pronounced <i>ahr<sup>e</sup>-baw-ḠAW</i> ]	four	feminine singular noun; numeral; construct form	Strong's #702 BDB #916
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i> ]	bull, cow, ox, collectively: herd, cattle, oxen	masculine singular collective noun; with the definite article	Strong's #1241 BDB #133
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	to give, to grant, to place, to put, to set; to make	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵיִם) [pronounced <i>baw-NEEM</i> ]	sons, descendants; children; people; sometimes rendered <i>men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Gêr <sup>e</sup> shôwm (גֵּרְשׁוֹן) [pronounced <i>gay-rehsh-OHM</i> ]	exile, refugee; to cast out; transliterated <i>Gershon, Gershom</i>	masculine singular proper noun	Strong's #1648 BDB #177
kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]	as, like, according to; about, approximately	preposition of comparison or approximation	No Strong's # BDB #453
peh (פֶּה) [pronounced <i>peh</i> ]	mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end	masculine singular construct	Strong's #6310 BDB #804
<i>Peh with the kaph preposition means according to the commandment [word] of, according to the rate of, at the rate of; according to; like as, like according as, even a; so that; at the rate [proportion] of.</i>			
ʿăbôdâh (עֲבֹדָה) [pronounced <i>gu<sup>b</sup>-vo-DAWH</i> ]	labour, work, service, function; possibly: bondage; enslavement; service of [to] God	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5656 & #5647 BDB #715

**Translation:** He gave two carts and four oxen to the sons of Gershon according to their service.

The sons of Gershom will oversee the two carts and four oxen.



I assume that the meat from these four oxen will later be loaded up in the carts and distributed to the people descended from Gershom. However, I may be wrong about that. (The sons of Kohath must also receive meat.)

There are three sub-tribes of the Levites and one would expect, from this verse, that each tribe would handle an equal share. The Gershonites handled the hangings and the curtains—that was their service.

Numbers 7:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ar <sup>e</sup> bâ'âh (אֶרְבַּעַה) [pronounced <i>ahr<sup>e</sup>-baw-GAW</i> ]	<i>four</i>	feminine singular noun; numeral; construct form	Strong's #702 BDB #916
'ăgâlâh (אֶגְלָה) [pronounced <i>guh-gaw-LAW</i> ]	[ <i>an ox-</i> ] <i>cart, wagon; a chariot, a war vehicle</i>	feminine plural noun with the definite article	Strong's #5699 BDB #722
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
sh <sup>e</sup> môneh ( שְׁמוֹנֶה ) [pronounced <i>sh<sup>e</sup>moh-NEH</i> ]	<i>eight</i>	masculine singular numeral; construct form	Strong's #8083 BDB #1032
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i> ]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun; with the definite article	Strong's #1241 BDB #133
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
M <sup>e</sup> rârîy (מֵרָרִי) [pronounced <i>mehr-aw-REE</i> ]	<i>sorrowful, sad; bitter; transliterated Merari, Marari</i>	masculine singular proper noun	Strong's #4847 BDB #601
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>as, like, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453



## Numbers 7:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
peh (פֶּה) [pronounced <i>peh</i> ]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
<i>Peh with the kaph preposition means according to the commandment [word] of, according to the rate of, at the rate of; according to; like as, like according as, even a; so that; at the rate [proportion] of.</i>			
ʿăbôdâh (עֲבֹדָה) [pronounced <i>gû<sup>b</sup>-vo-DAWH</i> ]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5656 & #5647 BDB #715

**Translation:** He gave four carts and eight oxen to the sons of Merari according to their service.

The sons of Merari are given four carts and eight oxen to oversee.

## Numbers 7:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
<i>This combination of the bêyth preposition and hand literally means in a hand of, in [the] hand of; and can be rendered into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of.</i>			
ʾÿthâmâr (אֶרְתָּמָר) [pronounced <i>eeth-aw-MAWR</i> ]	<i>[is] a land of palms; transliterated lthamar</i>	masculine singular proper noun	Strong's #385 BDB #16
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʾAhârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

**Translation:** [He does this] through lthamar ben Aaron ([Aaron is] is the [High] Priest).

Moses does not do any of this directly. He so instructs lthamar, one of Aaron's sons, and he interacts with the sons of Merari and the sons of Gershon.

Numbers 7:7–8 He gave two carts and four oxen to the sons of Gershon according to their service. He gave four carts and eight oxen to the sons of Merari according to their service. [He does this] through Ithamar ben Aaron ([Aaron is] is the [High] Priest). (Kukis mostly literal translation)

However, the second tribe received twice as much to be responsible for. The Merarites handled the heavy framework and the pillars, so they required most of the wagons.

There are 2630 adult males in the tribe of Gershom and 3200 adult males in the tribe of Merari (Numbers 4). Perhaps this is why Merari had more to take care of. Or, perhaps there were twice as many there from the tribe of Merari to serve?

Numbers 7:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Q <sup>e</sup> hâth (קְהָת) [pronounced <i>k<sup>eh</sup>-HAWTH</i> ]	<i>to ally onself, allied; assembly; transliterated Kehath, Kohath, Qehath</i>	masculine singular proper noun	Strong's #6955 BDB #875
lô' (לֹא or לוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678

**Translation:** [Moses] did not give [any of these sacrifices] to the sons of Kohath,...

Moses did not give any of these sacrifices to the sons of Kohath to oversee.

Numbers 7:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ăbôdâh (עֲבֹדָה) [pronounced <i>g<sup>u</sup>-vo-DAWH</i> ]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
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

## Numbers 7:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced ʿah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5921 BDB #752

**Translation:** ...for the service of the Holy [Place] [is] on them.

The word found here is the masculine singular of qôdesh (קֹדֶשׁ) [pronounced *koh-DESH*], which is a noun meaning *sacredness, apartness, that which is holy, holy things*. Strong's #6944 BDB #871. We are not referring to the furniture of the tabernacle here or the utensils of the various pieces of furniture because this is in the masculine singular. Some Bible render this *holy things, holy objects* and some *sanctuary*; however, they were not in charge of the sanctuary, per se, but they were in charge of the most holy item of all, the ark, and that is what this passage references. Recall that through the rings of the ark were placed the poles and the sons of Kohath were to carry this ark with the poles on their shoulders. This is what this verse refers to and I am not aware of any translation which got this right.

The sons of Kohath were very much involved in the work of the Holy Place (the Tabernacle). Therefore, Moses did not assign them any additional duties.

## Numbers 7:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
kâthêph (כַּתְּפֵי) [pronounced kaw-THAFE]	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	feminine singular noun with the definite article	Strong's #3802 BDB #509
nâsâ' (נָשָׂא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5375 BDB #669

**Translation:** They carry [it] on their shoulders. (Kukis mostly literal translation)

When the Tabernacle is moved, it is the Levites who move it from one place to the other.

Numbers 7:9 [Moses] did not give [any of these sacrifices] to the sons of Kohath, for the service of the Holy [Place] [is] on them. They carry [it] on their shoulders. (Kukis mostly literal translation)

Now, the Kohathites were in charge of most of the sacred furniture (the ark, the lampstand, the altar, the table of showbread—Numbers 4:5–15) and all of these holy pieces of furniture were designed with rings and poles that they might be carried without having direct contact with the furniture itself (Exodus 37:13–15, for instance). These pieces of furniture all representing Christ's work upon the cross and they were to be borne on shoulders as our Lord bore our sins. There was not an easy way out and what our Lord did was not without work—in fact, what He did in terms of sacrifice is totally beyond our comprehension. We would have to suffer through the Lake of Fire for a time just to imagine the weight which He bore.

Numbers 7:6–9 So Moses takes [these] carts and their oxen and he gives them to the Levites. He gave two carts and four oxen to the sons of Gershon according to their service. He gave four carts and eight oxen to the sons

of Merari according to their service. [He does this] through Ithamar ben Aaron ([Aaron is] is the [High] Priest). [Moses] did not give [any of these sacrifices] to the sons of Kohath, for the service of the Holy [Place] [is] on them. They carry [it] on their shoulders. (Kukis mostly literal translation)

Numbers 7:6–9 Moses takes these carts and the oxen and he gives them to the Levites for processing. He gave two carts and four oxen to the sons of Gershom, as per their service to the Tabernacle; and he gave four carts and eight oxen to the sons of Merari as per their service to the Tabernacle. It is Ithamar ben Aaron (Aaron is the high priest) who actually works directly with the leaders of Israel and these two branches of Levites. Moses did not assign any of the carts or oxen to Kohath as they participated in different services to the Holy place. For instance, they were the ones who moved the Tabernacle from point A to point B. (Kukis paraphrase)

**And so draw near the leaders (to) a consecration of the altar in a day of being anointed him. And so draw near the leaders their offering to faces of the altar.**

Numbers  
7:10

**And so the leaders draw near to the initiation of the altar in the day of it being anointed. And so the leaders bring near their offering before the altar.**

**The tribe leaders in Israel draw near to the altar on its first day of public use, when it is set aside for God's use. Each leader has a set of sacrifices to be offered before the altar.**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And so draw near the leaders (to) a consecration of the altar in a day of being anointed him. And so draw near the leaders their offering to faces of the altar.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the princes offered for the dedication of the altar on the day when it was anointed, their oblation before the altar.
Aramaic ESV of Peshitta	The princes gave offerings for the dedication of the altar in the day that it was anointed, even the princes gave their offerings before the altar.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.
Updated Brenton (Greek)	And the rulers brought gifts for the dedication of the altar, in the day in which he anointed it, and the rulers brought their gifts before the altar.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the chiefs gave an offering for the altar on the day when the holy oil was put on it; they made their offering before the altar.
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Easy English	.
Easy-to-Read Version–2008	When Moses anointed the altar, the leaders brought offerings for its dedication. They gave their offerings to the Lord at the altar.
God's Word™	The leaders also brought offerings for the dedication of the altar when it was anointed. They presented their gifts in front of the altar.
Good News Bible (TEV)	The leaders also brought offerings to celebrate the dedication of the altar. When they were ready to present their gifts at the altar, the LORD said to Moses, "Tell them that each day for a period of twelve days one of the leaders is to present his gifts for the dedication of the altar." V. 11 is included for context.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	On the day the altar was dedicated, the twelve leaders brought offerings for its dedication.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	On the day that the altar was dedicated, the twelve leaders brought other gifts to be dedicated and put them in front of the altar.

### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible	When the altar was anointed, the leaders approached with their offerings for its dedication and presented them before the altar.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And the princes brought near for dedicating of the altar in the day that it was anointed; the princes brought near their offering before the face of the altar.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	The leaders offered their goods for the dedication of the altar on the day that Moses anointed the altar. The leaders offered their sacrifices in front of the altar.
Urim-Thummim Version	And the chiefs presented gifts of dedication for the Altar on the day that it was anointed, and the commanders presented their offerings before the Altar.
Wikipedia Bible Project	.

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

Christian Community (1988)	The leaders then made an offering for the dedication of the altar, on the day it was anointed. The remainder of v. 10 will be placed with the next passage for context. Ezk 43:18
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	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	On the day that it was anointed, the princes presented their dedication offerings for the altar. The leaders placed their offerings before the altar.
The Scriptures—2009	And the leaders brought the dedication <i>offering</i> of the slaughter-place in the day it was anointed. So the leaders brought their offering before the slaughter-place.
Tree of Life Version	When the altar was anointed, the princes brought their dedication offerings and presented them before Adonai.

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

Alpha & Omega Bible	AND THE RULERS BROUGHT GIFTS FOR THE DEDICATION OF THE ALTAR, IN THE DAY IN WHICH HE ANOINTED IT, AND THE RULERS BROUGHT THEIR GIFTS BEFORE THE ALTAR.
Awful Scroll Bible	The lifted up ones were to bring near their dedication to the altar, on the day it was to be anointed, even were the lifted up ones to bring near their offerings, turned before the altar.
Concordant Literal Version	The princes made an offering for the dedication of the altar on the day it was anointed. The princes brought near their approach present before the altar.
exeGesés companion Bible	<b><u>THE HANUKKAH OF THE SACRIFICE ALTAR</u></b> And the hierarchs oblate for the hanukkah of the sacrifice altar in the day of its anointing; the hierarchs oblate their qorban at the face of the sacrifice altar.
Orthodox Jewish Bible	And the Nasiim offered for dedicating of the Mizbe'ach in the day that it was anointed, even the Nasiim (Rulers) offered their korban before the Mizbe'ach.
Rotherham's <i>Emphasized B.</i>	So then the princes offered for the dedication of the altar, on the day it was anointed,—yea the princes offered their oblation before the altar.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	The leaders presented offerings for the dedication of the altar on the day of its anointing, and the leaders presented their offerings before [Literally "in the presence of"] the altar.



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 .

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

A Faithful Version .  
C. Thomson Updated OT .  
Charles Thomson OT .  
Context Group Version .  
English Standard Version .  
Green's Literal Translation *And the rulers brought the dedication offering of the altar in the day it was anointed.  
And the rulers brought near their offering before the altar.*  
Legacy Standard Bible .  
Literal Standard Version .  
Modern English Version .  
Modern Literal Version 2020 .  
New American Standard B. .  
New European Version .  
New King James Version .  
Niobi Study Bible .  
Owen's Translation .  
Revised Mechanical Trans. *...and the captains will bring near a devotion of the altar in the day of his being  
smeared, and the captains will bring near their donation to the face of the altar,...*  
Updated ASV *And the chieftains presented offering for the dedication of the altar in the day that  
it was anointed, even the chieftains offered their offering before the altar.*  
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 7:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (l) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253



Numbers 7:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (בָּרַב) [pronounced kaw-RA <sup>BV</sup> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
n <sup>e</sup> sîy'im (נְסִיִּים) [pronounced naw-SEEM]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural noun with the definite article	Strong's #5387 BDB #672
'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
chânukkâh (חֲנֻכָּה) [pronounced khan-ook-KAW]	<i>dedication, consecration; initiation</i>	feminine singular construct	Strong's #2598 BDB #335
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
Together, these are literally translated <i>in a day of</i> ; it is various translated: <i>in the day, on the day [that], in the day [when], the day, since the day; when</i> . Translations are taken from Leviticus 7:35.			
mâshach (מָשַׁח) [pronounced maw-SHAHKH]	<i>to be anointed, to be consecrated by anointing</i>	Niphal infinitive construct	Strong's #4886 BDB #602
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** And so the leaders draw near to the initiation of the altar in the day of it being anointed.

At this point, the altar is being used for the first time publically. The twelve leaders or princes of the tribes of Israel will come forward on this first day of public use of the altar.

The Levites and the priests will also be doing all of this for the first time in public.

There are actually thirteen tribes of Israel, but there will not be a representative from the tribe of the Levites come forward.

Numbers 7:10b			
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
qârab (בָּרַב) [pronounced <i>kaw-RA<sup>BV</sup></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 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
n <sup>e</sup> sîy'im (נְסִיִּים) [pronounced <i>naw-SEEM</i> ]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural noun with the definite article	Strong's #5387 BDB #672
'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
qorbân/qurbân (קֹרְבָן/קִרְבָּן) [pronounced <i>kor-BAWN, koor-BAWN</i> ]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7133 BDB #898–899
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L <sup>e</sup> pânîym (לפְּנֵים) 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> .			
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

**Translation:** *And so the leaders bring near their offering before the altar.* (Kukis mostly literal translation)

Each leader has several things which will be offered up on the altar. However, it is spoken of here as *an offering* (singular) because it represents the Lord Jesus Christ offering Himself up for our sins.

Numbers 7:10 *And so the leaders draw near to the initiation of the altar in the day of it being anointed. And so the leaders bring near their offering before the altar.* (Kukis mostly literal translation)

When everything was set up again and dedicated to Yahweh, then these leaders were to approach with their offering (the singular means what they brought was seen as a whole).

Numbers 7:10 *The tribe leaders in Israel draw near to the altar on its first day of public use, when it is set aside for God's use. Each leader has a set of sacrifices to be offered before the altar.* (Kukis paraphrase)

And so says Y<sup>e</sup>howah unto Moses, “A leader one, for the day; a leader one for the day. They will bring near their offering to a dedication of the altar (ç).”

Numbers  
7:11

And so Y<sup>e</sup>howah said to Moses, “One leader for the day; one leader for the day. They will bring near their offering for the initiation of the altar.”

Jehovah said to Moses, “For each of twelve days, one leader from Israel will come near to the altar. These leaders will bring near their offering for this first public use of the altar.”

Here is how others have translated this passage:

### Ancient texts:

Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah unto Moses, “A leader one, for the day; a leader one for the day. They will bring near their offering to a dedication of the altar (ç).”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord said to Moses: Let each of the princes one day after another offer their gifts for the dedication of the altar.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "They shall offer their offering, each prince on his day, for the dedication of the altar."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.
Updated Brenton (Greek)	And the Lord said to Moses, One chief each day, they shall offer their gifts a chief each day for the dedication of the altar.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Let every chief on his day give his offering to make the altar holy.
Easy English	.
Easy-to-Read Version–2008	The LORD told Moses, "Each day one leader must bring his gift for the dedication of the altar."
God's Word™	The LORD said to Moses, "Each day a different leader will bring his gift for the dedication of the altar."
Good News Bible (TEV)	.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	The LORD said to Moses, "Each day one leader is to give his offering for the dedication."
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Yahweh said to Moses, "On each of the next twelve days one leader should bring his gifts for the dedication of the altar."

### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And Jehovah said to Moses, They shall bring near their offering, each prince on his day, for the dedicating of the altar.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Yahweh said to Moses, "Each leader must offer on his own day his sacrifice for the dedication of the altar."
Urim-Thummim Version	YHWH spoke to Moses, They will present their offerings, each chief at his scheduled time for the dedicating of the Altar.
Wikipedia Bible Project	.

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

Christian Community (1988)	They brought their offering before the altar, and Yahweh said to Moses, "Let the leaders each bring an offering each day for a period of twelve days for the dedication of the altar." The last portion of v. 10 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	And <b>Yahuah</b> said unto El-Mosheh, They shall offer their offering, each prince on his day, for the dedicating of the altar

exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	God said to Moses, 'Let them present their offerings for the altar's dedication, one prince each day.'
The Scriptures–2009	And יהוה said to Mosheh, “Let them bring their offering, one leader each day, for the dedication of the slaughter-place.”
Tree of Life Version	For Adonai had said to Moses, “Each day one of the princes is to bring his offering for the altar’s dedication.”

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

Alpha & Omega Bible	AND JESUS SAID TO MOSES, ONE CHIEF EACH DAY, THEY SHALL OFFER THEIR GIFTS A CHIEF EACH DAY FOR THE DEDICATION OF THE ALTAR.
Awful Scroll Bible	Sustains To Become was to direct Moses: They were to bring their offerings near, one lifted up one a day, for their dedication of the altar.
Concordant Literal Version	And Yahweh said to Moses: One prince for one day, one prince for another day shall bring near their approach present for the dedication of the altar.
exeGesés companion Bible	And Yah Veh says to Mosheh, Have them oblate their qorban, one hierarch a day - one hierarch a day, for the hanukkah of the sacrifice altar.
Orthodox Jewish Bible	And Hashem said unto Moshe, They shall offer their korban, each Nasi on his day, for the dedicating of the Mizbe'ach.
Rotherham’s <i>Emphasized B.</i>	And Yahweh said unto Moses: <Each prince on his appointed day> thus shall they offer their oblation, for the dedication of the altar.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	The leaders brought the offerings for the dedication of the altar the same day that it was anointed. After the leaders brought their offering to the altar, the Lord told Moses, “They are to present their offerings, one leader per day, [Lit. one leader for the day, one leader for the day] for the dedication of the altar.” V. 10 is included for context.
Kretzmann’s Commentary	
Lexham English Bible	Yahweh said to Moses, “One leader for each day [Literally “One leader for the day one leader for the day”] will present their offering for the dedication of the altar.”
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham’s <i>Emphasized B.</i>	.
Updated ASV	.

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

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	The chiefs tendered also an offering for the dedication of the altar, on the day he anointed it. But when the chiefs brought their gift over against the altar, at some distance from it, the Lord said to Moses, One chief a day. Let them bring forward, every chief his gifts on his day, for the dedication of the altar. V. 10 is included for context.
Context Group Version	.
English Standard Version	.
Green’s Literal Translation	And Jehovah said to Moses, They shall present their offering, one to the day, one ruler to the day, for the dedication of the altar.
Legacy Standard Bible	.
Literal Standard Version	And YHWH says to Moses, prince a day, one prince a daybring their offering near for the dedication of the altar.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and YHWH said to Mosheh, each captain for each day, they will bring their donation near to the devotion of the altar,...
Updated ASV	And Jehovah said to Moses, “One chieftain on one day and another chieftain on another day, they shall present their offering, for the dedication of the altar.”
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 7:11a			
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>	wāw consecutive	No Strong’s # BDB #253
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>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong’s #3068 BDB #217
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



## Numbers 7:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

**Translation:** And so Y<sup>e</sup>howah said to Moses,...

God will guide Moses through this process. I lean toward God speaking to Moses once with regards to this ceremony, even though we have two things being said by God.

At the very end of this chapter, God will speak again to Moses, but it is unclear as to what He will say.

## Numbers 7:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâsîy' (נָשִׂיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
yôwm (יוֹם) [pronounced yohm]	<i>day; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Not sure if there are a specific set of meanings here.			
nâsîy' (נָשִׂיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
yôwm (יוֹם) [pronounced yohm]	<i>day; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Not sure if there are a specific set of meanings here.			

**Translation:** ...“One leader for the day; one leader for the day.

Each day, a different leader would come forth with his offering.



Numbers 7:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (בָּרַב) [pronounced kaw-RA <sup>BV</sup> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
'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
qorbân/qurbân (וּבְרִיקָ/וּבְרִיקָ) [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 noun; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7133 BDB #898–899
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
chânukkâh (חֲנֻכָּה) [pronounced khan-ook-KAW]	<i>dedication, consecration; initiation</i>	feminine singular construct	Strong's #2598 BDB #335
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
ç, çâmekh (ס, סָמַךְ) [pronounced cahm-ehk]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 <sup>th</sup> letter; also used as the numeral 60	No Strong's # BDB #684

**Translation:** They will bring near their offering for the initiation of the altar.” (Kukis mostly literal translation)

Each leader will bring near to the altar their offering. This is the first public use of the altar.

Numbers 7:11 And so Y<sup>e</sup>howah said to Moses, “One leader for the day; one leader for the day. They will bring near their offering for the initiation of the altar.” (Kukis mostly literal translation)

Here we know that if these men took the initiative to come before Yahweh with their offerings, that this would be organized by God. Each leader, or prince, would approach Yahweh with his offering on each day. We have a similar dedication of Solomon's temple in 2Chronicles 7:8–10: So Solomon observed the feast at that time for seven days, and all Israel with him, a very great assembly from the entrance of Hamath to the brook of Egypt. And on the eighth day, they held a solemn assembly, for the dedication of the altar they observed seven days, and the feast seven days. Then on the twenty-third day of the seventh month, he sent the people to their tents, rejoicing and happy of heart, because of the goodness that Yahweh had shown to david and to Solomon and to His people, Israel.

Numbers 7:11 Jehovah said to Moses, “For each of twelve days, one leader from Israel will come near to the altar. These leaders will bring near their offering for this first public use of the altar.” (Kukis paraphrase)

As you will find out, there is a great deal of repetition in vv. 12–83. Several translations, like the Good News Bible and the Contemporary English Version, found a way to pare this down considerably. In fact, all of vv. 12–83 are found below in those two translations in this first passage.

And so he is, the bringing near in a day of the first his offering Nahshon ben Amminadab to a branch of Judah. And his offering [is] a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This offering of Nahshon ben Amminadab (pê).

Numbers  
7:12–17

And so it is, the bringing near (of) his offering on the first day [of] Nahshon ben Amminadab for the tribe of Judah. And his offering [consists of the following:] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Nahshon ben Amminadab.

And it came to pass one the first day that Nahshon, son of Amminadab, from the tribe of Judah, came forth. His offering consisted of the following: one 3¼ pound silver platter and one silver bowl weight 1¾ pounds; both of them bearing a grain offering of fine flour mixed with oil; along with a handful of ten gold coins and incense; for the burnt offering: a young bull, a ram, a year-old lamb; for the sin offering: a young male goat; for the peace offerings, these animals to be slaughtered: two bulls, five rams, five male goats and five year-old lambs. This is the offering of Nahshon the son of Amminadab.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And so he is, the bringing near in a day of the first his offering Nahshon ben Amminadab to a branch of Judah. And his offering [is] a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This offering of Nahshon ben Amminadab (pê).

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

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Aramaic Targum

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The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

The first day Nahasson the son of Aminadab of the tribe of Juda offered his offering:

And his offering was a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

A little mortar of ten sicles of gold full of incense:

Aramaic ESV of Peshitta	<p>An ox of the herd, and a ram, and lamb of a year old for a holocaust:          And a buck goat for sin:          And for the sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of a year old. This was the offering of Nahasson the son of Aminadab.          He who offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Yudah,          and his offering was: one silver platter, the weight of which was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;          one golden ladle of ten shekels, full of incense;          one young bull, one ram, one male lamb a year old, for a burnt offering;          one male goat for a sin offering;          and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Nahshon the son of Amminadab.</p>
<p>Original Aramaic Psalms          V. Alexander's Aramaic T.          Plain English Aramaic Bible          Lamsa's Peshitta (Syriac)          Samaritan Pentateuch</p>	<p>.          .          .          .          .          And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:          And his offering [was] one silver charger, the weight thereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them [were] full of fine flour mingled with oil for a meat offering:          One spoon of ten [shekels] of gold, full of incense:          One young bullock, one ram, one lamb of the first year, for a burnt offering:          And one kid of the goats for a sin offering:          And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Nahshon the son of Amminadab.</p>
Updated Brenton (Greek)	<p>And he that offered his gift on the first day was Nahshon the son of Amminadab, prince of the tribe of Judah.          And he brought his gift, one silver charger of a hundred and thirty shekels was its weight, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a grain offering.          One golden censer of ten shekels full of incense.          One calf of the herd, one ram, one male lamb of a year old for a whole burnt offering;          and one kid of the goats for a sin offering.          And for a sacrifice of peace offering, two heifers, five rams, five male goats, five ewe lambs of a year old: this was the gift of Nahshon the son of Amminadab.</p>
Significant differences:	
<b>Limited Vocabulary Translations:</b>	
Bible in Basic English	<p>And he who made his offering on the first day was Nahshon, the son of Amminadab, of the tribe of Judah:          And his offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;          One gold spoon of ten shekels, full of spice for burning;          One young ox, one male sheep, one he-lamb of the first year, for a burned offering;          One male of the goats for a sin-offering;</p>

And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Nahshon, the son of Amminadab.

Easy English

Easy-to-Read Version–2008

Each of the twelve leaders brought these gifts: Each leader brought one silver plate that weighed 3 1/4 pounds. Each leader brought one silver bowl that weighed 1 3/4 pounds. Both of these gifts were weighed by the official measure. The bowl and the plate were each filled with fine flour mixed with oil. This was to be used as a grain offering. Each leader also brought a large gold spoon that weighed about 4 ounces. The spoon was filled with incense. Each leader also brought 1 young bull, 1 ram, and 1 male lamb a year old. These animals were for a burnt offering. Each leader also brought 1 male goat to be used as a sin offering. Each leader brought 2 cattle, 5 rams, 5 male goats, and 5 male lambs a year old. All of them were sacrificed for a fellowship offering. On the first day, the leader of the tribe of Judah, Nahshon son of Amminadab brought his gifts. In the ERV, v. 12 represents vv. 12–83 in all other translations. The translators found a way to shorten it considerably. This is not all of v. 12 in the ERV above; but it is most of it.

God's Word™

The one who brought his gifts on the first day was Nahshon, son of Amminadab, from the tribe of Judah. He brought a silver plate that weighed 3 1/4 pounds and a silver bowl that weighed 1 3/4 pounds using the standard weight of the holy place. Each dish was filled with flour mixed with olive oil as a grain offering. He also brought a gold dish that weighed 4 ounces, filled with incense; a young bull, a ram, and a one-year-old male lamb as a burnt offering; a male goat as an offering for sin; and two bulls, five rams, five male goats, and five one-year-old male lambs as a fellowship offering. These were the gifts from Nahshon, son of Amminadab.

Good News Bible (TEV)

They presented their offerings in the following order:

Day	Tribe	Leader
1st	Judah	Nahshon son of Aminadab
2nd	Issachar	Nethanel son of Zuar
3rd	Zebulun	Eliab son of Helon
4th	Reuben	Elizur son of Shedeur
5th	Simeon	Shelumiel son of Zurishaddai
6th	Gad	Eliasaph son of Duel
7th	Ephraim	Elishama son of Ammihud
8th	Manasseh	Gamaliel son of Pedahzur
9th	Benjamin	Abidan son of Gideon
10th	Dan	Ahiezer son of Ammishaddai
11th	Asher	Pagiel son of Ochran
12th	Naphtali	Ahira son of Enan

The offerings each one brought were identical: one silver bowl weighing 50 ounces and one silver basin weighing 30 ounces, by the official standard, both of them full of flour mixed with oil for the grain offering; one gold dish weighing 4 ounces, full of incense; one young bull, one ram, and a one-year-old lamb, for the burnt offering; one goat for the sin offering; and two bulls, five rams, five goats, and five one-year-old lambs, for the fellowship offering. [This is vv. 12–83 in the GNB.]

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

So each leader brought the following gifts: a silver bowl that weighed over three pounds and a silver sprinkling bowl weighing almost two pounds, both of them filled

with flour and olive oil as grain sacrifices and weighed according to the official standards; a small gold dish filled with incense; a young bull, a full-grown ram, and a year-old ram as sacrifices to please the LORD; a goat as a sacrifice for sin; and two bulls, five full-grown rams, five goats, and five rams a year old as sacrifices to ask the LORD's blessing. The tribal leaders brought their gifts and offerings in the following order: On the first day Nahshon from Judah, on the second day Nethanel from Issachar, on the third day Eliab from Zebulun, on the fourth day Elizur from Reuben, on the fifth day Shelumiel from Simeon, on the sixth day Eliasaph from Gad, on the seventh day Elishama from Ephraim, on the eighth day Gamaliel from Manasseh, on the ninth day Abidan from Benjamin, on the tenth day Ahiezer from Dan, on the eleventh day Pagiel from Asher, on the twelfth day Ahira from Naphtali. This is the equivalent of vv. 12–83 in the CEV.

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

On the first day, Nahshon son of Amminadab, from the tribe of Judah brought his gifts: a silver dish that weighed one and one-half kilograms and a silver bowl that weighed four-fifths of a kilogram, both of which were full of good flour and mixed with olive oil to be flour offerings. They both were weighed using the standard scales, and a small gold dish that weighed 113 grams and was filled with incense. They also brought the gifts of a young bull, a ram, and a one-year-old male lamb, to be sacrificed completely by being burned on the altar, a goat to be sacrificed to remove people's guilt for their sins, and two bulls, five rams, five male goats, and five male lambs that were one year old, to be sacrifices to restore the people's fellowship with Yahweh. In the UBS, this is vv. 12, 14 & 15; which represent vv. 12–17.

#### 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 he who brought near his offering the first day was Nahshon, the son of Aminadab of the tribe of Judah;

And his offering: one silver dish, weighing one hundred and thirty; one silver bowl of seventy shekels, after the shekel of the sanctuary; the two full of flour mixed with oil for a food offering;

One gold spoon of ten, full of incense;

One young bullock, one ram, one young ram, a son of a year, for a burnt offering;

One he goat of the goats for a sin offering;



And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five young rams, sons of a year; this was the offering of Nahshon, the son of Amminadab.

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

On the first day, Nahshon son of Amminadab, of the tribe of Judah, offered his sacrifice. His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. He gave one gold dish that weighed ten shekels and was full of incense. He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. He gave one male goat as a sin offering. He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Nahshon son of Amminadab. On the second day, Nethanel son of Zuar, leader of Issachar, offered his sacrifice.

Urim-Thummim Version

He that presented his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah. His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.](after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain- Offering. One spoon of 10 shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt- Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace- Offerings, 2 oxen, 5 rams, 5 male goats, and 5 lambs of the first year. This was the offering of Nahshon the son of Amminadab.

Wikipedia Bible Project

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

Christian Community (1988) On the first day an offering was brought by Nahshon son of Aminadab, of the tribe of Judah. His offering was: one silver bowl weighing 50 ounces, one silver sprinkling bowl weighing 30 ounces by the official standard, both of them filled for the grain offering with fine flour 7 mixed with oil, one golden bowl weighing four ounces, filled with incense, one young bull, one ram and one male one year- old lamb for the burnt offering; one goat for the sacrifice for sin; and, for the peace offering: two oxen, five rams, five goats, and five male one-yearold lambs. This was the offering of Nahshon son of Amminadab.

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 he that offered his offering the first day was Nachshon the son of Ammiynadav, of the tribe of Yahudah: And his offering *was* one silver charger, the weight thereof *was* a hundred and thirty *sheqels*, one silver bowl of seventy sheqels, after the sheqel of the sanctuary; both of them *were* full of fine flour mingled with oil for an oblation: One spoon of ten *sheqels* of gold, full of incense: One young bullock, one ram, one lamb of the first year, for an ascending smoke offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams,



five he goats, five lambs of the first year: this was the offering of Nachshon the son of Ammiynadav.

exeGesés companion Bible  
Hebraic Roots Bible  
Kaplan Translation  
The Scriptures—2009

And the one who brought his offering on the first day was Nahshon, son of Amminadab, from the tribe of Yehudah. And his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering; one gold ladle of ten sheqels, filled with incense; one young bull, one ram, one male lamb a year old, as an ascending offering; one male goat as a sin offering; and as a slaughtering of peace offerings: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Nahshon, son of Amminadab.

Tree of Life Version

Bringing his offering on the first day was Nahshon son of Amminadab, from the tribe of Judah. His offering was one silver plate weighing 130 shekels, one silver basin weighing 70 shekels by the shekel of the Sanctuary, both of them filled with fine flour mixed with oil as a grain offering, one ladle of 10 shekels of gold filled with incense, one young bull from the herd, one ram, one male lamb a year old as a burnt offering, one male goat as a sin offering, and two oxen, five rams, five male goats and five male lambs one year old to be sacrificed as a fellowship offering. This was the offering of Nahshon son of Amminadab.

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

Alpha & Omega Bible

AND HE THAT OFFERED HIS GIFT ON THE FIRST DAY, WAS NAASSON THE SON OF AMINADAB, PRINCE OF THE TRIBE OF JUDAH.  
AND HE BROUGHT HIS GIFT, ONE SILVER CHARGER OF A HUNDRED AND THIRTY SHEKELS WAS ITS WEIGHT, ONE SILVER BOWL, OF SEVENTY SHEKELS ACCORDING TO THE HOLY SHEKEL; BOTH FULL OF FINE FLOUR KNEADED WITH OIL FOR A MEAT-OFFERING.  
ONE GOLDEN CENSER OF TEN SHEKELS FULL OF INCENSE.  
ONE CALF OF THE HERD, ONE RAM, ONE MALE-LAMB OF A YEAR OLD FOR A WHOLE BURNT OFFERING;  
AND ONE KID OF THE GOATS FOR A SIN-OFFERING.  
AND FOR A SACRIFICE OF PEACE-OFFERING, TWO HEIFERS, FIVE RAMS, FIVE HE GOATS, FIVE EWE-LAMBS OF A YEAR OLD: THIS WAS THE GIFT OF NAASSON THE SON OF AMINADAB.

Awful Scroll Bible

He that is to bring near his offering, on the first day, is Nahshon, son of Amminadab, of the branch of Judah, his offering is to be one silver platter, in weight a hundred and thirty, one silver basin of seventy shekels, of the shekel of that set apart, both full of fine flour, mingled with oil, for their tribute offering; one pan, that of ten, of gold and full of incense, one of the large cattle, even a young bull, and one ram, one young ram, a son of a year, for their whole burnt offering; one young he-goat of their goats for their misses of the mark; for the sacrifice of their peace offering, two of the large cattle, five rams, five bucks, five young rams, sons of a year, even are these to be the offerings of Nahshon, son of Amminadab.

Concordant Literal Version

The one bringing near his approach present on the first day was Nahshon son of Amminadab, for the stock of Judah. And his approach present was one silver dish, a hundred thirty shekels its weight, one silver sprinkling bowl of seventy shekels by the shekel of the holy place, both of them full of flour mingled with oil for an approach present, one spoon of ten shekels of gold full of incense, one young bull (a calf of the herd), one ram, one year-old he-lamb for an ascent offering, one hairy one of the goats for a sin offering, and for the sacrifice of peace offerings, two oxen,

exeGesés companion Bible	<p>five rams, five he-goats, five year-old he-lambs. This was the approach present of Nahshon son of Amminadab.</p> <p>And oblatin his qorban the first day is Nahshon the son of Ammi Nadab of the rod of Yah Hudah:</p> <p>and his qorban:</p> <p>one silver dish a hundred and thirty weight, one silver sprinkler of seventy shekels after the shekel of the holies; the two of them are full of flour mixed with oil for an offering: one bowl of ten gold, full of incense: one bullock son of the oxen, one ram, one lamb yearling son for a holocaust: one buck of the goats for the sin: and for a sacrifice of shelamim, two oxen, five rams, five he goats, five lambs yearling sons: this is the qorban of Nahshon the son of Ammi Nadab.</p>
Orthodox Jewish Bible	<p>And he that offered his korban the first day was Nachshon Ben Amminadav, of the tribe of Yehudah;</p> <p>And his korban was one silver bowl, the weight thereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to the shekel HaKodesh; both of them were full of fine flour mixed with oil for a mincha;</p> <p>One ladle of ten shekels of zahav, full of ketoret;</p> <p>One young bull, one ram, one lamb of the first year, for an olah (burnt offering); One kid of the goats for a chattat;</p> <p>And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Nachshon ben Amminadav.</p>
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

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

#### **Day One: Nahshon's Offering**

On the first day Amminadab's son Nahshon, from the tribe of Judah, presented as his offering a silver dish weighing 130 shekels and a silver bowl weighing 70 shekels (calculated according to the shekel of the sanctuary), both [Lit. the two of them, and so throughout the chapter] filled with choice flour mixed with oil for a grain offering; one gold pan weighing ten shekels, [Lit. gold, and so throughout the chapter] full of incense; one young bull, one ram, and a one year old male lamb for a burnt offering; and one male goat for a sin offering. Their sacrifice for a peace offering consisted of [The Heb. lacks consisted of, and so throughout the chapter] two bulls, five rams, five male goats, and five one year old lambs. These were the offerings presented by Amminadab's son Nahshon.

Kretzmann's Commentary  
 Lexham English Bible

And it happened, the one who presented his offering on the first day was Nahshon son of Amminadab from the tribe of Judah. His offering was one plate of silver—its weight was one hundred and thirty shekels—and one silver bowl weighing seventy shekels according to the sanctuary shekel, both of them [Literally "the two of them"] filled with finely milled flour mixed with oil as a grain offering; one golden dish weighing ten shekels filled with incense; one young bull, [Literally "one bull, a son of a cattle"] one

ram, one male lamb in its first year [Literally “the son of its year”] as a burnt offering; one he-goat as a sin offering; and as a sacrifice of the fellowship offering, two cattle, five rams, five he-goats, and five male lambs a year old. [Literally “sons of a year”] This was the offering of Nahshon son of Amminadab.

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

*The Dedication Offerings: Judah*

The one to bring his offering on the first day was Nachshon son of Aminadav of the tribe of Judah.

His offering was as follows:

One silver bowl weighing 130 shekels, and one silver sacrificial basin weighing 70 shekels by the sanctuary standard, both filled with the best grade wheat meal kneaded with olive oil for a meal offering.

One gold incense bowl weighing 10 [shekels] filled with incense.

One young bull, one ram and one yearling sheep for a burnt offering; one goat for a sin offering;

and for the peace sacrifice, two oxen, five rams, five male goats, and five yearling sheep.

This was the offering of Nachshon son of Aminadav.

#### **130 shekels**

104 oz. or 6.5 lb.

#### **sacrificial basin**

Mizrak in Hebrew (see Exodus 26:3; Radak, Sherashim; cf. Amos 6:6). The bowl and the basin were both exactly the same size, except that the bowl had thicker walls (Sifri; HaKethav VeHaKabbalah).

#### **70 shekels**

56 oz. or 3.5 lb.

#### **incense bowl**

(Targum; Septuagint; cf. Yerushalmi, Yoma 5:1). Kaf in Hebrew. See Exodus 25:29.

#### **10 shekels**

8 oz.

#### **male goats**

(Radak, Sherashim; Septuagint). Atudim in Hebrew. See Genesis 31:12.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

And so it was, that ||he who <on the first day> offered his oblation||,—was Nahshôn son of Amminadab, of the tribe of Judah; and ||his offering|| was—one charger of silver, <a hundred and thirty shekels> the weight thereof, one tossing bowl, of silver, seventy shekels, by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil, for a meal-offering; one spoon of ten [shekels] of gold, full of incense; one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; one<sup>a</sup> young he-goat, as a sin-bearer; and <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,<sup>b</sup>—||this|| was the offering of Nashôn, son of Amminadab.

<sup>a</sup> Some cod. (w. Sam., Sep., Syr. and Vul.) have: “and one”— G.n.

<sup>b</sup>N.B.: the proportions; 3 ascending-sacrifices, 1 sin-bearer, 17 peace-offerings. The utilisation of so many as food deserves very careful consideration—not here only, but throughout the Levitical economy.

Updated ASV

The one who presented his offering on the first day was Nahshon the son of Amminadab, of the tribe of Judah. And his offering was one silver dish, its weight was one hundred and thirty shekels,[33] one silver bowl of seventy shekels by the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; one gold dish of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old: this was the offering of Nahshon the son of Amminadab. [33] A shekel equaled 11.4 g (0.367 oz t).

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

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

So he who brought forward his gifts on the first day, was Naasson, son of Aminadab chief of the tribe of Judas; and he offered as his gift, one silver charger, the weight of which was a hundred and thirty shekels, one silver cup of seventy shekels after the holy shekel, both full of fine flour, mixed up with oil, for a sacrifice; one censer, of ten shekels of gold, full of incense; one young bull from the herd, one ram, one lamb of the first year, for a whole burnt offering, and one kid of the goats for a sin offering, and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Naasson, son of Aminadab.

Context Group Version

And he who offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah: and his offering was one silver platter, the weight from which was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the special place; both of them full of fine flour mingled with oil for a tribute [offerings]; one golden spoon of ten [shekels], full of incense; one young bull, one ram, one he-lamb a year old, for an ascension [offering]; one male of the goats for a purification-offering; and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs a year old: this was the offering of Nahshon the son of Amminadab.

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

...and it came to pass, the one bringing near his donation on the first day was Nahhshon the son of Amiynadav, belonging to the branch of Yehudah, and his donation was one silver platter weighting a hundred and thirty, one silver sprinkling basin of seventy sheqels by the special sheqel, both of them full of flour mixed with the oil of the deposit. One gold spoon of ten, full of incense. One bull, a son of the cattle, one buck, one sheep, a son of his year, for an ascension offering. One hairy goat of the she-goats for a failure, and for the sacrifice of the offerings of restitution, two cattle, five bucks, five male goats, five sheep, sons of a year, this is the donation of Nahhshon the son of Amiynadav.

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

**The gist of this passage:**

12-17

**Numbers 7:12**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
qârab (בָּרַק) [pronounced <i>kaw-RA<sup>BV</sup></i> ]	<i>causing to approach, bringing [drawing] near, bringing, offering; bringing together; causing to withdraw, removing</i>	masculine singular, Hiphil participle with the definite article	Strong #7126 BDB #897
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today</i> (with a definite article)	masculine singular construct	Strong's #3117 BDB #398
Together, these are literally translated <i>in a day of</i> ; it is various translated: <i>in the day, on the day [that], in the day [when], the day, since the day; when</i> . Translations are taken from Leviticus 7:35.			
rîshônâh (רִשׁוֹנָה) [pronounced <i>ree-show-NAW</i> ]	<i>first [in time, in degree], chief, former [in time], past, ancestors, former things; foremost; beginning</i>	masculine singular adjective/noun; with the definite article	Strong's #7223 BDB #911
'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
qorbân/qurbân (קֹרְבָן/קֹרְבָן) [pronounced <i>kor-BAWN, koor-BAWN</i> ]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899

Numbers 7:12			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Nach <sup>e</sup> shôwn (נַחֲשׁוֹן) [pronounced <i>nahkh-SHOWN</i> ]	<i>enchanter; transliterated Nahshon, Nachshon</i>	masculine singular proper noun	Strong's #5177 BDB #638
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘Ammîynâdâb (אַמִּינָדָב) [pronounced <i>gâhm-mee-naw-DAW<sup>EV</sup></i> ]	<i>my kinsman is noble; people of liberality; people of the prince; my people are willing; transliterated Amminadab</i>	masculine singular proper noun	Strong's #5992 BDB #770
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i> ]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Y <sup>e</sup> hûwdâh (יְהוּדָה) [pronounced <i>y<sup>e</sup>hoo-DAW</i> ]	<i>possibly means to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

**Translation:** And so it is, the bringing near (of) his offering on the first day [of] Nahshon ben Amminadab for the tribe of Judah.

I have changed the word order somewhat to accurately render the Hebrew. The status quo verb *to be* is the first word of this sentence—it is in the Qal imperfect, indicating a long list of leaders to come before Yahweh. *Approach*, a word that we have looked at several times, poorly translated throughout most Bible translations, is in the Hiphil participle—they are caused to approach and the participle makes this verb act as a noun—the subject of this sentence, in fact. Many of the translations use the words *he who* at this juncture, which is accurate since both verbs are in the masculine singular; however, there is no relative pronoun.

You will notice that Nahshon of the tribe of Judah comes first. This ought to catch your eye, as the oldest son of Reuben, so someone from the tribe of Reuben should be first. However, the tribe of Judah comes first in this series of offerings.

Each day is given over to one set of offerings brought by one member of each of the twelve tribes (except for Levi).

This is called an *offering* rather than a set of offerings, because it stands for the Lord Jesus Christ.

Numbers 7:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251



Numbers 7:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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 noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
q <sup>e</sup> ârâh (קֶרַעַק) [pronounced keh-ġaw- RAW]	<i>dish, plate, platter; bowl</i>	feminine singular construct	Strong's #7086 BDB #891
This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.			
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low- SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
mish <sup>e</sup> qâl (מִשְׁקָל) [pronounced mish <sup>e</sup> - KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4948 BDB #1054

**Translation:** And his offering [consists of the following:] one silver platter, 130 [shekels] its weight...

From this verse to the end of v. 17, all of the offerings are listed.

One offering is a platter weighing 130 shekels. God's Word™ and the Urim-Thummim version give this as 3¼ pounds. I have this given as 0.4 ounces, so that gives me the exact same amount.

Today (March 6, 2025), the price of gold is \$32.58/ounce (that is a shock to me), so today's value for this plate is \$1694.16.

Numbers 7:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
miz <sup>e</sup> râq (מִזְרָק) [pronounced mihz- RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine singular construct	Strong's #4219 BDB #284

Numbers 7:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective; construct form	Strong's #259 BDB #25
keçeph (כסף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
shib <sup>ec</sup> tym (שבעים) [pronounced shi <sup>b</sup> v-GEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
sheqel (שקל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun	Strong's #8255 BDB #1053
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, up to; in respect to, on account of; by means of, about, concerning; during</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
sheqel (שקל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קדש) [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

**Translation:** ...[and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary),...

He also brings forward a silver bowl which weighs 70 shekels (1¾ lbs).

Numbers 7:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh <sup>en</sup> êy (שני) [pronounced sh <sup>en</sup> -Ā]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8147 BDB #1040
mâlê' (מלא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	masculine plural verbal adjective	Strong's #4392 BDB #570
çôleth (שלת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
bâlal (בלל) [pronounced baw-LAHL]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine singular, Qal passive participle	Strong's #1101 BDB #117

Numbers 7:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שמן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
min <sup>e</sup> 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 noun	Strong's #4503 BDB #585

**Translation:** ...both of them filled with a fine flour with oil for a grain offering;...

There is fine flour mixed with oil on top of the plate and the bowl, and it will be offered as a mincha, or a grain offering (a bloodless sacrifice). This represents the human body—the humanness—of Jesus Christ.

When you read a repetitive shopping list such as this, you might wonder as to its purpose. It is good in terms of practicing one's Hebrew and it helps us with the meanings of certain words.

Numbers 7:14			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כף) [pronounced kaf]	<i>palm, hollow or flat of the hand, hand; sole of the foot; paw; bowl, mini (spice, incense) mortar; spoon</i>	feminine singular construct	Strong's #3709 BDB #496
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'asârâh (עשר) [pronounced gah-saw-RAW]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
zâhâb (זָהָב) [pronounced zaw-HAW <sup>B</sup> V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
mâlê' (מלא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570

## Numbers 7:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
q <sup>ê</sup> ôreth (קִרְטָה) [pronounced k <sup>ê</sup> ht-OH- reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

**Translation:** ...one hand [holding] ten gold [coins] [also] filled with incense;...

The word translated spoon is actually kaph (כַּף) [pronounced kaf] and it is generally translated *palm, hollow or flat of the hand, sole of the foot* and even *bowl*. Strong's #3709 BDB #496. The reason that this is translated *spoon* in some places is because of its weight—it only weighs four ounces (110 grains). Because of that, we can conclude this should be translated *spoon* in such passages as Exodus 37:16 Numbers 4:7 1Kings 7:50. These various renderings are tied together by the concept of *the hollow*. Strong's #3709 BDB #496.

Maybe Nahshon has in his hand ten gold coins, but, this is a very long list of things which will be offered up to God. So I think the idea is, ten coins would be considered a handful. Also with this handful is incense.

## Numbers 7:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
par (פָּר) [pronounced pahṛ]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun	Strong's #6499 BDB #830
Although this term was often used of a yearling (Exodus 29:1 Leviticus 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).			
'echâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
'ayil (אֵייל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
'echâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
kebeç (כֶּבֶשׂ) [pronounced keh-BEḤÇ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
'echâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25

Numbers 7:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8141 BDB #1040
lâmed (ל) [pronounced le]	to, for, towards, in regards to, with reference to, as to, with regards to	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עֹלָה) [pronounced go-LAW]	burnt offering, ascending offering	feminine singular noun	Strong #5930 BDB #750

**Translation:** ...one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering;...

There is to be a burnt offering. When something is burned, the concept is, Jesus is paying for or being judged for our sins. The burning represents judgment. A young bull, a ram, and a year-old lamb will be offered as burnt offerings. Each of these animals represents Jesus Christ.

The young bull, of course, speaks of Jesus Christ. He was taken out of the herd, just as our Lord was a Jew taken out of the Jewish race. We have several examples in the New Testament where our Lord, when persecuted, was able to elude his persecutors merely by melting into the crowd. Even at the very end, Judas had to identify our Lord Jesus Christ, the God of the Universe, to the priests who came for him the night before the cross—because they knew not Who He was.

Numbers 7:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'îyr (רִיעֵץ) [pronounced saw-GEER]	he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)	masculine singular construct	Strong's #8163 BDB #972
'izzîym (עִזִּים) [pronounced gihz-ZEEM]	female goats; goats' hair	feminine plural noun	Strong's #5795 BDB #777
'echâd (אֶחָד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced le]	to, for, towards, in regards to, with reference to, as to, with regards to	directional/relational preposition	No Strong's # BDB #510
chattâ'th (תַּחַת) [pronounced khat-TAWTH]	misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...one male goat of the female goats for the sin-offering;...

One young male goat will be for the sin offering. The sin offering means that Jesus is closely identified with sin, even though He had never sinned.

This first portion of this verse literally reads: A male-goat of the female goats—one. Why are we that concerned? We are just speaking of one male goat when we just come down to it, right? Wrong—the male goat is born out from the female goats, just as it is the seed of the woman from which would come the Savior. It is the uncorrupted 46 chromosomes of the woman from which came our Lord Jesus Christ, holy and undefiled, not polluted by the sin nature of Adam. Every word in God's Word is important—we need to have more than just the gist of what is being said.

<b>Numbers 7:17a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
zebach (זָבַח) [pronounced <i>ZEH<sup>B</sup>-vakh</i> ]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced <i>SHEH-lem</i> ]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023
In Leviticus 7:11, the NJB uses the word <i>communion</i> and the REB uses the word <i>shared</i> .			
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i> ]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
sh <sup>e</sup> tayim (שְׁתַּיִם) [pronounced <i>sh<sup>e</sup>t-TAH-yim</i> ]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040
'ayil (אֵיִל) [pronounced <i>AH-yil</i> ]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
chămishshâh (חֲמִשָּׁשָׁה) [pronounced <i>khuh-mish-SHAW</i> ]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'attûd (אַתֻּד) [pronounced <i>gaht-TOOD</i> ]	<i>ram; male goat; chief one</i>	masculine plural noun	Strong's #6260 BDB #800
chămishshâh (חֲמִשָּׁשָׁה) [pronounced <i>khuh-mish-SHAW</i> ]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
kebeç (כֶּבֶç) [pronounced <i>keh-BEHÇ</i> ]	<i>a lamb, sheep, young ram</i>	masculine plural noun	Strong's #3532 BDB #461
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119



Numbers 7:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040
chămishshâh (חֲמִשָּׁשׁ) [pronounced khuh-mish-SHAW]	five	feminine singular numeral	Strong's #2568 BDB #331

**Translation:** ...and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs.

The peace offerings are to proclaim peace between man and God. Nahshon was to bring a rather large group of animals, as you can see above. Many, many sins had to be paid for in order for there to be peace between God and us.

See a [Brief Summation of the Levitical Offerings](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

Numbers 7:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zeh (זֶה) [pronounced zeh]	here, this, this one; thus; possibly another (sometimes the verb to be is implied)	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
qorbân/qurbân (זָבַח/זִבְחָה) [pronounced kor-BAWN, koor-BAWN]	offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban	masculine singular construct	Strong's #7133 BDB #898–899
Nach <sup>e</sup> shôwn (נֹחֲשׁוֹן) [pronounced nahkh-SHOWN]	enchanter; transliterated Nahshon, Nachshon	masculine singular proper noun	Strong's #5177 BDB #638
bên (בֵּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
‘Ammîynâdâb (אֲמִינָדָב) [pronounced gahm-mee-naw-DAW <sup>BV</sup> ]	my kinsman is noble; people of liberality; people of the prince; my people are willing; transliterated Amminadab	masculine singular proper noun	Strong's #5992 BDB #770
pê (פּ, פ, or ף) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** This [is] the offering of Nahshon ben Amminadab. (Kukis mostly literal translation)

What is herein described is the offering (singular) which Nahshon ben Amminadab, from the tribe of Judah, brought forth.

Numbers 7:12–17 And so it is, the bringing near (of) his offering on the first day [of] Nahshon ben Amminadab for the tribe of Judah. And his offering [consists of the following:] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Nahshon ben Amminadab. (Kukis mostly literal translation)

Once a burnt-offering and a sin-offering had been placed before Yahweh, there was an even greater offering for peace. What follows is an additional 66 verses which state substantially the same thing for each of the other eleven leaders of the remaining nine tribes plus two half-tribes. Matthew Henry expressed the view that each tribal leader had a separate day for his gift and the reports were all given equal space, regardless of the individual tribe's strengths, weaknesses, size, etc. Each tribe was fully recognized and each leader was fully recognized for their particular offering and approach to Yahweh. This tells us that each tribe had an equal share in the land and an equal standing before Yahweh that would only change as their dedication changed. However, God took note of everything that each tribe brought before Him and recorded it perfectly in His Word, telling us that our spiritual service is not unnoticed or disregarded even though our lives at times seem rather unspectacular. We will find that there are many unknown heroes from the church age whose prayer, whose personal integrity in their day to day life, whose unfailing witness sometimes before only one person will not pass unnoticed. We all have a specific plan for our lives on this earth and our fulfillment of those plans are what God wants to see. There is no way that we can assign relative merit to individual lives. The quality of our service is not dependent upon our means or its visual impact upon other believers and unbelievers. The widow with two mites gave a great deal more than rich people with great sums of money (Mark 12:41–44). Our all is worth much more than any billionaire's 10%<sup>18</sup>.

Numbers 7:12–17 And it came to pass one the first day that Nahshon, son of Amminadab, from the tribe of Judah, came forth. His offering consisted of the following: one ¾ pound silver platter and one silver bowl weight ¾ pounds; both of them bearing a grain offering of fine flour mixed with oil; along with a handful of ten gold coins and incense; for the burnt offering: a young bull, a ram, a year-old lamb; for the sin offering: a young male goat; for the peace offerings, these animals to be slaughtered: two bulls, five rams, five male goats and five year-old lambs. This is the offering of Nahshon the son of Amminadab. (Kukis paraphrase)

On the day the second, brought near Nethanel ben Tsuar, a leader of Issachar. He brought near his offering, a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a minchah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Nethanel ben Tsuar. (pê, 9)

Numbers  
7:18–23

On the second day, Nethanel ben Zuar, a leader of Issachar, brought near [his offering]. He brought near his offering, [which is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Nethanel ben Zuar.

<sup>18</sup> Much of this paragraph came from a footnote in *The Amplified Bible*, p. 169.

On the second day, Nethanel ben Zuar, a prince of Issachar, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Nethanel ben Zuar's offering.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.) The second day Nathanael the son of Suar, prince of the tribe of Issachar, made his offering,

A silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

A little mortar of gold weighing ten sicles full of incense:

An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

And a buck goat for sin:

And for the sacrifice of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Nathanael the son of Suar.

Aramaic ESV of Peshitta

On the second day Nethanel the son of Zuar, prince of Issachar, gave his offering. He offered for his offering: one silver platter, the weight of which was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering; one golden ladle of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, five male lambs a year old. This was the offering of Nethanel the son of Zuar.

Original Aramaic Psalms .

V. Alexander's Aramaic T. .

Plain English Aramaic Bible .

Lamsa's Peshitta (Syriac) .

Samaritan Pentateuch

On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

He offered [for] his offering one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

One spoon of gold of ten [shekels], full of incense:

One young bullock, one ram, one lamb of the first year, for a burnt offering:

And one kid of the goats for a sin offering:

And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Nethaneel the son of Zuar.

Updated Brenton (Greek)

On the second day Nathanel son of Zuar, the prince of the tribe of Issachar, brought his offering.

And he brought this gift: one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a grain offering.

One censer of ten golden shekels, full of incense.

One calf of the herd, one ram, one male lamb of a year old for a whole burnt offering,

and one kid of the goats for a sin offering.

And for a sacrifice, a peace offering, two heifers, five rams, five male goats, and five ewe lambs of a year old: this was the gift of Nathanel the son of Zuar.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	On the second day Nethanel, the son of Zuar, chief of Issachar, made his offering: He gave one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering; One gold spoon of ten shekels, full of spice; One young ox, one male sheep, one he-lamb of the first year, for a burned offering; One male of the goats for a sin-offering; And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Nethanel, the son of Zuar.
Easy English Easy-to-Read Version–2008	. On the second day, the leader of the tribe of Issachar, Nethanel son of Zuar brought his gifts. There is no repetitious section in the ERV. It is stated just once at the beginning of this passage.
God's Word™	On the second day Nethanel, son of Zuar, the leader from the tribe of Issachar, brought his gifts. He brought a silver plate that weighed 3 1/4 pounds and a silver bowl that weighed 1 3/4 pounds using the standard weight of the holy place. Each dish was filled with flour mixed with olive oil as a grain offering. He also brought a gold dish that weighed 4 ounces, filled with incense; a young bull, a ram, and a one-year-old male lamb as a burnt offering; a male goat as an offering for sin; and two bulls, five rams, five male goats, and five one-year-old male lambs as a fellowship offering. These were the gifts from Nethanel, son of Zuar.
Good News Bible (TEV)	See <a href="#">vv. 12–17</a> .
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	See <a href="#">vv. 12–17</a> .
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	On the second day, Nethanel son of Zuar, the leader of Issachar, brought his gifts: a silver dish that weighed one and one-half kilograms and a silver bowl that weighed four-fifths of a kilogram. Both of these were full of good flour and mixed with olive oil to be flour offerings. They were both weighed using the standard scales, a small

gold dish that weighed 110 grams, filled with incense. Nethanel also brought the gifts of a young bull, a ram, and a one-year-old male lamb, to be sacrificed completely by being burned on the altar, a goat to be sacrificed to remove people's guilt for their sins, and two bulls, five rams, five male goats, and five lambs that were one year old, to be sacrifices to restore the people's fellowship with Yahweh.

### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible . On the second day Nethaneel the son of Zuar, prince of Issachar, brought near;  
 He brought near his offering: one silver dish, weighing one hundred and thirty; one silver bowl of seventy shekels, after the shekel of the sanctuary; the two full of flour mixed with oil for a food offering;  
 One spoon of gold of ten, full of incense;  
 One young bullock, one ram, one young ram, son of a year, for a burnt offering;  
 One he goat of the goats for a sin offering;  
 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five young rams, sons of a year; this was the offering of Nethaneel, the son of Zuar.

International Standard V **Day Two: Nathaniel's Offering**  
 On the second day, Zuar's son Nethanel, leader of the descendants of Issachar, presented as his offering a silver dish weighing 130 shekels and a silver bowl weighing 70 shekels (calculated according to the shekel of the sanctuary), both filled with choice flour mixed with oil for a grain offering; one gold pan weighing ten shekels, full of incense; one young bull, one ram, and a one year old male lamb for a burnt offering; and one male goat for a sin offering. Their sacrifice for a peace offering consisted of two bulls, five rams, five male goats, and five one year old lambs. These were the offerings presented by Zuar's son Nathaniel.

NIV, ©2011 .  
 Unfolding Bible Literal Text . On the second day, Nethanel son of Zuar, leader of Issachar, offered his sacrifice. He offered as his sacrifice one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. He also gave one gold dish weighing ten shekels, full of incense. He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. He gave one male goat as a sin offering. He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Nethanel son of Zuar.

Urim-Thummim Version . On the 2nd day Nethaneel the son of Zuar, commander of Issachar offered. His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.](after the shekel of the Holy Place), both of



them were full of fine flour mixed with oil for a Grain-Offering. One spoon of 10 shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, 2 oxen, 5 rams, 5 male goats, and 5 lambs of the first year. This was the offering of Nethaneel the son of Zuar.

Wikipedia Bible Project .

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

Christian Community (1988) On the second day an offering was brought by Nethanel son of Zuar, leader of Issachar. His offering was: one silver bowl weighing 50 ounces, one silver sprinkling bowl weighing 30 ounces by the official standard, both of them filled for the grain offering with fine flour mixed with oil, one golden bowl weighing four ounces, filled with incense, one young bull, one ram and one male one-year-old lamb for the burnt offering, one goat for the sacrifice for sin, and, for the peace offering: two oxen, five rams, five goats, and five male one-year-old lambs. This was the offering of Nethanel son of Zuar..

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 .

On the second day Nethan'el the son of Tsu`ar, prince of Yisschakar, did offer: He offered *for* his offering one silver charger, the weight whereof *was* a hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the sanctuary; both of them full of fine flour mingled with oil for an oblation: One spoon of gold of ten *sheqels*, full of incense: One young bullock, one ram, one lamb of the first year, for an ascending smoke offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethan'el the son of Tsu`ar.

exeGesés companion Bible .  
 Hebraic Roots Bible .  
 Kaplan Translation .

#### *The Second Day: Issachar*

On the second day, Nethanel son of Tzuar, prince of Issachar; brought his offering. 7:19 The offering that he brought was one silver bowl weighing 130 shekels and one sacrificial basin weighing 70 shekels by the sanctuary standard, both filled with wheat meal kneaded with oil for a meal offering; one gold incense bowl weighing 10 [shekels] filled with incense; one young bull, one ram and one yearling sheep for a burnt offering; one goat for a sin offering; and for the peace sacrifice, two oxen, five rams, five male goats, and five yearling sheep. This was the offering of Nethanel son of Tzuar.

The Scriptures—2009

On the second day Nethan'ël, son of Tsu'ar, leader of Yissaskar, brought near. He brought his offering, one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering; one gold ladle of ten sheqels, filled with incense; one young bull, one ram, one male lamb a year old, as an ascending offering; one male goat as a sin offering; and as a slaughtering of peace offerings: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Nethan'ël, son of Tsu'ar.



## Tree of Life Version

On the second day, Nethanel son of Zuar, prince of Issachar, brought his offering. The offering he brought was one silver plate weighing 130 shekels, one silver basin weighing 70 shekels according to the shekel of the Sanctuary, both filled with fine flour mixed with oil for a grain offering, one gold ladle of 10 shekels filled with incense, one young bull, one ram and one male lamb one year old for a burnt offering, one male goat for a sin offering, and two oxen, five rams, five male goats and five male lambs one year old to be sacrificed as a fellowship offering. This was the offering of Nethanel son of Zuar.

**Weird English, Old English, Anachronistic English Translations:**Alpha & Omega Bible  
Awful Scroll Bible

On the second day, Nethaneel, son of Zuar, the lifted up one of Issachar, is to have brought near, even is he to have offered: one silver platter, in weight a hundred and thirty, one silver basin of seventy shekels, by the shekel of that set apart, both full of fine flour, mingled with oil, for their tribute offering; one pan of gold, that of ten, full of incense, one of the large cattle, even a young bull, and one ram, one young ram, sons of a year, for their whole burnt offering; one young he-goat, of their goats, for their misses of the mark; for the sacrifice of their peace offering, two of the large cattle, five rams, five bucks, and five young rams, sons of a year, even are these to be offerings of Nethane-el, son of Zuar.

## Concordant Literal Version

On the second day Nathanael son of Zuar, prince of Issachar made an offering. He brought near his approach present, one silver dish, a hundred thirty shekels its weight, one silver sprinkling bowl of seventy shekels by the shekel of the holy place, both of them full of flour mingled with oil for an approach present, one spoon of ten shekels of gold full of incense, one young bull (a calf of the herd), one ram, one year-old he-lamb for an ascent offering, one hairy one of the goats for a sin offering, and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five year-old he-lambs. This was the approach present of Nathanael son of Zuar.

## exeGesés companion Bible

On the second day  
Nethan El the son of Suar,  
hierarch of Yissachar, oblates:  
he oblates for his qorban:  
one silver dish a hundred and thirty weight,  
one silver sprinkler of seventy shekels,  
after the shekel of the holies;  
the two of them are full of flour  
mixed with oil for an offering:  
one bowl of gold of ten, full of incense:  
one bullock son of the oxen, one ram,  
one lamb yearling son for a holocaust:  
one buck of the goats for the sin:  
and for a sacrifice of shelamim,  
two oxen, five rams, five he goats,  
five lambs yearling sons:  
this is the qorban of Nethan El the son of Suar.

## Orthodox Jewish Bible

On the second day Netanel ben Tzuar, prince of Yissakhar, did offer:  
He offered for his korban one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a mincha; One ladle of zahav of ten shekels, full of ketoret; One young bull, one ram, one lamb of the first year, for an olah (burnt offering); One kid of the goats for a chattat; And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Netanel ben Tzuar.

Rotherham's *Emphasized B.* <On the second day> Nethanêl, son of Zuar, prince of Issachar, brought his offering.

He offered as his oblation—one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl, of silver, seventy shekels, by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil, as a meal-offering; one spoon of ten [shekels] of gold, full of incense; one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; one young he-goat, as a sin-bearer; and <as a peace'-offering two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Nethanêl, son of Zuar.

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
 The Expanded Bible .  
 International Standard V .  
 Kretzmann's Commentary .  
 Lexham English Bible .

On the second day Nethanel son of Zuar, leader of Issachar, presented an offering. He presented as his offering one silver plate—its weight one hundred and thirty shekels—and one silver bowl for drinking wine weighing seventy shekels [Hebrew "shekel"] according to the sanctuary shekel, both of them [Literally "the two of them"] filled with finely milled flour mixed with oil as a grain offering. One dish weighing ten shekels filled with incense; one young [Literally "a son of cattle"] bull, one ram, a male lamb in its first year [Literally "the son of its year"] as a burnt offering; one he-goat as a sin offering; and for the sacrifice of the fellowship offering, two cattle, five rams, five he-goats, and five male lambs in their first year. [Literally "sons of a year"] This was the offering of Nethanel son of Zuar.

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 .

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

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

On the second day Nathaniel, son of Sogar, the chief of the tribe of Issachar made his offering; and he presented as his gift, one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels after the holy shekel, both full of fine flour, mixed up with oil for a sacrifice; one censer of ten shekels of gold full of incense; one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering, and one kid of the goats, for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Nathaniel son of Sogar.

Context Group Version

On the second day Nethanel the son of Zuar, prince of Issachar, offered: he offered for his offering one silver platter, the weight from which was a hundred and thirty

[shekels], one silver bowl of seventy shekels, after the shekel of the special place; both of them full of fine flour mingled with oil for a tribute [offerings]; one golden spoon of ten [shekels], full of incense; one young bull, one ram, one he-lamb a year old, for an ascension [offering]; one male of the goats for a purification-offering; and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs a year old: this was the offering of Nethanel the son of Zuar.

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

On the second day Nataneyl the son of Tso'ar, the captain of Yis'sas'khar, brought near, and he brought near his donation, one silver platter weighing a hundred and thirty, one silver sprinkling basin of seventy sheqels by the special sheqel, both of them full of flour mixed with the oil of the deposit. One gold spoon of ten, full of incense. One bull, a son of the cattle, one buck, one sheep, a son of his year, for an ascension offering. One hairy goat of the she-goats for a failure, and for the sacrifice of the offerings of restitution, two cattle, five bucks, five male goats, five sheep, sons of a year, this is the donation of Nataneyl the son of Tso'ar.

Updated ASV

On the second day Nethanel the son of Zuar, chieftain of Issachar, made an offering. He presented for his offering one silver dish, the weight was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a grain offering; one golden dish of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male of the goats for a sin-offering; and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old: this was the offering of Nethanel the son of Zuar.

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

**The gist of this passage:**  
18-23

<b>Numbers 7:18</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Numbers 7:18			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shênîy (שֵׁנִי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another.</i> When only two items are named, it can be rendered <i>[the] other, following, next</i>	adjective singular numeral ordinal; masculine form; with the definite article	Strong's #8145 BDB #1041
qârab (בָּרַק) [pronounced kaw-RA <sup>BV</sup> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong #7126 BDB #897
N <sup>e</sup> than <sup>e</sup> êl (לְאֵנָתָן) [pronounced n <sup>e</sup> th-ahn <sup>e</sup> -ALE]	<i>give of El [God]; transliterated Nethanel, Nethaneel</i>	masculine singular proper noun	Strong's #5417 BDB #682
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
tsûw'âr (רְעוּצ) [pronounced tsoo-AWR]	<i>small, little; transliterated Tsuar, Zuar</i>	masculine singular proper noun	Strong's #6686 BDB #859
nâsîy' (אִישׁוֹן) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular construct	Strong's #5387 BDB #672
Yis <sup>e</sup> sâkâr (רְכָשָׁר) [pronounced yis <sup>e</sup> -saw-AWR]	<i>he will bring a reward; there is recompense; transliterated Issachar</i>	masculine singular proper noun	Strong's #3485 BDB #441
<i>Issachar comes from the word sâkâr (רְכָשׁ) [pronounced saw-KAWR], which means remuneration, hire, wages. (Strong's #7939 BDB #969).</i>			

**Translation:** On the second day, Nethanel ben Zuar, a leader of Issachar, brought near [his offering].

On the second day, the prince of the tribe of Issachar brought his offering to be offered publically. His name was Nethanel ben Zuar.

The sentence structure here is somewhat different; *approach* is in the Hiphil perfect, rather than the Hiphil participle, and there is no *is*.

Numbers 7:19			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (בָּרַק) [pronounced kaw-RA <sup>BV</sup> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong #7126 BDB #897
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

## Numbers 7:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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 noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
q <sup>e</sup> ârâh (קֶרַעַק) [pronounced keh-ġaw- RAW]	<i>dish, plate, platter; bowl</i>	feminine singular construct	Strong's #7086 BDB #891
This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.			
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low- SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
mish <sup>e</sup> qâl (מִשְׁקָל) [pronounced mish <sup>e</sup> - KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4948 BDB #1054
miz <sup>e</sup> râq (מִזְרָק) [pronounced mihz- RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine singular construct	Strong's #4219 BDB #284
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective; construct form	Strong's #259 BDB #25
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
shib <sup>e</sup> ʿîym (שִׁבְעִים) [pronounced shi <sup>p</sup> v- ĠEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun	Strong's #8255 BDB #1053

<b>Numbers 7:19</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8147 BDB #1040
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	masculine plural verbal adjective	Strong's #4392 BDB #570
çôleth (שֹׁלֶת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
bâlal (בָּלַל) [pronounced baw-LAHL]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine singular, Qal passive participle	Strong's #1101 BDB #117
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
min <sup>e</sup> 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 noun	Strong's #4503 BDB #585

**Translation:** He brought near his offering, [which is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering;...

130 shekels is approximately 3¼ pounds, or 1.5 kg.



He brought forth a silver platter and a silver bowl, both of which were filled the fine flour and oil, which would be offered as a mincha or grain offering. This offering was bloodless and emphasizes the Lord's physical body.

Numbers 7:20			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, hand; sole of the foot; paw; bowl, mini (spice, incense) mortar; spoon</i>	feminine singular construct	Strong's #3709 BDB #496
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'asârâh (עֲשָׂרָה) [pronounced gah-saw-RAW]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
zâhâb (זָהָב) [pronounced zaw-HAW <sup>B</sup> V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570
q <sup>ê</sup> ôreth (קֵטֹרֶת) [pronounced k <sup>ê</sup> ht-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

**Translation:** ...one hand [holding] ten gold [coins] [also] filled with incense;...

He brought a handful of gold coins, which represent the Deity of Jesus Christ. They had incense with them, the incense representing the smoothing fragrance which came up to God. God is propitiated by the sacrifice of Jesus Christ.

In the Hebrew, the first portion of this verse reads, literally, *one spoon (small, bowl, palm) ten gold*.

Numbers 7:21			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
par (פָּר) [pronounced pah <sup>r</sup> ]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun	Strong's #6499 BDB #830
Although this term was often used of a yearling (Exodus 29:1 Leviticus 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).			
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25

Numbers 7:21			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בקר) [pronounced baw-KAWR]	bull, cow, ox, collectively: herd, cattle, oxen	masculine singular collective noun	Strong's #1241 BDB #133
'ayil (אֵייל) [pronounced AH-yil]	ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)	masculine singular noun	Strong's #352 BDB #17
'echâd (אחד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	masculine singular numeral adjective	Strong's #259 BDB #25
kebeç (כבש) [pronounced keh-BEHÇ]	a lamb, sheep, young ram	masculine singular noun	Strong's #3532 BDB #461
'echâd (אחד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
shânâh (שנה) [pronounced shaw-NAW]	year	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8141 BDB #1040
lâmed (ל) [pronounced L]	to, for, towards, in regards to, with reference to, as to, with regards to	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עולה) [pronounced go-LAW]	burnt offering, ascending offering	feminine singular noun	Strong #5930 BDB #750

**Translation:** ...one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering;...

There were several animals brought to be offered as the burnt offering. Burning represents the judgment of God.

The ram also represents Jesus Christ.

Numbers 7:22			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'îyr (עֵיז) [pronounced saw-GEER]	he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)	masculine singular construct	Strong's #8163 BDB #972
'îzzîym (עֵזִים) [pronounced ghiz-ZEEM]	female goats; goats' hair	feminine plural noun	Strong's #5795 BDB #777

## Numbers 7:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חטאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...one male goat of the female goats for the sin-offering;...

Only one male goat is offered as the sin offering, emphasizing the one Person (Jesus Christ) being offered one time for all sin.

## Numbers 7:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
zebach (זבח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שלם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

In Leviticus 7:11, the NJB uses the word *communion* and the REB uses the word *shared*.

bâqâr (בקר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
sh <sup>e</sup> tayim (שתיים) [pronounced sh <sup>e</sup> t-TAH-yim]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040
'ayil (איל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
chămishshâh (חמש) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331

Numbers 7:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿattûd (עֲטֻד) [pronounced <i>gaht-TOOD</i> ]	<i>ram; male goat; chief one</i>	masculine plural noun	Strong's #6260 BDB #800
chămishshâh (חֲמִשָּׁשָׁה) [pronounced <i>khuh-mish-SHAW</i> ]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
kebeç (כֶּבֶד) [pronounced <i>keh-BEHÇ</i> ]	<i>a lamb, sheep, young ram</i>	masculine plural noun	Strong's #3532 BDB #461
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
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
chămishshâh (חֲמִשָּׁשָׁה) [pronounced <i>khuh-mish-SHAW</i> ]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331

**Translation:** ...and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs.

Peace offerings were to establish peace between man and God. Seventeen animals were offered up.

Numbers 7:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
qorbân/qurbân (קֹרְבָן/קֻרְבָּן) [pronounced <i>kor-BAWN, koor-BAWN</i> ]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular construct	Strong's #7133 BDB #898–899
N <sup>e</sup> than <sup>e</sup> êl (נֹתָנֵיִל) [pronounced <i>n<sup>e</sup>th-ahn<sup>e</sup>-ALE</i> ]	<i>give of El [God]; transliterated Nethanel, Nethaneel</i>	masculine singular proper noun	Strong's #5417 BDB #682
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
tsûw'âr (טְּסוּוֹ'אַר) [pronounced <i>tsoo-AWR</i> ]	<i>small, little; transliterated Tsuar, Zuar</i>	masculine singular proper noun	Strong's #6686 BDB #859

## Numbers 7:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pê (פ, פ, or פ) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** This [is] the offering of Nethanel ben Zuar. (Kukis mostly literal translation)

Moses, at the end of this paragraph, sums up that these offerings came from Nethanel ben Zuar.

Those who love Your law have great peace and nothing causes them to stumble (Psalm 119:165).

Numbers 7:18–23 On the second day, Nethanel ben Zuar, a leader of Issachar, brought near [his offering]. He brought near his offering, [which is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Nethanel ben Zuar. (Kukis mostly literal translation)

Numbers 7:18–23 On the second day, Nethanel ben Zuar, a prince of Issachar, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Nethanel ben Zuar's offering. (Kukis paraphrase)

On the day the third, brought near Eliab ben Helon, a leader of Zebulun. He brought near his offering, a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Eliab ben Helon. (pê, פ)

Numbers  
7:24–29

On the third day, Eliab ben Helon, a leader of Zebulun, [brought near his offering]. His offering, [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Eliab ben Helon.

**On the third day, Eliab ben Helon, a prince of Zebulun, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Eliab ben Helon's offering.**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	On the day the third, brought near Eliab ben Helon, a leader of Zebulun. He brought near his offering, a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Eliab ben Helon. (pê, ֿ)
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The third day the prince of the sons of Zabulon, Eliab the son of Helon, Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice: A little mortar of gold weighing ten sicles full of incense: An ox of the herd, and a ram, and a lamb of a year old for a holocaust: And a buck goat for sin: And for the sacrifice of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This is the oblation of Eliab the son of Helon.
Aramaic ESV of Peshitta	On the third day Eliab the son of Helon, prince of the children of Zebulun gave his offering: one silver platter, the weight of which was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering; one golden ladle of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Eliab the son of Helon.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	On the third day Eliab the son of Helon, prince of the children of Zebulun, [did offer]: And his offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: One golden spoon of ten [shekels], full of incense:



One young bullock, one ram, one lamb of the first year, for a burnt offering:  
 And one kid of the goats for a sin offering:  
 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Eliab the son of Helon.  
 On the third day the prince of the sons of Zebulun, Eliab the son of Helon came. He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a grain offering.  
 One golden censer of ten shekels, full of incense.  
 One calf of the herd, one ram, one male lamb of a year old for a whole burnt offering,  
 and one kid of the goats for a sin offering.  
 And for a sacrifice of peace offering, two heifers, five rams, five male goats, and five ewe lambs of a year old: this was the gift of Eliab the son of Helon.

Updated Brenton (Greek)

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

On the third day Eliab, the son of Helon, chief of the children of Zebulun: His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;  
 One gold spoon of ten shekels, full of spice;  
 One young ox, one male sheep, one he-lamb of the first year, for a burned offering;  
 One male of the goats for a sin-offering;  
 And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Eliab, the son of Helon.

Easy English

Easy-to-Read Version–2008

On the third day, the leader of the tribe of Zebulun, Eliab son of Helon brought his gifts. There is no repetitious section in the ERV. It is stated just once at the beginning of this passage.

God's Word™

On the third day the leader of the descendants of Zebulun, Eliab, son of Helon, brought his gifts: a silver plate that weighed 3 1/4 pounds and a silver bowl that weighed 1 3/4 pounds using the standard weight of the holy place. Each dish was filled with flour mixed with olive oil as a grain offering. He also brought a gold dish that weighed 4 ounces, filled with incense; a young bull, a ram, and a one-year-old male lamb as a burnt offering; a male goat as an offering for sin; and two bulls, five rams, five male goats, and five one-year-old male lambs as a fellowship offering. These were the gifts from Eliab, son of Helon.

Good News Bible (TEV)

See [vv. 12–17](#).

*The Message*

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Names of God Bible

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NIRV

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New Simplified Bible

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

Casual English Bible

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Contemporary English V.

See [vv. 12–17](#).

The Living Bible

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New Berkeley Version

.

New Life Version

.

New Living Translation

.

The Passion Translation  
Unfolding Bible Simplified

On the third day, Eliab son of Helon, leader of the tribe of Zebulun brought his gifts: a silver dish that weighed one and one-half kilograms and a silver bowl that weighed four-fifths of a kilogram, both of which were full of good flour and mixed with olive oil to be flour offering. They both were weighed using the standard scales, a small gold dish that weighed 110 grams, filled with incense. Eliab also brought a young bull, a ram, and a one-year-old male lamb, to be sacrificed completely by being burned on the altar, a goat to be sacrificed to remove people's guilt for their sins, and two bulls, five rams, five male goats, and five lambs that were one year old, to be sacrifices to restore the people's fellowship with Yahweh.

### Partially literal and partially paraphrased translations:

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

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

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

On the third day Eliab, the son of Helon, prince of the children of Zebulun, brought near  
His offering: one silver dish, weighing one hundred and thirty; one silver bowl of seventy shekels, after the shekel of the sanctuary; the two full of flour mixed with oil for a food offering;  
One gold spoon of ten, full of incense;  
One young bullock, one ram, one young ram, a son of a year, for a burnt offering;  
One he goat of the goats for a sin offering;  
And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five young rams, sons of a year; this was the offering of Eliab, the son of Helon.

International Standard V

#### **Day Three: Eliab's Offering**

On the third day, Helon's son Eliab, leader of the descendants of Zebulun presented as his offering a silver dish weighing 130 shekels and a silver bowl weighing 70 shekels (calculated according to the shekel of the sanctuary), both filled with choice flour mixed with oil for a grain offering; one gold pan weighing ten shekels, full of incense; one young bull, one ram, and a one year old male lamb for a burnt offering; and one male goat for a sin offering. Their sacrifice for a peace offering consisted of two bulls, five rams, five male goats, and five one year old lambs. These were the offerings presented by Helon's son Eliab.

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

On the third day, Eliab son of Helon, leader of the descendants of Zebulun, offered his sacrifice. His sacrifice was one silver platter weighing 130 shekels, and one silver bowl weighing seventy shekels by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. He also gave one gold dish weighing ten shekels, full of incense. He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. He gave

one male goat as a sin offering. He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Eliab son of Helon.

Urim-Thummim Version

On the 3rd day Eliab the son of Helon, commander of the children of Zebulun offered. His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.](after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain-Offering. One spoon of 10 shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, 2 oxen, 5 rams, 5 male goats, and 5 lambs of the first year. This was the offering of Eliab the son of Helon.

Wikipedia Bible Project

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

Christian Community (1988) On the third day an offering was brought by Eliab son of Helon, leader of the sons of Zebulun. His offering was: one silver bowl weighing 50 ounces, one silver sprinkling bowl weighing 30 ounces by the official standard, both of them filled for the grain offering with fine flour mixed with oil, one golden bowl weighing 50 ounces, filled with incense, one young bull, one ram and one male oneyear- old lamb for the burnt offering; one goat for the sacrifice for sin, and for the peace offering: two oxen, five rams, five goats, and five male one-yearold lambs. This was the offering of Eliab son of Helon.

New American Bible (2011)

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The Catholic Bible

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New Jerusalem Bible

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NRSV (Anglicized Cath. Ed.)

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Revised English Bible–1989

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### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

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Eth Cepher Bible

On the third day Eliy'av the son of Chelon, prince of the children of Zevulun, *did offer*: His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *sheqels*, one silver bowl of seventy sheqels, after the sheqel of the sanctuary; both of them full of fine flour mingled with oil for an oblation: One golden spoon of ten *sheqels*, full of incense: One young bullock, one ram, one lamb of the first year, for an ascending smoke offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliy'av the son of Chelon.

exeGesés companion Bible

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Hebraic Roots Bible

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Kaplan Translation

*The Third Day: Zebulun*

On the third day, it was the leader of Zebulun's descendants, Eliav son of Chelon. His offering was one silver bowl weighing 130 shekels and one sacrificial basin weighing 70 shekels by the sanctuary standard, both filled with wheat meal kneaded with oil for a meal offering; one gold incense bowl weighing 10 [shekels] filled with incense; one young bull, one ram and one yearling sheep for a burnt offering; one goat for a sin offering; and for the peace sacrifice, two oxen, five rams, five male goats, and five yearling sheep. This was the offering of Eliav son of Chelon.

The Scriptures–2009

On the third day Eliyab, son of Hēlon, leader of the children of Zebulun: his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one

silver bowl of seventy sheqels, according to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering; one gold ladle of ten sheqels, filled with incense; one young bull, one ram, one male lamb a year old, as an ascending offering; one male goat as a sin offering; and as a slaughtering of peace offerings: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Eliab, son of Helon.

Tree of Life Version

On the third day was the prince of the sons of Zebulun, Eliab son of Helon. His offering was one silver plate weighing 130 shekels, one silver basin weighing 70 shekels, both according to the shekel of the Sanctuary, both filled with fine flour mixed with oil for a grain offering, one ladle of 10 shekels of gold filled with incense, one young bull, one ram and one male lamb a year old for a burnt offering, one male goat for a sin offering, two oxen, five rams, five male goats and five male lambs a year old to be sacrificed as a fellowship offering. This was the offering of Eliab son of Helon.

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

Alpha & Omega Bible

ON THE THIRD DAY THE PRINCE OF THE SONS OF ZABULON, ELIAB THE SON OF CHAELON.  
HE BROUGHT HIS GIFT, ONE SILVER CHARGER, ITS WEIGHT A HUNDRED AND THIRTY SHEKELS, ONE SILVER BOWL OF SEVENTY SHEKELS ACCORDING TO THE HOLY SHEKEL; BOTH FULL OF FINE FLOUR KNEADED WITH OIL FOR A MEAT-OFFERING.  
ONE GOLDEN CENSER OF TEN SHEKELS, FULL OF INCENSE.  
ONE CALF OF THE HERD, ONE RAM, ONE MALE-LAMB OF A YEAR OLD FOR A WHOLE BURNT OFFERING,  
AND ONE KID OF THE GOATS FOR A SIN-OFFERING.  
AND FOR A SACRIFICE OF PEACE-OFFERING, TWO HEIFERS, FIVE RAMS, FIVE MALE GOATS, FIVE EWE-LAMBS OF A YEAR OLD: THIS WAS THE GIFT OF ELIAB THE SON OF CHAELON.

Awful Scroll Bible

On the third day, Eli-ab, son of Helon, the lifted up one of the sons of Zebulun, his offering is to be one silver platter, in weight a hundred and thirty, one silver basin of seventy shekels, of the shekel of that set apart, both full of fine flour, mingled with oil, for their tribute offering; one gold pan, that of ten, full of incense, one of the large cattle, even a young bull, one ram, one young ram, sons of a year, for their whole burnt offering; one young he-goat, of their goats, for their misses of the mark; for the sacrifice of their peace offering, two of the large cattle, five rams, five bucks, five young rams, sons of a year, even are these to be the offerings of Eli-ab, son of Helon.

Concordant Literal Version

On the third day it was the prince for the sons of Zebulun, Eliab son of Helon. His approach present was one silver dish, a hundred thirty shekels its weight, one silver sprinkling bowl of seventy shekels by the shekel of the holy place, both of them full of flour mingled with oil for an approach present, one spoon of ten shekels of gold full of incense, one young bull (a calf of the herd), one ram, one year-old he-lamb for an ascent offering, one hairy one of the goats for a sin offering, and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five year-old he-lambs. This was the approach present of Eliab son of Helon.

exeGesés companion Bible

On the third day  
Eli Ab the son of Helon,  
hierarch of the sons of Zebulun:  
and his qorban:  
one silver dish a hundred and thirty weight,  
one silver bowl sprinkler of seventy shekels,  
after the shekel of the holies;

the two of them are full of flour  
with oil for an offering:  
one golden bowl of ten, full of incense:  
one bullock son of the oxen, one ram,  
one lamb yearling son for a holocaust:  
one buck of the goats for the sin:  
and for a sacrifice of shelamim,  
two oxen, five rams, five he goats,  
five lambs yearling sons:  
this is the qorban of Eli Ab the son of Helon.

Orthodox Jewish Bible

On the third day Eliav ben Chelon, Nasi of the Bnei Zevulun, did offer:  
His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a Mincha;  
One golden ladle of ten shekels, full of ketoret;  
One young bull, one ram, one lamb of the first year, for an olah (burnt offering);  
One kid of the goats for a chattat;  
And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Eliav ben Chelon.

Rotherham's *Emphasized B.*

<On the third day> the prince of the sons of Zebulun,—Eliab son of Hêlôn: ||his offering|| one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil as a meal-offering; one spoon of ten [shekels] of gold full of incense; one choice young bullock, one ram, one he-lamb of the first year as an ascending-sacrifice; one young he-goat, as a sin-bearer; and <as a peace'- offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Eliab son of Hêlôn.

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
The Expanded Bible .  
International Standard V .  
Kretzmann's Commentary .  
Lexham English Bible .  
Lexham English Bible .

On the third day Eliab son of Helon, leader of the descendants [Or "sons"] of Zebulun: his offering was one silver plate—its weight one hundred and thirty shekels—and one silver bowl for drinking wine weighing seventy shekels [Hebrew "shekel"] according to the sanctuary shekel, both of them [Literally "the two of them"] filled with finely milled flour mixed with oil as a grain offering; one golden dish weighing ten shekels [Literally "one dish of ten gold"] filled with incense; one young [Literally "a son of cattle"] bull, one ram, a male lamb in its first year [Literally "the son of its year"] as a burnt offering; one he-goat as a sin offering; and for the sacrifice of the fellowship offering, two cattle, five rams, five he-goats, and five male lambs in their first year. [Literally "sons of a year"] This was the offering of Eliab son of Helon.

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 .

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

A Faithful Version .  
 C. Thomson Updated OT .  
 Charles Thomson OT .  
 On the third day the chief of the Zabulonites, Eliab, son of Chailon, offered as his gift one silver charger, the weight of which was a hundred and thirty shekels, one silver cup of seventy shekels after the holy shekel, both full of fine flour made up with oil for a sacrifice; one censer of ten shekels of gold, full of incense; one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering, and one kid of the goats for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Eliab, son of Chailon.

Context Group Version .  
 On the third day Eliab the son of Helon, prince of the sons of Zebulun.: his offering was one silver platter, the weight from which was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the special place; both of them full of fine flour mingled with oil for a tribute [offerings]; one golden spoon of ten [shekels], full of incense; one young bull, one ram, one he-lamb a year old, for an ascension [offering]; one male of the goats for a purification-offering; and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs a year old: this was the offering of Eliab the son of Helon.

English Standard Version .  
 Green's Literal Translation .  
 Legacy Standard Bible .  
 Literal Standard Version .  
 Modern English Version .  
 Modern Literal Version 2020 .  
 New American Standard B. .  
 New European Version .  
 New King James Version .  
 Niobi Study Bible .  
 Owen's Translation .  
 Revised Mechanical Trans. .  
 On the third day the captain for the sons of Zevulun, Eli'av the son of Hheylon. His donation, one silver platter weighing a hundred and thirty, one silver sprinkling basin of seventy sheqels by the special sheqel, both of them full of flour mixed with the oil of the deposit. One gold spoon of ten, full of incense. One bull, a son of the cattle, one buck, one sheep, a son of his year, for an ascension offering. One hairy goat of the she-goats for a failure, and for the sacrifice of the offerings of restitution, two cattle, five bucks, five male goats, five sheep, sons of a year, this is the donation of Eli'av the son of Hheylon.

Updated ASV .  
 On the third day Eliab the son of Helon, chieftain of the sons of Zebulun: his offering was one silver plate, the weight was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a grain offering; one golden dish of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old: this was the offering of Eliab the son of Helon.

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:**  
 24-29

Numbers 7:24			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh <sup>e</sup> lîyshîy (שִׁלִּישִׁי) [pronounced sh <sup>o</sup> li-SHEE]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
nâsîy' (נָשִׂיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Z <sup>e</sup> bûwlûn (זְבֻלוֹן) [pronounced z <sup>e</sup> b-oo-LOON]	<i>exalted, honored; transliterated Zebulun</i>	masculine singular proper noun	Strong's #2074 BDB #259
'Ēlîy'â <sup>b</sup> v (אֱלִיָּאֵב) [pronounced el-ee-AW <sup>e</sup> V]	<i>God is father; transliterated Eliab</i>	masculine proper noun	Strong's #446 BDB #45
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Chêlôn (חֵלֹן) [pronounced khay-LONE]	<i>strong, strength; transliterated Helon, Chelon</i>	masculine singular proper noun	Strong's #2497 BDB #298

**Translation:** On the third day, Eliab ben Helon, a leader of Zebulun, [brought near his offering].

The offering on the third day came from the tribe of Zebulun, from Eliab ben Helon.

We have no verb whatsoever here. We know they are all approaching the altar.

## Numbers 7:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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 noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
q <sup>e</sup> ârâh (קֶרֶקֶה) [pronounced keh-ġaw- RAW]	<i>dish, plate, platter; bowl</i>	feminine singular construct	Strong's #7086 BDB #891
This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.			
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low- SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
mish <sup>e</sup> qâl (מִשְׁקָל) [pronounced mish <sup>e</sup> - KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4948 BDB #1054
miz <sup>e</sup> râq (מִזְרָק) [pronounced mihz- RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine singular construct	Strong's #4219 BDB #284
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective; construct form	Strong's #259 BDB #25
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
shib <sup>e</sup> ʿîym (שִׁבְעִים) [pronounced shi <sup>p</sup> v- ĠEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun	Strong's #8255 BDB #1053

Numbers 7:25			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sheqel (שקל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קדש) [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
sh <sup>e</sup> nêy (שני) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8147 BDB #1040
mâlê' (מלא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	masculine plural verbal adjective	Strong's #4392 BDB #570
çôleth (שלת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
bâlal (בלל) [pronounced baw-LAHL]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine singular, Qal passive participle	Strong's #1101 BDB #117
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שמן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
min <sup>e</sup> châh (מנחה) [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 noun	Strong's #4503 BDB #585

**Translation:** His offering, [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering;...

A silver bowl of seventy shekels weighs about 1¾ pounds, or 0.8 kg.

The same offering is brought by Eliab: a 3¼ lb. silver platter, a 1¾ lb. silver bowl. Both of them have fine flour mixed with oil for the bloodless grain offering, which represents the humanity of Jesus Christ.

Numbers 7:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, hand; sole of the foot; paw; bowl, mini (spice, incense) mortar; spoon</i>	feminine singular construct	Strong's #3709 BDB #496
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
ʿasârâh (עָשָׂרָה) [pronounced gah-saw-RAW]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
zâhâb (זָהָב) [pronounced zaw-HAW <sup>B</sup> V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570
q <sup>e</sup> tôreth (תְּרוֹמָה) [pronounced k <sup>e</sup> ht-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

**Translation:** ...one hand [holding] ten gold [coins] [also] filled with incense;...

When weight is referred to, it was understood that the weight was in shekels if not otherwise noted.

He also brings ten gold coins, representing the deity of Jesus Christ; and incense, which represents the sweet savor which wafts up to God the Father, meaning that He is propitiated.

Numbers 7:27			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun	Strong's #6499 BDB #830
Although this term was often used of a yearling (Exodus 29:1 Leviticus 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).			
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

Numbers 7:27			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
'ayil (אֵייל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
kebeç (כֶּבֶשׂ) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8141 BDB #1040
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

**Translation:** ...one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering;...

The burnt offering is a reference to judgment. God the Father judges God the Son on the Roman cross. The animals represent the blood offering of the Lord (His blood represents His spiritual death).

The lamb is probably the most widely used and recognized of the animals which represent our Lord. John the Baptizer said, *Behold, the lamb of God comes*. Being a year old is pretty much after the lamb has entered into adulthood. Our Lord began His public ministry at age 30, equivalent to the lamb's age.

Numbers 7:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'yr (רִיעוּשׁ) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972

Numbers 7:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾizzîym (זִיזִים) [pronounced <i>gihz-ZEEM</i> ]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...one male goat of the female goats for the sin-offering;...

One male goat is offered p for the sin-offering. What is emphasized here is Jesus Christ dies one time for all mankind, taking away our sin.

Recall that there is no particular word for sin-offering in the Hebrew. It is not a combination of *sin* and *offering* but it is simply the word *sin*. It is the context which tells us that we are speaking of a *sin-offering* rather than just *sin*. This is because the sin-bearing became completely identified with the sin which He bore.

Numbers 7:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
zebach (זָבַח) [pronounced <i>ZEH<sup>B</sup>-vakh</i> ]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced <i>SHEH-Iem</i> ]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023
In Leviticus 7:11, the NJB uses the word <i>communion</i> and the REB uses the word <i>shared</i> .			
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i> ]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
sh <sup>e</sup> tayim (שְׁתַּיִם) [pronounced <i>sh<sup>e</sup>t-TAH-yim</i> ]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040



Numbers 7:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ayil (אֵילִם) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
chămishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'attûd (עֲתֻדִים) [pronounced ġaht-TOOD]	<i>ram; male goat; chief one</i>	masculine plural noun	Strong's #6260 BDB #800
chămishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
kebeç (כֶּבֶדִּים) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine plural noun	Strong's #3532 BDB #461
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
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
chămishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331

**Translation:** ...and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs.

Peace offerings emphasize a peace that is made between God and man. The animals represent the blood sacrifice of Jesus Christ, which represents His spiritual death on the Roman cross.

For a child will be born to us, a son will be given to us and the government will rest upon His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace ( Isaiah 9:6).

Numbers 7:29b			
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 with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
qorbân/qurbân (קֹרְבָן/קֹרְבָן) [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	Strong's #7133 BDB #898–899

Numbers 7:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿĒlîyʾâḃv (אֱלִיָּאֲבִי) [pronounced <i>el-ee-AW<sup>EV</sup></i> ]	<i>God is father; transliterated Eliab</i>	masculine proper noun	Strong's #446 BDB #45
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Chêlôn (חֵלֹן) [pronounced <i>khay-LONE</i> ]	<i>strong, strength; transliterated Helon, Chelon</i>	masculine singular proper noun	Strong's #2497 BDB #298
pê (פּ, פּ, 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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** This [is] the offering of Eliab ben Helon. (Kukis mostly literal translation)

All of this was Eliab ben Helon's offering.

Numbers 7:24–29 On the third day, Eliab ben Helon, a leader of Zebulun, [brought near his offering]. His offering, [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Eliab ben Helon. (Kukis mostly literal translation)

Numbers 7:24–29 On the third day, Eliab ben Helon, a prince of Zebulun, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Eliab ben Helon's offering. (Kukis paraphrase)

On the day the fourth, Elizur ben Shedeur, a leader of Reuben. His offering: a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Elizur ben Shedeur. (pê, 9)

Numbers  
7:30–35

On the fourth day, Elizur ben Shedeur, a leader of Reuben, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Elizur ben Shedeur.

On the fourth day, Elizur ben Shedeur, a prince of Reuben, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Elizur ben Shedeur's offering.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

On the day the fourth, Elizur ben Shedeur, a leader of Reuben. His offering: a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Elizur ben Shedeur. (pê, 9)

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

The fourth day the prince of the sons of Ruben, Elisur the son of Sedeur, Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

A little mortar of gold weighing ten sicles full of incense:

An ox of the herd, and a ram, and a lamb of a year old, for a holocaust:

And a buck goat for sin:

And for victims of peace offerings two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Elisur the son of Sedeur.

Aramaic ESV of Peshitta

On the fourth day Elizur the son of Shedeur, prince of the children of Reuben

gave his offering: one silver platter, the weight of which was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;  
 one golden ladle of ten shekels, full of incense;  
 one young bull, one ram, one male lamb a year old, for a burnt offering;  
 one male goat for a sin offering;  
 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Elizur the son of Shedeur.

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

On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, [did offer]:

And his offering [was] one silver charger of the weight of an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

One golden spoon of ten [shekels], full of incense:

One young bullock, one ram, one lamb of the first year, for a burnt offering:

And one kid of the goats for a sin offering:

And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Elizur the son of Shedeur.

Updated Brenton (Greek)<sup>19</sup>

On the fourth day Elisur the son of Sediur, the prince of the children of Reuben, came He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a grain offering. One golden censer of ten shekels full of incense. One calf of the herd, one ram, one male lamb of a year old for a whole burnt offering, and one kid of the goats for a sin offering. And for a sacrifice of peace offering, two heifers, five rams, five male goats, and five ewe lambs of a year old: this was the gift of Elisur the son of Sediur.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

On the fourth day Elizur, the son of Shedeur, chief of the children of Reuben: His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;  
 One gold spoon of ten shekels, full of spice;  
 One young ox, one male sheep, one he-lamb of the first year, for a burned offering;  
 One male of the goats for a sin-offering;  
 And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Elizur, the son of Shedeur.

Easy English

Easy-to-Read Version–2008

On the fourth day, the leader of the tribe of Reuben, Elizur son of Shedeur brought his gifts. There is no repetitious section in the ERV. It is stated just once at the beginning of this passage.

God's Word™

On the fourth day the leader of the descendants of Reuben, Elizur, son of Shedeur, brought his gifts: a silver plate that weighed 3 1/4 pounds and a silver bowl that weighed 1 3/4 pounds using the standard weight of the holy place. Each dish was

<sup>19</sup> My e-sword version was missing more than half this chapter. I found this online at [Step Bible](#).

filled with flour mixed with olive oil as a grain offering. He also brought a gold dish that weighed 4 ounces, filled with incense; a young bull, a ram, and a one-year-old male lamb as a burnt offering; a male goat as an offering for sin; and two bulls, five rams, five male goats, and five one-year-old male lambs as a fellowship offering. These were the gifts from Elizur, son of Shedeur.

Good News Bible (TEV)	See <a href="#">vv. 12–17</a> .
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	See <a href="#">vv. 12–17</a> .
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	On the fourth day, Elizur son of Shedeur, leader of the tribe of Reuben brought his gifts: a silver dish that weighed one and one-half kilograms and a silver bowl that weighed four-fifths of a kilogram, both of which were full of good flour and mixed with olive oil to be flour offerings. They both were weighed using the standard scales, a small gold dish that weighed 110 grams, filled with incense. Elizur also brought a young bull, a ram, and a one-year-old male lamb, to be sacrificed completely by being burned on the altar, a goat to be sacrificed to remove people's guilt for their sins, and two bulls, five rams, five male goats, and five male lambs that were one year old, to be sacrifices to restore the people's fellowship with Yahweh.

#### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	<b><i>Day Four: Elizur's Offering</i></b> On the fourth day, Shedeur's son Elizur, leader of the descendants of Reuben presented as his offering a silver dish weighing 130 shekels and a silver bowl weighing 70 shekels (calculated according to the shekel of the sanctuary), both filled with choice flour mixed with oil for a grain offering; one gold pan weighing ten shekels, full of incense; one young bull, one ram, and a one year old male lamb for a burnt offering; and one male goat for a sin offering. Their sacrifice for a peace

offering, two bulls, five rams, five male goats, and five one year old lambs. These were the offerings presented by Shedeur's son Elizur.

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

On the fourth day, Elizur son of Shedeur, leader of the descendants of Reuben, offered his sacrifice. His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. He also gave one gold dish weighing ten shekels, full of incense. He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. He gave one male goat as a sin offering. He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Elizur son of Shedeur.

Urim-Thummim Version

On the 4th day Elizur the son of Shedeur, commander of the children of Reuben offered. His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.](after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain- Offering. One spoon of 10 shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt- Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace- Offerings, 2 oxen, 5 rams, 5 male goats, and 5 lambs of the first year. This was the offering of Elizur the son of Shedeur.

Wikipedia Bible Project

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

Christian Community (1988) On the fourth day an offering was brought by Elizur son of Shedeur, leader of the sons of Reuben. His offering was: one silver bowl weighing 50 ounces, one silver sprinkling bowl weighing 30 ounces by the official standard, both of them filled for the grain offering with fine flour mixed with oil, one golden bowl weighing four ounces, filled with incense, one young bull, one ram, and one male one-year-old lamb for the burnt offering, one goat for the sacrifice for sin, and, for the peace offering: two oxen, five rams, five goats, and five male one-yearold lambs. This was the offering of Elizur son of Shedeur.

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

On the fourth day Eliytsur the son of Shedey'ur, prince of the children of Re'uven, did offer: His offering was one silver charger of the weight of a hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the sanctuary; both of them full of fine flour mingled with oil for an oblation: One golden spoon of ten sheqels, full of incense: One young bullock, one ram, one lamb of the first year, for an ascending smoke offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliytsur the son of Shedey'ur.

Hebraic Roots Bible  
Kaplan Translation

*The Fourth Day: Reuben*



On the fourth day, it was the leader of Reuben's descendants, Elitzur son of Shedey-ur.

His offering was one silver bowl weighing 130 shekels and one sacrificial basin weighing 70 shekels by the sanctuary standard, both filled with wheat meal kneaded with oil for a meal offering;

one gold incense bowl weighing 10 [shekels] filled with incense;

one young bull, one ram and one yearling sheep for a burnt offering;

one goat for a sin offering;

and for the peace sacrifice, two oxen, five rams, five male goats, and five yearling sheep. This was the offering of Elitzur son of Shedey-ur.

The Scriptures—2009

On the fourth day Elitsur, son of Sheděy'ur, leader of the children of Re'ubēn: his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering; one gold ladle of ten sheqels, filled with incense; one young bull, one ram, one male lamb a year old, as an ascending offering; one male goat as a sin offering; and as a slaughtering of peace offerings: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Elitsur, son of Sheděy'ur.

Tree of Life Version

### **Weird English, ©ldɛ English, Anachronistic English Translations:**

Alpha & Omega Bible

ON THE FOURTH DAY ELISUR THE SON OF SEDIUR, THE PRINCE OF THE CHILDREN OF RUBEN. HE BROUGHT HIS GIFT, ONE SILVER CHARGER, ITS WEIGHT A HUNDRED AND THIRTY SHEKELS, ONE SILVER BOWL OF SEVENTY SHEKELS ACCORDING TO THE HOLY SHEKEL; BOTH FULL OF FINE FLOUR KNEADED WITH OIL FOR A MEAT-OFFERING. ONE GOLDEN CENSER OF TEN SHEKELS FULL OF INCENSE. ONE CALF OF THE HERD, ONE RAM, ONE MALE-LAMB OF A YEAR OLD FOR A WHOLE BURNT OFFERING, AND ONE KID OF THE GOATS FOR A SIN-OFFERING. AND FOR A SACRIFICE OF PEACE-OFFERING, TWO HEIFERS, FIVE RAMS, FIVE MALE GOATS, FIVE EWE-LAMBS OF A YEAR OLD: THIS WAS THE GIFT OF ELISUR THE SON OF SEDIUR.

Awful Scroll Bible

On the fourth day, Eli-zur, son of Shedeur, the lifted up one of the sons of Reuben, is to offer, one silver platter, in weight a hundred and thirty, one silver basin, of seventy shekels, by the shekel of that set apart, both full of fine flour, mingled with oil, for their tribute offering; one gold pan, that of ten, full of incense, one of the large cattle, even a young bull, one ram, one young ram, sons of a year, for their whole burnt offering; one young he-goat, of their goats, for their misses of the mark; for the sacrifice of their peace offering, two of the large cattle, five rams, five bucks, five young rams, sons of a year, even are these to be the offerings of Eli-zur, son of Shedeur.

Concordant Literal Version

On the fourth day it was the prince for the sons of Reuben, Elizur son of Shedeur. His approach present was one silver dish, a hundred thirty shekels its weight, one silver sprinkling bowl of seventy shekels by the shekel of the holy place, both of them full of flour mingled with oil for an approach present, one spoon of ten shekels of gold full of incense, one young bull (a calf of the herd), one ram, one year-old he-lamb for an ascent offering, one hairy one of the goats for a sin offering, and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five year-old he-lambs. This was the approach present of Elizur son of Shedeur.

exeGesés companion Bible  
exeGesés companion Bible

On the fourth day  
Eli Sur the son of Shedey Ur,  
hierarch of the sons of Reu Ben:

and his qorban:  
 one silver dish a hundred and thirty weight,  
 one silver sprinkler of seventy shekels,  
 after the shekel of the holies;  
 the two of them are full of flour with oil  
 for an offering:  
 one golden bowl of ten, full of incense:  
 one bullock son of the oxen, one ram,  
 one lamb yearling son for a holocaust:  
 one buck of the goats for the sin:  
 and for a sacrifice of shelamim,  
 two oxen, five rams, five he goats,  
 five lambs yearling sons:  
 this is the qorban of Eli Sur the son of Shedey Ur.

Orthodox Jewish Bible

On the fourth day Elitzur ben Shedeur, Nasi of the Bnei Reuven, did offer: His korban was one silver bowl of the weight of an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a Mincha; One golden ladle of ten shekels, full of ketoret; One young bull, one ram, one lamb of the first year, for an olah; One kid of the goats for a chattat; And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Elitzur ben Shedeur.

Rotherham's *Emphasized B.*

<On the fourth day> the prince of the sons of Reuben,—Elizûr, son of Shedeûr: ||his offering|| one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl, of silver, seventy shekels, by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil, as a meal-offering; one spoon of ten [shekels] of gold, full of incense: one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; one young he-goat for a sin-bearer; and <as a peace'- offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Elizûr, son of Shedeûr.

**Expanded/Embellished Bibles:***The Amplified Bible* .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary .

Lexham English Bible

On the fourth day Elizur son of Shedeur, leader of the descendants [Or "sons"] of Reuben: his offering was one silver plate—its weight one hundred and thirty shekels—and one silver bowl for drinking weighing seventy shekels [Hebrew "shekel"] according to the sanctuary shekel, both of them [Literally "the two of them"] filled with finely milled flour mixed with oil as a grain offering; one golden dish weighing ten shekels [Literally "one dish of ten gold"] filled with incense; one young [Literally "a son of cattle"] bull, one ram, a male lamb in its first year [Literally "the son of its year"] as a burnt offering; one he-goat as a sin offering; and for the sacrifice of the fellowship offering, two cattle, five rams, five he-goats, and five male lambs in their first year. [Literally "sons of a year"] This was the offering of Elizur son of Shedeur.

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 .

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

A Faithful Version .  
 C. Thomson Updated OT .  
 Charles Thomson OT .  
 On the fourth day the chief of the Reubenites, Elisur son of Sedur, offered as his gift one silver charger the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; one censer of ten shekels of gold, full of incense; one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering; one kid of the goats for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Elisur son of Sedur.

Context Group Version .  
 On the fourth day Elizur the son of Shedeur, prince of the sons of Reuben: his offering was one silver platter, the weight from which was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the special place; both of them full of fine flour mingled with oil for a tribute [offerings]; one golden spoon of ten [shekels], full of incense; one young bull, one ram, one he-lamb a year old, for an ascension [offering]; one male of the goats for a purification-offering; and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs a year old: this was the offering of Elizur the son of Shedeur.

English Standard Version .  
 Green's Literal Translation .  
 Legacy Standard Bible .  
 Literal Standard Version .  
 Modern English Version .  
 Modern Literal Version 2020 .  
 New American Standard B. .  
 New European Version .  
 New King James Version .  
 Niobi Study Bible .  
 Owen's Translation .  
 Revised Mechanical Trans. .  
 On the fourth day the captain for the sons of Re'uveu, Elitsur the son of Shedeyur. His donation, one silver platter weighing a hundred and thirty, one silver sprinkling basin of seventy sheqels by the special sheqel, both of them full of flour mixed with the oil of the deposit. One gold spoon of ten, full of incense. One bull, a son of the cattle, one buck, one sheep, a son of his year, for an ascension offering. One hairy goat of the she-goats for a failure, and for the sacrifice of the offerings of restitution, two cattle, five bucks, five male goats, five sheep, sons of a year, this is the donation of Elitsur the son of Shedeyur.

Updated ASV .  
 On the fourth day Elizur the son of Shedeur, chieftain of the sons of Reuben: his offering was one silver plate, the weight was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a grain offering; one golden dish of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old: this was the offering of Elizur the son of Shedeur.

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:**  
 30-35

Numbers 7:30			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוּם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
r <sup>e</sup> bîy'îy (יעִיבֵר) [pronounced r <sup>e</sup> -bee- <i>ḠEE</i> ]	<i>a fourth</i>	masculine singular adjective; numeral; with the definite article	Strong's #7243 BDB #917
nâsîy' (אִישׁוֹן) [pronounced naw- <i>SEE</i> ]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced baw- <i>NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
R <sup>e</sup> ûwbên (רְעוּבֵן) [pronounced roo- <i>BANE</i> ]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
'Ēlîytsûwr (רְעוּבֵן) [pronounced el-ee- <i>TSOOR</i> ]	<i>my God is a Rock; Rock is God; transliterated, Elizur, Elitsur</i>	masculine singular proper noun	Strong's #468 BDB #45
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Shedêy'ûwr (שֶׁדַי) [pronounced shed-ay- <i>OOR</i> ]	<i>spreader of light, darter of light; transliterated Shidah, Shedejur, Shedeur</i>	masculine singular proper noun	Strong's #7707 BDB #994

**Translation:** On the fourth day, Elizur ben Shedeur, a leader of Reuben, [brought near his offering].

Now the sentence structure is exactly the same as v. 24 (except for a different name).

Elizur ben Shedeur, from the tribe of Reuben, brought out his offering on the fourth day.

## Numbers 7:31

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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 noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
q <sup>e</sup> ârâh (קֶרֶךְ) [pronounced keh-ġaw- RAW]	<i>dish, plate, platter; bowl</i>	feminine singular construct	Strong's #7086 BDB #891
This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.			
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low- SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
mish <sup>e</sup> qâl (מִשְׁקָל) [pronounced mish <sup>e</sup> - KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4948 BDB #1054
miz <sup>e</sup> râq (מִזְרָק) [pronounced mihz- RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine singular construct	Strong's #4219 BDB #284
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective; construct form	Strong's #259 BDB #25
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
shib <sup>e</sup> ʿîym (שִׁבְעִים) [pronounced shi <sup>p</sup> v- ĠEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun	Strong's #8255 BDB #1053

Numbers 7:31			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8147 BDB #1040
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	masculine plural verbal adjective	Strong's #4392 BDB #570
çôleth (שֹׁלֶת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
bâlal (בָּלַל) [pronounced baw-LAHL]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine singular, Qal passive participle	Strong's #1101 BDB #117
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
min <sup>e</sup> 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 noun	Strong's #4503 BDB #585

**Translation:** His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering;...

The same offering is brought by Elizur: a 3¼ lb. silver platter, a 1¼ lb. silver bowl. Both of them have fine flour mixed with oil for the bloodless grain offering, which represents the humanity of Jesus Christ.



Silver is one of the precious metals, whitish in color, and malleable enough to be beaten into leaves 0.00025 mm thin. Its melting temperature is 961 °C, and it can be alloyed with gold, copper, nickel and zinc. In fact, there is generally about 10–15% silver found in mined gold. According to ZPEB, *the celle dimensions of the basic cubic units of four atoms of silver and of gold are almost identical and because of this silver substitutes for gold, and vice versa, right up to 100%*<sup>20</sup>.

Numbers 7:32			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כף) [pronounced kaf]	<i>palm, hollow or flat of the hand, hand; sole of the foot; paw; bowl, mini (spice, incense) mortar; spoon</i>	feminine singular construct	Strong's #3709 BDB #496
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'asârâh (אשר) [pronounced gâh-saw-RAW]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
zâhâb (זהב) [pronounced zaw-HAW <sup>B</sup> V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
mâlê' (מלא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570
q <sup>e</sup> tôreth (תורת) [pronounced k <sup>e</sup> ht-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

**Translation:** ...one hand [holding] ten gold [coins] [also] filled with incense;...

This spoon—which could also be a very small incense bowl or the palm of one's hand—it contained q<sup>e</sup>tôreth (תורת) [pronounced k<sup>e</sup>ht-OH-reth] and should not be rendered *perfume*, but *incense*. Strong's 7004 BDB #882.

He also brings ten gold coins, representing the deity of Jesus Christ; and incense, which represents the sweet savor which wafts up to God the Father, meaning that He is propitiated.

Numbers 7:33			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
par (פר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun	Strong's #6499 BDB #830

Although this term was often used of a yearling (Exodus 29:1 Leviticus 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).

<sup>20</sup> P. 438–9, Vol. 5.

Numbers 7:33			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בקר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
'ayil (איל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
kebeç (כבש) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שנה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8141 BDB #1040
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עלה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

**Translation:** ...one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering;...

The burnt offering is a reference to judgment. God the Father judges God the Son on the Roman cross. The animals represent the blood offering of the Lord (His blood represents His spiritual death).

## Numbers 7:34

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'yr (שׂוֹר) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972
'izzîym (עִזִּים) [pronounced gihz-ZEEM]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...one male goat of the female goats for the sin-offering;...

One male goat is offered p for the sin-offering. What is emphasized here is Jesus Christ dies one time for all mankind, taking away our sin.

So a male goat is taken from the female goats, just as Jesus Christ was the seed of the woman.

## Numbers 7:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
zabach (זָבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023
In Leviticus 7:11, the NJB uses the word <i>communion</i> and the REB uses the word <i>shared</i> .			
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
sh <sup>e</sup> tayim (שְׁתַּיִם) [pronounced sh <sup>e</sup> t-TAH-yim]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040

Numbers 7:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ayil (אֵילִי) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
chămishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'attûd (עֲטֻדִּים) [pronounced ġaht-TOOD]	<i>ram; male goat; chief one</i>	masculine plural noun	Strong's #6260 BDB #800
chămishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
kebeç (כֶּבֶç) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine plural noun	Strong's #3532 BDB #461
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
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
chămishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331

**Translation:** ...and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs.

Peace offerings emphasize a peace that is made between God and man. The animals represent the blood sacrifice of Jesus Christ, which represents His spiritual death on the Roman cross.

[Our Lord speaking to His disciples]: "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to set a man against his father and a daughter against her mother; and a daughter-in-law against her mother-in-law." (Matthew 10:34–35 Micah 7:6).

So, how exactly do we square the peace offerings with Jesus saying, "I did not come to bring peace on earth, but a sword"? The peace which is established by Jesus Christ is not between men, but between God and man. However, there are two points of view among men—those who choose to believe in the Son and those who do not. The end result is strife between these two groups.

Numbers 7:35b			
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 with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Numbers 7:35b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קִרְבָּן) [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	Strong's #7133 BDB #898–899
ʿĒlîytsûwr (אֱלִיָּצִיּוֹר) [pronounced el-ee- TSOOR]	<i>my God is a Rock; Rock is God; transliterated, Elizur, Elitsur</i>	masculine singular proper noun	Strong's #468 BDB #45
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Shedêy'ûwr (שֶׁדַיִ'וֹר) [pronounced shed-ay- OOR]	<i>spreader of light, darter of light; transliterated Shidah, Shedejur, Shedeur</i>	masculine singular proper noun	Strong's #7707 BDB #994
pê (פּ, פֿ, or פֶּ) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** This [is] the offering of Elizur ben Shedeur. (Kukis mostly literal translation)

All of this is Elizur's offering.

Numbers 7:30–35 On the fourth day, Elizur ben Shedeur, a leader of Reuben, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Elizur ben Shedeur. (Kukis mostly literal translation)

Numbers 7:30–35 On the fourth day, Elizur ben Shedeur, a prince of Reuben, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Elizur ben Shedeur's offering. (Kukis paraphrase)

On the day the fifth Shelumiel ben Zurishaddai, a leader of Simeon offering: a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Shelumiel ben Zurishaddai. (pê, ֵ).

Numbers  
7:36–41

On the fifth day, Shelumiel ben Zurishaddai, a leader of Simeon, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Shelumiel ben Zurishaddai.

On the fifth day, Shelumiel ben Zurishaddai, a prince of Simeon, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Shelumiel ben Zurishaddai's offering.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

On the day the fifth Shelumiel ben Zurishaddai, a leader of Simeon offering: a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Shelumiel ben Zurishaddai. (pê, ֵ).

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.)

The fifth day the prince of the sons of Simeon, Salamiel the son of Surisaddai, Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles after the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

A little mortar of gold weighing ten sicles full of incense:

An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

And a buck goat for sin:

And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Salamiel the son of Surisaddai.

Aramaic ESV of Peshitta

On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon



gave his offering: one silver platter, the weight of which was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;  
 one golden ladle of ten shekels, full of incense;  
 one young bull, one ram, one male lamb a year old, for a burnt offering;  
 one male goat for a sin offering;  
 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old: this was the offering of Shelumiel the son of Zurishaddai.

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

And his offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:  
 One golden spoon of ten [shekels], full of incense:  
 One young bullock, one ram, one lamb of the first year, for a burnt offering:  
 And one kid of the goats for a sin offering:

Updated Brenton (Greek)

And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Shelumiel the son of Zurishaddai.  
 On the fifth day came the prince of the children of Simeon, Shelumiel the son of Zuri-shaddai. He brought his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a grain offering. One golden censer of ten shekels, full of incense. One calf of the herd, one ram, one male lamb of a year old for a whole burnt offering, and one kid of the goats for a sin offering. 41And for a sacrifice of peace offering, two heifers, five rams, five male goats, and five ewe lambs of a year old: this was the gift of Shelumiel the son of Zuri-shaddai.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

On the fifth day Shelumiel, the son of Zurishaddai, chief of the children of Simeon: His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;  
 One gold spoon of ten shekels, full of spice;  
 One young ox, one male sheep, one he-lamb of the first year, for a burned offering;  
 One male of the goats for a sin-offering;  
 And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Shelumiel, the son of Zurishaddai.

Easy English  
 Easy-to-Read Version–2008

.  
 On the fifth day, the leader of the tribe of Simeon, Shelumiel son of Zurishaddai brought his gifts. There is no repetitious section in the ERV. It is stated just once at the beginning of this passage.

God's Word™

On the fifth day the leader of the descendants of Simeon, Shelumiel, son of Zurishaddai, brought his gifts: a silver plate that weighed 3 1/4 pounds and a silver bowl that weighed 1 3/4 pounds using the standard weight of the holy place. Each dish was filled with flour mixed with olive oil as a grain offering. He also brought a gold dish that weighed 4 ounces, filled with incense; a young bull, a ram, and a one-year-old male lamb as a burnt offering; a male goat as an offering for sin; and two

bulls, five rams, five male goats, and five one-year-old male lambs as a fellowship offering. These were the gifts from Shelumiel, son of Zurishaddai.

Good News Bible (TEV)	See <a href="#">vv. 12–17</a> .
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	See <a href="#">vv. 12–17</a> .
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	On the fifth day, Shelumiel son of Zurishaddai, leader of the tribe of Simeon brought his gifts: a silver dish that weighed one and one-half kilograms and a silver bowl that weighed four-fifths of a kilogram, both of which were full of good flour and mixed with olive oil to be flour offerings; they both were weighed using the standard scales, a small gold dish that weighed 110 grams, filled with incense. Shelumiel also brought a young bull, a ram, and a one-year-old male lamb, to be sacrificed completely by being burned on the altar, a goat to be sacrificed to remove people's guilt for their sins, and two bulls, five rams, five male goats, and five male lambs that were one year old, to be sacrifices to restore the people's fellowship with Yahweh.

#### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	<b>Day Five: Shelumiel's Offering</b> On the fifth day, Zurishaddai's son Shelumiel, leader of the descendants of Simeon, presented as his offering a silver dish weighing 130 shekels and a silver bowl weighing 70 shekels (calculated according to the shekel of the sanctuary), both filled with choice flour mixed with oil for grain offering; one gold pan weighing ten shekels, full of incense; one young bull, one ram, and a one year old male lamb for a burnt offering; and one male goat for a sin offering. Their sacrifice for a peace offering consisted of two bulls, five rams, five male goats, and five one year old lambs. These were the offerings presented by Zurishaddai's son Shelumiel.

Lexham English Bible NIV, ©2011 Unfolding Bible Literal Text	.	.
Urims-Thummim Version	.	On the 5th day Shelumiel the son of Zurishaddai, commander of the children of Simeon offered. His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.] (after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain-Offering. One spoon of 10 shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin- Offering, and for a sacrifice of Peace-Offerings, 2 oxen, 5 rams, 5 male goats, and 5 lambs of the first year. This was the offering of Shelumiel the son of Zurishaddai.
Wikipedia Bible Project	.	.

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

Christian Community (1988)	.	On the fifth day an offering was brought by Shelumiel son of Zurishaddai, leader of the sons of Simeon. His offering was: one silver bowl weighing 50 ounces, one silver sprinkling bowl weighing 30 ounces by the official standard, both of them filled for the grain offering with fine flour mixed with oil, one golden bowl weighing four ounces, filled with incense, one young bull, one ram and one male one-year-old lamb for the burnt offering, one goat for the sacrifice for sin; and, for the peace offering: two oxen, five rams, five goats, and five male one-year-old lambs. This was the offering of Shelumiel son of Zurishaddai.
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	.	On the fifth day Shelumiy'el the son of Tsuriyshaddai, prince of the children of Shim'on, did offer: His offering was one silver charger, the weight whereof was a hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the sanctuary; both of them full of fine flour mingled with oil for an oblation: One golden spoon of ten sheqels, full of incense: One young bullock, one ram, one lamb of the first year, for an ascending smoke offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Shelumiy'el the son of Tsuriyshaddai.
exeGes companion Bible	.	.
Hebraic Roots Bible	.	.
Kaplan Translation	.	<i>The Fifth Day: Simeon</i>

On the fifth day, it was the leader of Simeon's descendants, Shelumiel son of Tzuri-shaddai.

His offering was one silver bowl weighing 130 shekels and one sacrificial basin weighing 70 shekels by the sanctuary standard, both filled with wheat meal kneaded with oil for a meal offering;

one gold incense bowl weighing 10 [shekels] filled with incense;

one young bull, one ram and one yearling sheep for a burnt offering;

one goat for a sin offering;

and for a peace sacrifice, two oxen, five rams, five male goats, and five yearling sheep. This was the offering of Shelumiel son of Tzuri-shaddai.

The Scriptures—2009

On the fifth day Shelumi'ël, son of Tsurishaddai, leader of the children of Shim'on: his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering; one gold ladle of ten sheqels, filled with incense; one young bull, one ram, one male lamb a year old, as an ascending offering; one male goat as a sin offering; and as a slaughtering of peace offerings: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Shelumi'ël, son of Tsurishaddai.

Tree of Life Version

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

Alpha & Omega Bible

ON THE FIFTH DAY THE PRINCE OF THE CHILDREN OF SIMEON, SALAMIEL THE SON OF SURISADAI.

HE BROUGHT HIS GIFT, ONE SILVER CHARGER, ITS WEIGHT ONE HUNDRED AND THIRTY SHEKELS, ONE SILVER BOWL OF SEVENTY SHEKELS ACCORDING TO THE HOLY SHEKEL; BOTH FULL OF FINE FLOUR KNEADED WITH OIL FOR A MEAT-OFFERING.

ONE GOLDEN CENSER OF TEN SHEKELS, FULL OF INCENSE.

ONE CALF OF THE HERD, ONE RAM, ONE MALE-LAMB OF A YEAR OLD FOR A WHOLE BURNT OFFERING,

AND ONE KID OF THE GOATS FOR A SIN-OFFERING.

AND FOR A SACRIFICE OF PEACE-OFFERING, TWO HEIFERS, FIVE RAMS, FIVE MALE GOATS, FIVE EWE-LAMBS OF A YEAR OLD: THIS WAS THE GIFT OF SALAMIEL THE SON OF SURISADAI.

Awful Scroll Bible

On the fifth day, Shelumi-el, son of Zuri-shaddai, the lifted up one of the sons of Simeon, is to offer, one silver platter, in weight a hundred and thirty, one silver basin of seventy shekels, by the shekel of that set apart, both full of fine flour, mingled with oil, for their tribute offering; one gold pan, that of ten, full of incense, one of the large cattle, even a young bull, one ram, one young ram, sons of a year, for their whole burnt offering; one young he goat, of their goats, for their misses of the mark; for the sacrifice of their peace offering, two of the large cattle, five rams, five bucks, five young rams, sons of a year, even are these to be the offerings of Shelumi-el, son of Zuri-shaddai.

Concordant Literal Version

On the fifth day it was the prince for the sons of Simeon, Shelumiel son of Zurishaddai. His approach present was one silver dish, a hundred thirty shekels its weight, one silver sprinkling bowl of seventy shekels by the shekel of the holy place, both of them full of flour mingled with oil for an approach present, one spoon of ten shekels of gold full of incense, one young bull (a calf of the herd), one ram, one year-old he-lamb for an ascent offering, one hairy one of the goats for a sin offering, and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five year-old he-lambs. This was the approach present of Shelumiel son of Zurishaddai.

exeGesés companion Bible

On the fifth day  
Shelumi El the son of Suri Shadday,

hierarchy of the sons of Shimon:  
 and his qorban:  
 one silver dish a hundred and thirty weight,  
 one silver sprinkler of seventy shekels,  
 after the shekel of the holies;  
 the two of them are full of flour  
 with oil for an offering:  
 one golden bowl of ten, full of incense:  
 one bullock son of the oxen, one ram,  
 one lamb yearling son for a holocaust:  
 one buck of the goats for the sin:  
 and for a sacrifice of shelamim,  
 two oxen, five rams, five he goats,  
 five lambs yearling sons:  
 this is the qorban of Shelumi El  
 the son of Suri Shadday.

## Orthodox Jewish Bible

On the fifth day Shelumiel ben Tzurishaddai, Nasi of the Bnei Shim'on, did offer:  
 His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a Mincha;  
 One golden ladle of ten shekels, full of ketoret;  
 One young bull, one ram, one lamb of the first year, for an olah;  
 One kid of the goats for a chattat;  
 And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Shelumiel ben Tzurishaddai.

**Expanded/Embellished Bibles:**

*The Amplified Bible* .  
 The Expanded Bible .  
 International Standard V .  
 Kretzmann's Commentary .  
 Lexham English Bible .

On the fifth day Shelumiel son of Zurishaddai, leader of the descendants [Or "sons"] of Simeon: his offering was one silver plate—its weight one hundred and thirty shekels—and one silver bowl for drinking weighing seventy shekels [Hebrew "shekel"] according to the sanctuary shekel, both of them [Literally "the two of them"] filled with finely milled flour mixed with oil as a grain offering; one golden dish weighing ten shekels [Literally "one dish of ten gold"] filled with incense; one young [Literally "a son of cattle"] bull, one ram, a male lamb in its first year [Literally "the son of its year"] as a burnt offering; one he-goat as a sin offering; and for the sacrifice of the fellowship offering, two cattle, five rams, five he-goats, and five male lambs in their first year. [Literally "sons of a year"] This was the offering of Shelumiel son of Zurishaddai.

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.* .

Rotherham's *Emphasized B.* <On the fifth day> the prince of the sons of Simeon,—Shelumiel, son of Zurishaddai: ||his offering|| one charger of silver <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary; ||both of them|| full of fine meal overflowed with oil, as a meal-offering; one spoon of ten [shekels] of gold, full of incense; one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; one<sup>c</sup> young he-goat, as a sin-bearer; and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,— ||this|| was the offering of Shelumiel, son of Zurishaddai.  
<sup>c</sup>Some cod. (w. Sam., Sep., Syr. and Vul.) have: "and one"— G.n.

Updated ASV .

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

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

On the fifth day the chief of the Symeonites, Salamiel, son of Surisadai, offered as his gift one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels after the holy shekel, both full of fine flour made up with oil for a sacrifice; one censer of ten shekels of gold, full of incense; one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering, and one kid of the goats for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Salamiel, son of Surisadai.

Context Group Version

On the fifth day Shelumiel the son of Zurishaddai, prince of the sons of Simeon: his offering was one silver platter, the weight from which was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the special place; both of them full of fine flour mingled with oil for a tribute [offerings]; one golden spoon of ten [shekels], full of incense; one young bull, one ram, one he-lamb a year old, for an ascension [offering]; one male of the goats for a purification-offering; and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs a year old: this was the offering of Shelumiel the son of Zurishaddai.

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

On the fifth day the captain for the sons of Shimon, Shelumi'eyl the son of Tsurishaddai. His donation, one silver platter weighing a hundred and thirty, one silver sprinkling basin of seventy sheqels by the special sheqel, both of them full of flour mixed with the oil of the deposit. One gold spoon of ten, full of incense. One bull, a son of the cattle, one buck, one sheep, a son of his year, for an ascension offering. One hairy goat of the she-goats for a failure, and for the sacrifice of the offerings of restitution, two cattle, five bucks, five male goats, five sheep, sons of a year, this is the donation of Shelumi'eyl the son of Tsurishaddai.

Updated ASV

On the fifth day Shelumiel the son of Zurishaddai, chieftain of the sons of Simeon: his offering was one silver plate, the weight was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full



of fine flour mixed with oil for a grain offering; one golden dish of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old: this was the offering of Shelumiel the son of Zurishaddai.

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:

36–41

Numbers 7:36			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
chămîyshîy (יְשִׁימִי) [pronounced khuh-mee-SHEE]	<i>fifth</i>	masculine singular numeral ordinal; with the definite article	Strong's #2549 BDB #332
nâsîy' (נָשִׂיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Shim <sup>e</sup> ôwn (שִׁמְעוֹן) [pronounced shim <sup>e</sup> -GOHN]	<i>hearing, one who hears and is transliterated Simeon</i>	masculine proper noun	Strong's #8095 BDB #1035
Shelumîy'êl (שֵׁלֻמִּי'ֵל) [pronounced shel-oo-mee-ALE]	<i>peace of God, friend of God; transliterated Shelumiel</i>	Masculine singular proper noun	Strong's #8017 BDB #1025
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Tsûwrîyshadday (צֻרִישַׁדַּי) [pronounced tsoo-ree-shad-DAH-ee]	<i>my rock is almighty, rock of (the) Almighty; transliterated, Tsurishaddai, Zurishaddai</i>	masculine singular proper noun	Strong's #6701 BDB #849

**Translation:** On the fourth day, Shelumiel ben Zurishaddai, a leader of Reuben, [brought near his offering].

Shelumiel ben Zurishaddai, from the tribe of Simeon, brought out his offering on the fourth day.

Like the rest of the chapter, this is now fallen into a pattern.

<b>Numbers 7:37</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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 noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
q <sup>e</sup> ârâh (קֶרַח) [pronounced keh-ġaw-RAW]	<i>dish, plate, platter; bowl</i>	feminine singular construct	Strong's #7086 BDB #891
This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.			
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
sh <sup>e</sup> lôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
mish <sup>e</sup> qâl (מִשְׁקָל) [pronounced mish <sup>e</sup> -KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4948 BDB #1054
miz <sup>e</sup> râq (מִזְרָק) [pronounced mihz-RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine singular construct	Strong's #4219 BDB #284
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective; construct form	Strong's #259 BDB #25
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
shib <sup>e</sup> îym (שִׁבְעִים) [pronounced shi <sup>b</sup> v-GEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988

Numbers 7:37			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	0.4 ounces or 11 grams and is transliterated <i>shekel</i>	masculine singular noun	Strong's #8255 BDB #1053
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	0.4 ounces or 11 grams and is transliterated <i>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
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>eh</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8147 BDB #1040
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	masculine plural verbal adjective	Strong's #4392 BDB #570
çôleth (סֹלֶת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
bâlal (בָּלַל) [pronounced baw-LAHL]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine singular, Qal passive participle	Strong's #1101 BDB #117
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>eh</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
min <sup>e</sup> 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 noun	Strong's #4503 BDB #585

**Translation:** His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering;...

The same offering is brought by Shelumiel: a 3¼ lb. silver platter, a 1¾ lb. silver bowl. Both of them have fine flour mixed with oil for the bloodless grain offering, which represents the humanity of Jesus Christ.

Continuing with the information found in ZPEB, Vol. 5, p. 438: from the earliest times, silver was manufactured into articles of value, such as ornaments, jewelry; and, it was of course used as a precursor of money (Leviticus 5:15 1Chronicles 18:10 Matthew 26:15 Acts 19:24). Silver was certainly known in Egypt as far back as 4000 B.C., and it was given the specific value as one-fourth that of gold in 3100 B.C. by the founder of the 1<sup>st</sup> dynasty of ancient Egypt. A portion of Abraham's wealth was silver (Genesis 13:2) and it is likely that silver and gold became fairly standard mediums of exchange (i.e., they were money) around 800 B.C. for all of the countries which were between the Nile and the Indus.

Numbers 7:38			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, hand; sole of the foot; paw; bowl, mini (spice, incense) mortar; spoon</i>	feminine singular construct	Strong's #3709 BDB #496
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'asârâh (עֲשָׂרִים) [pronounced gah-saw-RAW]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
zâhâb (זָהָב) [pronounced zaw-HAW <sup>B</sup> V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
mâlê' (מְלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570
q <sup>ê</sup> tôreth (תְּרוֹמָה) [pronounced k <sup>ê</sup> ht-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

**Translation:** ...one hand [holding] ten gold [coins] [also] filled with incense;...

He also brings ten gold coins, representing the deity of Jesus Christ; and incense, which represents the sweet savor which wafts up to God the Father, meaning that He is propitiated.

Gold is considered to be probably the precious metal, although it is by no means the rarest or the most expensive. Because of its beauty, it represents the deity of Jesus Christ.

Numbers 7:39			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun	Strong's #6499 BDB #830

## Numbers 7:39

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
'ayil (אֵיִל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
kebeç (כֶּבֶç) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8141 BDB #1040
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עֹלָה) [pronounced ô-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

**Translation:** ...one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering;...

The burnt offering is a reference to judgment. God the Father judges God the Son on the Roman cross. The animals represent the blood offering of the Lord (His blood represents His spiritual death).

Numbers 7:40			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'yr (שׂאִיר) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972
'izzîym (עִזִּים) [pronounced gihz-ZEEM]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...one male goat of the female goats for the sin-offering;...

One male goat is offered p for the sin-offering. What is emphasized here is Jesus Christ dies one time for all mankind, taking away our sin.

Numbers 7:41a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
zebach (זֶבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023
In Leviticus 7:11, the NJB uses the word <i>communion</i> and the REB uses the word <i>shared</i> .			
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
sh <sup>e</sup> tayim (שְׁתַּיִם) [pronounced sh <sup>e</sup> t-TAH-yim]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040



Numbers 7:41a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ayil (אֵיל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
chămishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'attûd (עֲטֻד) [pronounced ġaht-TOOD]	<i>ram; male goat; chief one</i>	masculine plural noun	Strong's #6260 BDB #800
chămishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
kebeç (כֶּבֶç) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine plural noun	Strong's #3532 BDB #461
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
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
chămishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331

**Translation:** ...and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs.

Peace offerings emphasize a peace that is made between God and man. The animals represent the blood sacrifice of Jesus Christ, which represents His spiritual death on the Roman cross.

Numbers 7:41b			
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 with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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	Strong's #7133 BDB #898–899
Shelumîy'êl (שְׁלֹמִי'אֵל) [pronounced shel-oo-mee-ALE]	<i>peace of God, friend of God; transliterated Shelumiel</i>	Masculine singular proper noun	Strong's #8017 BDB #1025

Numbers 7:41b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Tsûwrîyshadday (יְשׁוּרֵי־צֶדֶק) [pronounced <i>tsoo-ree-shad-DAH-ee</i> ]	<i>my rock is almighty, rock of (the) Almighty; transliterated, Tsurishaddai, Zurishaddai</i>	masculine singular proper noun	Strong's #6701 BDB #849
pê (פּ, פ, or ף) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** This [is] the offering of Shelumiel ben Zurishaddai. (Kukis mostly literal translation)

All of this is Shelumiel's offering.

The father of John the Baptist was filled with the Holy Spirit and he said (or, possibly wrote) the following: **Because of the tender mercy of our God, with which the Sunrise from on high will visit us, to shine upon those who sit in darkness and the shadow of death, to guide our feet into the way of peace.**" (Luke 1:78–79).

Numbers 7:36–41 On the fifth day, Shelumiel ben Zurishaddai, a leader of Simeon, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Shelumiel ben Zurishaddai. (Kukis mostly literal translation)

Numbers 7:36–41 On the fifth day, Shelumiel ben Zurishaddai, a prince of Simeon, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Shelumiel ben Zurishaddai's offering. (Kukis paraphrase)

On the day the sixth, Eliasaph ben Deuel, a leader of Gad. His offering: a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Eliasaph ben Deuel. (pê, 9)

Numbers  
7:42–47

On the sixth day, Eliasaph ben Deuel, a leader of Gad, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Eliasaph ben Deuel.

On the sixth day, Eliasaph ben Deuel, a prince of Gad, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Eliasaph ben Deuel's offering.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

On the day the sixth, Eliasaph ben Deuel, a leader of Gad. His offering: a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Eliasaph ben Deuel. (pê, 9)

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.)

The sixth day the prince of the sons of Gad, Eliasaph the son of Deuel, Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

A little mortar of gold weighing ten sicles full of incense:

An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

And a buck goat for sin:

And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Eliasaph the son of Deuel.

Aramaic ESV of Peshitta

On the sixth day, Eliasaph the son of Deuel, prince of the children of Gad

gave his offering: one silver platter, the weight of which was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;  
 one golden ladle of ten shekels, full of incense;  
 one young bull, one ram, one male lamb a year old, for a burnt offering;  
 one male goat for a sin offering;  
 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Eliasaph the son of Deuel.

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

On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, [offered]:  
 And his offering [was] one silver charger of the weight of an hundred and thirty [shekels], a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:  
 One golden spoon of ten [shekels], full of incense:  
 One young bullock, one ram, one lamb of the first year, for a burnt offering:  
 And one kid of the goats for a sin offering:  
 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Eliasaph the son of Deuel.

Updated Brenton (Greek)

On the sixth day the prince of the sons of Gad, Eliasaph the son of Deuel came. He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a grain offering. One golden censer of ten shekels, full of incense. One calf of the herd, one ram, one male lamb of a year old for a whole burnt offering, and one kid of the goats for a sin offering. And for a sacrifice of peace offering, two heifers, five rams, five male goats, and five ewe lambs of a year old: this was the gift of Eliasaph the son of Deuel.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

On the sixth day Eliasaph, the son of Reuel, chief of the children of Gad:  
 His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;  
 One gold spoon of ten shekels, full of spice;  
 One young ox, one male sheep, one he-lamb of the first year, for a burned offering;  
 One male of the goats for a sin-offering;  
 And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Eliasaph, the son of Reuel.

Easy English  
 Easy-to-Read Version–2008

On the sixth day, the leader of the tribe of Gad, Eliasaph son of Deuel brought his gifts. There is no repetitious section in the ERV. It is stated just once at the beginning of this passage.

God's Word™

On the sixth day the leader of the descendants of Gad, Eliasaph, son of Deuel, brought his gifts: a silver plate that weighed 3 1/4 pounds and a silver bowl that weighed 1 3/4 pounds using the standard weight of the holy place. Each dish was filled with flour mixed with olive oil as a grain offering. He also brought a gold dish that weighed 4 ounces, filled with incense; a young bull, a ram, and a one-year-old male lamb as a burnt offering; a male goat as an offering for sin; and two bulls, five

rams, five male goats, and five one-year-old male lambs as a fellowship offering. These were the gifts from Eliasaph, son of Deuel.

Good News Bible (TEV)	See <a href="#">vv. 12–17</a> .
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	See <a href="#">vv. 12–17</a> .
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	On the sixth day, Eliasaph son of Deuel, leader of the tribe of Gad brought his gifts: a silver dish that weighed one and one-half kilograms and a silver bowl that weighed four-fifths of a kilogram, both of which were full of good flour and mixed with olive oil to be flour offerings. They both were weighed using the standard scales, a small gold dish that weighed about 110 grams, filled with incense. Eliasaph also brought a young bull, a ram, and a one-year-old male lamb, to be sacrificed completely by being burned on the altar, a goat to be sacrificed to remove people's guilt for their sins, and two bulls, five rams, five male goats, and five male lambs that were one year old, to be sacrifices to restore the people's fellowship with Yahweh.

#### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	<b>Day Six: Eliasaph's Offering</b> On the sixth day, Deuel's son Eliasaph, leader of the descendants of Gad, presented as his offering a silver dish weighing 130 shekels and a silver bowl weighing 70 shekels (calculated according to the shekel of the sanctuary), both filled with choice flour mixed with oil for a grain offering; one gold pan weighing ten shekels full of incense; one young bull, one ram, and a one year old male lamb for a burnt offering; and one male goat for a sin offering. Their sacrifice for a peace offering consisted of two bulls, five rams, five male goats, and five one year old lambs. These were the offerings presented by Deuel's son Eliasaph.
H. C. Leupold	.
Lexham English Bible	.

NIV, ©2011

Unfolding Bible Literal Text

On the sixth day, Eliasaph son of Deuel, leader of the descendants of Gad, offered his sacrifice. His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. He also gave one gold dish weighing ten shekels, full of incense. He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. He gave one male goat as a sin offering. He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Eliasaph son of Deuel.

Urim-Thummim Version

On the 6th day Eliasaph the son of Deuel, commander of the children of Gad offered. His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.](after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain-Offering. One spoon of 10 shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, 2 oxen, 5 rams, 5 male goats, and 5 lambs of the first year. This was the offering of Eliasaph the son of Deuel.

Wikipedia Bible Project

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

Christian Community (1988)

On the sixth day an offering was brought by Eliasaph son of Reuel, leader of the sons of Gad. His offering was: one silver bowl weighing 50 ounces, one silver sprinkling bowl weighing 30 ounces by the official standard, both of them filled for the grain offering with fine flour mixed with oil, one golden bowl weighing four ounces, filled with incense, one young bull, one ram and one male one-year-old lamb for the burnt offering, one goat for sacrifice for sin, and, for the peace offering: two oxen, five rams, five goats, and five male one-year-old lambs. This was the offering of Eliasaph son of Reuel.

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

On the sixth day Elyacaph the son of De`u`el, prince of the children of Gad, offered: His offering was one silver charger of the weight of a hundred and thirty sheqels, a silver bowl of seventy sheqels, after the sheqel of the sanctuary; both of them full of fine flour mingled with oil for an oblation: One golden spoon of ten sheqels, full of incense: One young bullock, one ram, one lamb of the first year, for an ascending smoke offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elyacaph the son of De`u`el.

exeGesés companion Bible

Hebraic Roots Bible

Kaplan Translation

*The Sixth Day: Gad*

On the sixth day, it was the leader of Gad's descendants, Elyassaf son of Duél.



His offering was one silver bowl weighing 130 shekels and one sacrificial basin weighing 70 shekels by the sanctuary standard, both filled with wheat meal kneaded with oil for a meal offering;  
 one gold incense bowl weighing 10 [shekels], filled with incense;  
 one young bull, one ram and one yearling sheep for a burnt offering;  
 one goat for a sin offering;  
 and for the peace sacrifice, two oxen, five rams, five male goats, and five yearling sheep. That was the offering of Elyassaf son of Deuel.

The Scriptures–2009

On the sixth day Elyasaph, son of De'u'ël, a leader of the children of Gad: his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering; one gold ladle of ten sheqels, filled with incense; one young bull, one ram, one male lamb a year old, as an ascending offering; one male goat as a sin offering; and as a slaughtering of peace offerings: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Elyasaph, son of De'u'ël.

Tree of Life Version

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

Alpha & Omega Bible

ON THE SIXTH DAY THE PRINCE OF THE SONS OF GAD, ELISAPH THE SON OF RAGUEL.  
 HE BROUGHT HIS GIFT, ONE SILVER CHARGER, ITS WEIGHT A HUNDRED AND THIRTY SHEKELS, ONE SILVER BOWL OF SEVENTY SHEKELS ACCORDING TO THE HOLY SHEKEL; BOTH FULL OF FINE FLOUR KNEADED WITH OIL FOR A MEAT OFFERING.  
 ONE GOLDEN CENSER OF TEN SHEKELS, FULL OF INCENSE.  
 ONE CALF OF THE HERD, ONE RAM, ONE MALE-LAMB OF A YEAR OLD FOR A WHOLE BURNT OFFERING,  
 AND ONE KID OF THE GOATS FOR A SIN-OFFERING.  
 AND FOR A SACRIFICE OF PEACE-OFFERING, TWO HEIFERS, FIVE RAMS, FIVE MALE GOATS, FIVE EWE-LAMBS OF A YEAR OLD: THIS WAS THE GIFT OF ELISAPH THE SON OF RAGUEL.

Awful Scroll Bible

On the sixth day, Eli-asaph, son of Deu-el, the lifted up one of the sons of Gad, is to offer, one silver platter, in weight a hundred and thirty, one silver basin of seventy shekels, by the shekel of that set apart, both full of fine flour, mingled with oil, for their tribute offering; one gold pan, that of ten, full of incense, one of the large cattle, even a young bull, one ram, one young ram, sons of a year, for their whole burnt offering; one young he-goat, of their goats, for their misses of the mark; for the sacrifice of their peace offering, two of the large cattle, five rams, five bucks, five young rams, sons of a year, even are these to be the offerings of Eli-asaph, son of Deu-el.

Concordant Literal Version

On the sixth day it was the prince for the sons of Gad, Eliasaph son of Reuel. His approach present was one silver dish, a hundred thirty shekels its weight, one silver sprinkling bowl of seventy shekels by the shekel of the holy place, both of them full of flour mingled with oil for an approach present, one spoon of ten shekels of gold full of incense, one young bull (a calf of the herd), one ram, one year-old he-lamb for an ascent offering, one hairy one of the goats for a sin offering, and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five year-old he-lambs. This was the approach present of Eliasaph son of Reuel.

exeGesés companion Bible

On the sixth day  
 Eli Yasaph the son of Deu El,  
 hierarch of the sons of Gad:  
 his qorban:

one silver dish a hundred and thirty weight,  
 a silver sprinkler of seventy shekels,  
 after the shekel of the holies;  
 the two of them are full of flour  
 mixed with oil for an offering:  
 one golden bowl of ten, full of incense:  
 one bullock son of the oxen, one ram,  
 one lamb yearling son for a holocaust:  
 one buck of the goats for the sin:  
 and for a sacrifice of shelamim,  
 two oxen, five rams, five he goats,  
 five lambs yearling sons:  
 this is the qorban of Eli Yasaph  
 the son of Deu El.

Orthodox Jewish Bible

On the sixth day Elyasaph ben Deuel, Nasi of the Bnei Gad, offered:  
 His korban was one silver bowl of the weight of an hundred and thirty shekels, a  
 silver basin of seventy shekels, according to shekel HaKodesh; both of them full of  
 fine flour mixed with oil for a Mincha;  
 One golden ladle of ten shekels, full of ketoret;  
 One young bull, one ram, one lamb of the first year, for an olah (burnt offering);  
 One kid of the goats for a chattat;  
 And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the  
 first year; this was the korban of Elyasaph ben Deuel.

Rotherham's *Emphasized B.*

<On the sixth day> the prince of the sons of Gad,—Eliasaph son of Deuel: ||his offering|| one charger of silver <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil as a meal-offering; one spoon of ten [shekels] of gold full of incense; one choice young bullock one ram one he-lamb of the first year as an ascending-sacrifice; one young he-goat a sin-bearer; and <as a peace'- offering> two oxen, five rams five he-goats, five he-lambs of the first year,—||this|| was the offering of Eliasaph son of Deuel.

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary .

Lexham English Bible

On the sixth day Eliasaph son of Deuel, leader of the descendants [Or "sons"] of Gad: his offering was one silver plate—its weight one hundred and thirty shekels—and one silver bowl for drinking weighing seventy shekels [Hebrew "shekel"] according to the sanctuary shekel, both of them [Literally "the two of them"] filled with finely milled flour mixed with oil as a grain offering; one golden dish weighing ten shekels [Literally "one dish of ten gold"] filled with incense; one young [Literally "a son of cattle"] bull, one ram, a male lamb in its first year [Literally "the son of its year"] as a burnt offering; one he-goat as a sin offering; and for the sacrifice of the fellowship offering, two cattle, five rams, five he-goats, and five male lambs in their first year. [Literally "sons of a year"] This was the offering of Eliasaph son of Deuel.

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 .

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

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

On the sixth day the chief of the Gadites, Elisaph son of Raguel, offered as his gift, one silver charger, the weight of which was a hundred and thirty shekels, one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; one censer of ten shekels of gold, full of incense; one young bull from the herd, one ram, one lamb of the first year, for a whole burnt offering, and one kid of the goats for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Elisaph, son of Raquel.

Context Group Version

On the sixth day Eliasaph the son of Deuel, prince of the sons of Gad: his offering was one silver platter, the weight from which was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the special place; both of them full of fine flour mingled with oil for a tribute [offerings]; one golden spoon of ten [shekels], full of incense; one young bull, one ram, one he-lamb a year old, for an ascension [offering]; one male of the goats for a purification-offering; and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs a year old: this was the offering of Eliasaph the son of Deuel.

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

On the sixth day the captain for the sons of Gad, Elyasaph the son of De'u'eyl. His donation, one silver platter weighing a hundred and thirty, one silver sprinkling basin of seventy sheqels by the special sheqel, both of them full of flour mixed with the oil of the deposit. One gold spoon of ten, full of incense. One bull, a son of the cattle, one buck, one sheep, a son of his year, for an ascension offering. One hairy goat of the she-goats for a failure, and for the sacrifice of the offerings of restitution, two cattle, five bucks, five male goats, five sheep, sons of a year, this is the donation of Elyasaph the son of De'u'eyl.

Updated ASV

On the sixth day Eliasaph the son of Deuel, chieftain of the sons of Gad: his offering was one silver plate, the weight was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a grain offering; one golden dish of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five

rams, five male goats, five male lambs a year old: this was the offering of Eliasaph the son of Deuel.

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

**The gist of this passage:**  
 42-47

Numbers 7:42			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
shishshîy (שִׁשִּׁי) [pronounced shish-SHEE]	<i>sixth</i>	masculine singular numeral ordinal; with the definite article	Strong's #8345 BDB #995
nâsîy' (נָשִׂיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Gâd (גָּד) [pronounced gawd]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151
'Elyâsçâph (אֱלִיָּאֶשָׁפֶת) [pronounced el-yaw-SAWF]	<i>God has added; God (is) gatherer; transliterated, Eljasaph, Eliasaph</i>	masculine singular proper noun	Strong's #460 BDB #45
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
De'ûw'êl (דְּעֻוֹאֵל) [pronounced deh-ġoo-ALE]	<i>known of God; they know God; transliterated, Deuel</i>	masculine singular proper noun	Strong's #1845 BDB #396

**Translation:** On the sixth day, Eliasaph ben Deuel, a leader of Gad, [brought near his offering].

Eliasaph ben Deuel, from the tribe of Gad, brought out his offering on the sixth day.

It is unfortunate that these were the men of God's choosing, meaning that they had the greatest potential of all in their tribe, and, while they are mentioned several times, it is always as part of a large group whose accomplishments were minimal.

<b>Numbers 7:43</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
qorbân/qurbân (קֹרְבָן/קִרְבָן) [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 noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
q <sup>e</sup> ârâh (קִרְעָה) [pronounced keh-ġaw- RAW]	<i>dish, plate, platter; bowl</i>	feminine singular construct	Strong's #7086 BDB #891
This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.			
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
'echâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
sh <sup>e</sup> lôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low- SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
mish <sup>e</sup> qâl (מִשְׁקָל) [pronounced mish <sup>e</sup> - KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4948 BDB #1054
miz <sup>e</sup> râq (מִיֶּזְרָק) [pronounced mihz- RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine singular construct	Strong's #4219 BDB #284
'echâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective; construct form	Strong's #259 BDB #25
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
shib <sup>e</sup> îym (שִׁבְעִים) [pronounced shi <sup>b</sup> v- GEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988

Numbers 7:43			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sheqel (שֶׁקֶל) [pronounced SHEH-keh]l	0.4 ounces or 11 grams and is transliterated <i>shekel</i>	masculine singular noun	Strong's #8255 BDB #1053
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sheqel (שֶׁקֶל) [pronounced SHEH-keh]l	0.4 ounces or 11 grams and is transliterated <i>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
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>eh</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8147 BDB #1040
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	masculine plural verbal adjective	Strong's #4392 BDB #570
çôleth (שֶׁלֶת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
bâlal (בָּלַל) [pronounced baw-LAHL]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine singular, Qal passive participle	Strong's #1101 BDB #117
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
min <sup>e</sup> 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 noun	Strong's #4503 BDB #585

**Translation:** His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering;...



The same offering is brought by Eliasaph: a 3¼ lb. silver platter, a 1¼ lb. silver bowl. Both of them have fine flour mixed with oil for the bloodless grain offering, which represents the humanity of Jesus Christ.

Continuing with the information found in ZPEB, Vol. 5, p. 438: native silver is much more of a rare occurrence than native gold, but it *is widely distributed in small amounts and would have been the earliest source of the metal*. Silver can be extracted from it many ores by a number of relatively simple processes, one of which was used by the Babylonians, cupellation with lead, is still used today. ZPEB describes the process. However, the melting of the resultant lead-silver alloy, produces lead oxide, which is skimmed away—I mention this, because this lead oxide is called *dross* in Ezekiel 22:18. The tarnish which forms on silver is not an oxidation of silver, but a combination of sulphur or sulphur compounds in the air reacting with the silver to form a thin layer of silver sulphide on the surface of the silver. We see this commonly today in any area adjacent to an industrialized city; however, in the ancient world, such tarnishing was rare, and silver remained the most lustrous of the metals almost indefinitely in the ancient world.

Numbers 7:44			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כַּף) [pronounced <i>kaf</i> ]	<i>palm, hollow or flat of the hand, hand; sole of the foot; paw; bowl, mini (spice, incense) mortar; spoon</i>	feminine singular construct	Strong's #3709 BDB #496
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'asârâh (אֶשְׂרֵעַר) [pronounced <i>áh-saw-RAW</i> ]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>B</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
mâlê' (מְלֵא) [pronounced <i>maw-LAY</i> ]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570
q <sup>ê</sup> ðôreth (קֶטֶרֶת) [pronounced <i>k<sup>ê</sup>ht-OH-reth</i> ]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

**Translation:** ...one hand [holding] ten gold [coins] [also] filled with incense;...

He also brings ten gold coins, representing the deity of Jesus Christ; and incense, which represents the sweet savor which wafts up to God the Father, meaning that He is propitiated.

Taken from ZPEB, vol. 2, p. 771: Gold's melting point is above that of silver (1063°C), which surprised me. Although it is used to plate a great many things, and can be beaten into leaves with a thickness less than 0.0001 mm, that is not as thin as silver.

<b>Numbers 7:45</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
par (פַּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun	Strong's #6499 BDB #830
Although this term was often used of a yearling (Exodus 29:1 Leviticus 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).			
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
'ayil (אֵייל) [pronounced AH-yi]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
kebeç (כֶּבֶד) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8141 BDB #1040
lâmed (ל) [pronounced ʼ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

**Translation:** ...one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering;...

The burnt offering is a reference to judgment. God the Father judges God the Son on the Roman cross. The animals represent the blood offering of the Lord (His blood represents His spiritual death).

When these animals were burnt, this spoke of the sacrifice and judgement of our Lord Jesus Christ upon the cross.

Numbers 7:46			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'îyr (רִיעִיר) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972
îzzîym (זִזְיִם) [pronounced gîhz-ZEEM]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...one male goat of the female goats for the sin-offering;...

One male goat is offered for the sin-offering. What is emphasized here is Jesus Christ dies one time for all mankind, taking away our sin.

Indeed, there is not a righteous man on earth who does good and who never sins (Eccles. 7:20).

Numbers 7:47a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
zebach (זָבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023
In Leviticus 7:11, the NJB uses the word <i>communion</i> and the REB uses the word <i>shared</i> .			
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133

Numbers 7:47a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh <sup>e</sup> tayim (שֵׁתַּיִם) [pronounced sh <sup>e</sup> t-TAH-yim]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040
'ayil (אֵיִל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
chämishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'attûd (עֲטֻד) [pronounced ġaht-TOOD]	<i>ram; male goat; chief one</i>	masculine plural noun	Strong's #6260 BDB #800
chämishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
kebeç (כֶּבֶּץ) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine plural noun	Strong's #3532 BDB #461
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
chämishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331

**Translation:** ...and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs.

Peace offerings emphasize a peace that is made between God and man. The animals represent the blood sacrifice of Jesus Christ, which represents His spiritual death on the Roman cross.

"Peace I leave with you; My peace I give to you; not as the world give, do I give to you. Let not your heart be troubled, nor let it be fearful." (John 14:27).

Numbers 7:47b			
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 with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Numbers 7:47b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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	Strong's #7133 BDB #898–899
ʿElyâsçâph (אֱלִיָּאֶשָׁף) [pronounced el-yaw-SAWF]	<i>God has added; God (is) gatherer; transliterated, Eljasaph, Eliasaph</i>	masculine singular proper noun	Strong's #460 BDB #45
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Deʿûwʿêl (דְּעֻוְעֵל) [pronounced deh-úoo-ALE]	<i>known of God; they know God; transliterated, Deuel</i>	masculine singular proper noun	Strong's #1845 BDB #396
pê (פּ, פ, or ף) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** This [is] the offering of Eliasaph ben Deuel. (Kukis mostly literal translation)

All of this is Eliasaph's offering.

Numbers 7:42–47 On the sixth day, Eliasaph ben Deuel, a leader of Gad, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Eliasaph ben Deuel. (Kukis mostly literal translation)

Numbers 7:42–47 On the sixth day, Eliasaph ben Deuel, a prince of Gad, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Eliasaph ben Deuel's offering. (Kukis paraphrase)

On the day the seventh Elishama ben Ammihud, a leader of Ephraim offering: a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Elishama ben Ammihud. (pê, 9)

Numbers  
7:48–53

On the seventh day, Elishama ben Ammihud, a leader of Ephraim, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Elishama ben Ammihud.

On the seventh day, Elishama ben Ammihud, a prince of Ephraim, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Elishama ben Ammihud's offering.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

On the day the seventh Elishama ben Ammihud, a leader of Ephraim offering: a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Elishama ben Ammihud. (pê, 9).

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.)

The seventh day the prince of the sons of Ephraim, Elisama the son of Ammiud, Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

A little mortar of gold weighing ten sicles full of incense:

An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

And a buck goat for sin:

And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Elisama the son of Ammiud.

Aramaic ESV of Peshitta

On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim



gave his offering: one silver platter, the weight of which was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;  
 one golden ladle of ten shekels, full of incense;  
 one young bull, one ram, one male lamb a year old, for a burnt offering;  
 one male goat for a sin offering;  
 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Elishama the son of Ammihud.

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

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 On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, [offered]:  
 And his offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:  
 One golden spoon of ten [shekels], full of incense:  
 One young bullock, one ram, one lamb of the first year, for a burnt offering:  
 And one kid of the goats for a sin offering:  
 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Elishama the son of Ammihud.

Updated Brenton (Greek)

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Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

On the seventh day Elishama, the son of Ammihud, chief of the children of Ephraim:  
 His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;  
 One gold spoon of ten shekels, full of spice;  
 One young ox, one male sheep, one he-lamb of the first year, for a burned offering;  
 One male of the goats for a sin-offering;  
 And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Elishama, the son of Ammihud.

Easy English

Easy-to-Read Version–2008

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 On the seventh day, the leader of the tribe of Ephraim, Elishama son of Ammihud brought his gifts. There is no repetitious section in the ERV. It is stated just once at the beginning of this passage.

God's Word™

On the seventh day the leader of the descendants of Ephraim, Elishama, son of Ammihud, brought his gifts: a silver plate that weighed 3 1/4 pounds and a silver bowl that weighed 1 3/4 pounds using the standard weight of the holy place. Each dish was filled with flour mixed with olive oil as a grain offering. He also brought a gold dish that weighed 4 ounces, filled with incense; a young bull, a ram, and a one-year-old male lamb as a burnt offering; a male goat as an offering for sin; and two bulls, five rams, five male goats, and five one-year-old male lambs as a fellowship offering. These were the gifts from Elishama, son of Ammihud.

Good News Bible (TEV)

See [vv. 12–17](#).

The Message

Names of God Bible

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NIRV .  
 New Simplified Bible .

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

Casual English Bible .  
 Contemporary English V. See [vv. 12–17](#).  
 The Living Bible .  
 New Berkeley Version .  
 New Life Version .  
 New Living Translation .  
 The Passion Translation .  
 Unfolding Bible Simplified On the eighth day, Gamaliel son of Pedahzur, leader of the tribe of Manasseh brought his gifts: a silver dish that weighed one and one-half kilograms and a silver bowl that weighed four-fifths of a kilogram, both of which were full of good flour and mixed with olive oil to be flour offerings. They both were weighed using the standard scales, a small gold dish that weighed 110 grams, filled with incense. Gamaliel also brought a young bull, a ram, and a one-year-old male lamb, to be sacrificed completely by being burned on the altar, a goat to be sacrificed to remove people's guilt for their sins, and two bulls, five rams, five male goats, and five male lambs that were one year old, to be sacrifices to restore the people's fellowship with Yahweh.

### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible .  
 International Standard V **Day Seven: Elishama's Offering**  
 On the seventh day, Ammihud's son Elishama, leader of the descendants of Ephraim, presented as his offering a silver dish weighing 130 shekels and a silver bowl weighing 70 shekels (calculated according to the shekel of the sanctuary), both filled with choice flour mixed with oil for a grain offering; one gold pan weighing ten shekels, full of incense; one young bull, one ram, and a one year old male lamb for a burnt offering; and one male goat for a sin offering. Their sacrifice for a peace offering consisted of two bulls, five rams, five male goats, and five one year old lambs. These were the offerings presented by Ammihud's son Elishama.

H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text On the seventh day, Elishama son of Ammihud, leader of the descendants of Ephraim, offered his sacrifice. His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the

sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. He also gave one gold dish weighing ten shekels, full of incense. He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. He gave one male goat as a sin offering. He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Elishama son of Ammihud.

Urim-Thummim Version

On the 7th day Elishama the son of Ammihud, commander of the children of Ephraim offered. His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.](after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain-Offering. One spoon of 10 shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, 2 oxen, 5 rams, 5 male goats, and 5 lambs of the first year. This was the offering of Elishama the son of Ammihud.

Wikipedia Bible Project

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

Christian Community (1988) On the seventh day an offering was brought by Elishama son of Ammihud, leader of the sons of Ephraim. His offering was: one silver bowl weighing ounces, one silver sprinkling bowl weighing 30 ounces by the official standard, both of them filled for the grain offering with fine flour mixed with oil, 50 one golden bowl weighing four ounces filled with in cense, one young bull, one ram and one male one-year-old lamb for the burnt offering; one goat for the sacrifice for sin, and, for the peace offering, two oxen, five rams, five goats, and five male one-year-old lambs. This was the offering of Elishama, son of Ammihud.

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

On the seventh day Eliyshama the son of Ammiyhud, prince of the children of Ephrayim, offered: His offering was one silver charger, the weight whereof was a hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the sanctuary; both of them full of fine flour mingled with oil for an oblation: One golden spoon of ten sheqels, full of incense: One young bullock, one ram, one lamb of the first year, for an ascending smoke offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliyshama the son of Ammiyhud.

exeGesés companion Bible

Hebraic Roots Bible

Kaplan Translation

*The Seventh Day: Ephraim*

On the seventh day, it was a leader of Ephraim's descendants, Elishama son of Amihud.

His offering was one silver bowl weighing 130 shekels and one silver sacrificial basin weighing 70 shekels by the sanctuary standard, both filled with wheat meal kneaded with oil for a grain offering;

one gold incense bowl weighing 10 [shekels], filled with incense;

one young bull, one ram and one yearling sheep for a burnt offering;

one goat for a sin offering;  
and for the peace sacrifice, two oxen, five rams, five male goats, and five yearling sheep. That was the offering of Elishama son of Amihud.

The Scriptures–2009

On the seventh day Elishama, son of Ammihud, leader of the children of Ephrayim: his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering; one gold ladle of ten sheqels, filled with incense; one young bull, one ram, one male lamb a year old, as an ascending offering; one male goat as a sin offering; and as a slaughtering of peace offerings: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Elishama, son of Ammihud.

Tree of Life Version

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

Alpha & Omega Bible

ON THE SEVENTH DAY THE PRINCE OF THE SONS OF EPHRAIM, ELISAMA THE SON OF EMIUD.

HE BROUGHT HIS GIFT, ONE SILVER CHARGER, ITS WEIGHT WAS A HUNDRED AND THIRTY SHEKELS, ONE SILVER BOWL OF SEVENTY SHEKELS ACCORDING TO THE HOLY SHEKEL; BOTH FULL OF FINE FLOUR KNEADED WITH OIL FOR A MEAT-OFFERING.

ONE GOLDEN CENSER OF TEN SHEKELS, FULL OF INCENSE.

ONE CALF OF THE HERD, ONE RAM, ONE MALE-LAMB OF A YEAR OLD FOR A WHOLE BURNT OFFERING,

AND ONE KID OF THE GOATS FOR A SIN-OFFERING.

AND FOR A SACRIFICE OF PEACE-OFFERING, TWO HEIFERS, FIVE RAMS, FIVE MALE GOATS, FIVE EWE-LAMBS OF A YEAR OLD: THIS WAS THE GIFT OF ELISAMA THE SON OF EMIUD.

Awful Scroll Bible

On the seventh day, Eli-shama the son of Ammi-hud, the lifted up one of the sons of Ephraim, is to offer, one silver platter, in weight a hundred and thirty, one silver pan, of seventy shekels, by the shekel of that set apart, both full of fine flour, mingled with oil, for their tribute offering; one gold pan, that of ten, full of incense, one of the large cattle, even a young bull, one ram, one young ram, sons of a year, for their whole burnt offering; one young he goat, of their goats, for their misses of the mark; for the sacrifice of their peace offering, two of the large cattle, five rams, five bucks, five young rams, sons of a year, even are these the offerings of Elishama, son of Ammi-hud.

Concordant Literal Version

On the seventh day it was the prince for the sons of Ephraim, Elishama son of Ammihud. His approach present was one silver dish, a hundred thirty shekels its weight, one silver sprinkling bowl of seventy shekels by the shekel of the holy place, both of them full of flour mingled with oil for an approach present, one spoon of ten shekels of gold full of incense, one young bull (a calf of the herd), one ram, one year-old he-lamb for an ascent offering, one hairy one of the goats for a sin offering, and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five year-old he-lambs. This was the approach present of Elishama son of Ammihud.

exeGesés companion Bible

On the seventh day

Eli Shama the son of Ammi Hud,

hierarch of the sons of Ephrayim:

his qorban:

one silver dish a hundred and thirty weight,

one silver sprinkler of seventy shekels,

after the shekel of the holies;

the two of them are full of flour

mixed with oil for an offering:

one golden bowl of ten, full of incense:  
 one bullock son of the oxen, one ram,  
 one lamb yearling son for a holocaust:  
 one buck of the goats for the sin:  
 and for a sacrifice of shelamim,  
 two oxen, five rams, five he goats,  
 five lambs yearling sons:  
 this is the qorban of Eli Shama the son of Ammi Hud.

Orthodox Jewish Bible

On the seventh day Elishama ben Ammihud, Nasi of the Bnei Ephrayim, offered: His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a Mincha;  
 One golden ladle of ten shekels, full of ketoret;  
 One young bull, one ram, one lamb of the first year, for an olah (burnt offering);  
 One kid of the goats for a chattat;  
 And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Elishama ben Ammihud.

Rotherham's *Emphasized B.*

<On the seventh day> the prince of the sons of Ephraim,—Elishama son of Ammihud: ||his offering|| one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl, of silver, seventy shekels, by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil, as a meal-offering; one spoon of ten [shekels] of gold, full of incense; one choice young bullock, one ram, one he-lamb of the first year, as an ascending sacrifice; one young he-goat, as a sin-bearer; and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,— ||this|| was the offering of Elishama, son of Ammihud.

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary .

Lexham English Bible

On the seventh day Elishama son of Ammihud, leader of the descendants [Or "sons"] of Ephraim: his offering was one silver plate—its weight one hundred and thirty shekels—and one silver bowl for drinking weighing seventy shekels [Hebrew "shekel"] according to the sanctuary shekel, both of them [Literally "the two of them"] filled with finely milled flour mixed with oil as a grain offering; one golden dish weighing ten shekels [Literally "one dish of ten gold"] filled with incense; one young [Literally "a son of cattle"] bull, one ram, a male lamb in its first year [Literally "the son of its year"] as a burnt offering; one he-goat as a sin offering; and for the sacrifice of the fellowship offering, two cattle, five rams, five he-goats, and five male lambs in their first year. [Literally "sons of a year"] This was the offering of Elishama son of Ammihud.

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 .

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

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT .

On the seventh day the chief of the Ephraimites, Elisama, son of Emiud, offered as his gift one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; one censer of ten shekels of gold, full of incense; one young bull from the herd, one ram, one lamb of the first year, for a whole burnt offering, and one kid of the goats for a sin offering; and, for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Elisama, son of Emiud.

Context Group Version .

On the seventh day Elishama the son of Ammihud, prince of the sons of Ephraim: his offering was one silver platter, the weight from which was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the special place; both of them full of fine flour mingled with oil for a tribute [offerings]; one golden spoon of ten [shekels], full of incense; one young bull, one ram, one he-lamb a year old, for an ascension [offering]; one male of the goats for a purification-offering; and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs a year old: this was the offering of Elishama the son of Ammihud.

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans. .

On the seventh day the captain for the sons of Ephrayim, Elishama the son of Amihud. His donation, one silver platter weighing a hundred and thirty, one silver sprinkling basin of seventy sheqels by the special sheqel, both of them full of flour mixed with the oil of the deposit. One gold spoon of ten, full of incense. One bull, a son of the cattle, one buck, one sheep, a son of his year, for an ascension offering. One hairy goat of the she-goats for a failure, and for the sacrifice of the offerings of restitution, two cattle, five bucks, five male goats, five sheep, sons of a year, this is the donation of Elishama the son of Amihud.

Updated ASV .

On the seventh day Elishama the son of Ammihud, chieftain of the sons of Ephraim: his offering was one silver plate, the weight was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering; one golden dish of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old: this was the offering of Elishama the son of Ammihud.

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:**  
48-53

Numbers 7:48			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh <sup>e</sup> bîy'îy (שֶׁבִי'י) [pronounced sh <sup>e</sup> -bee-EE]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
nâsîy' (נָשִׂיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Eph <sup>e</sup> rayim (אֶפְרַיִם) [pronounced ef-RAH-yim]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
'Ēlîyshâmâ' (עֲלִישָׁמָא) [pronounced el-ee-shaw-MAWḤ]	<i>God has heard, God of hearing; transliterated, Elishama</i>	masculine singular proper noun	Strong's #476 BDB #46
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'Ammîyhûwd (אֲמִיחֻד) [pronounced gam-mee-HOOD]	<i>my kinsman is majesty [glory]; people of glory [praise, renown]; transliterated Ammihud</i>	masculine singular proper noun	Strong's #5989 BDB #770

**Translation:** On the fourth day, Elishama ben Ammihud, a leader of Ephraim, [brought near his offering].

Elishama ben Ammihud, from the tribe of Ephraim, brought out his offering on the fourth day.

Ephraim is one of the half-tribes of Joseph.

## Numbers 7:49

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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 noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
q <sup>e</sup> ârâh (קֶרֶקֶה) [pronounced keh-ġaw- RAW]	<i>dish, plate, platter; bowl</i>	feminine singular construct	Strong's #7086 BDB #891
This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.			
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low- SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
mish <sup>e</sup> qâl (מִשְׁקָל) [pronounced mish <sup>e</sup> - KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4948 BDB #1054
miz <sup>e</sup> râq (מִזְרָק) [pronounced mihz- RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine singular construct	Strong's #4219 BDB #284
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective; construct form	Strong's #259 BDB #25
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
shib <sup>e</sup> ʿîym (שִׁבְעִים) [pronounced shi <sup>p</sup> v- ĠEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun	Strong's #8255 BDB #1053

Numbers 7:49			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8147 BDB #1040
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	masculine plural verbal adjective	Strong's #4392 BDB #570
çôleth (שֹׁלֶת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
bâlal (בָּלַל) [pronounced baw-LAHL]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine singular, Qal passive participle	Strong's #1101 BDB #117
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
min <sup>e</sup> 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 noun	Strong's #4503 BDB #585

**Translation:** His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering;...

The same offering is brought by Elishama: a 3¼ lb. silver platter, a 1¼ lb. silver bowl. Both of them have fine flour mixed with oil for the bloodless grain offering, which represents the humanity of Jesus Christ.

The failure of the refining process of lead and silver in the ancient world became a parable to illustrate the refusal of the sons of Israel to become obedient to Yahweh, the God Who bought them (Jeremiah 6:29–30).

Numbers 7:50			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, hand; sole of the foot; paw; bowl, mini (spice, incense) mortar; spoon</i>	feminine singular construct	Strong's #3709 BDB #496
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
ʿasârâh (עֲשָׂרָה) [pronounced gah-saw-RAW]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
zâhâb (זָהָב) [pronounced zaw-HAW <sup>b</sup> V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570
q <sup>ê</sup> ôreth (תְּרִיקָה) [pronounced k <sup>ê</sup> ht-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

**Translation:** ...one hand [holding] ten gold [coins] [also] filled with incense;...

He also brings ten gold coins, representing the deity of Jesus Christ; and incense, which represents the sweet savor which wafts up to God the Father, meaning that He is propitiated.

Taken from ZPEB, vol. 2, p. 771: another item of interest, of which most of you are aware, is that gold is the most malleable and ductile of the metals, meaning that its shape and size can be changed tremendously without breaking. What a marvelous picture of the deity of our Lord! His perfection and essence are faced with billions upon billions of situations and it can be applied perfectly without tearing it or compromising it. There is a right way to do a thing; there is a correct way to approach every situation. God's character can be applied to every situation in life without compromise.

Numbers 7:51			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun	Strong's #6499 BDB #830

Although this term was often used of a yearling (Exodus 29:1 Leviticus 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).

Numbers 7:51			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בקר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
'ayil (איל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
kebeç (כבש) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שנה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8141 BDB #1040
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עלה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

**Translation:** ...one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering;...

The burnt offering is a reference to judgment. God the Father judges God the Son on the Roman cross. The animals represent the blood offering of the Lord (His blood represents His spiritual death).

In this, the first sacrifices of the tabernacle after it was reassembled, went on for twelve days. Each day there would be parade of animal sacrifices. God was communicating His gospel to the next generation as they became of age.

Numbers 7:52			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'yr (רִיעַיִר) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972
'izzîym (עִזִּיַּיִם) [pronounced gihz-ZEEM]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...one male goat of the female goats for the sin-offering;...

One male goat is offered p for the sin-offering. What is emphasized here is Jesus Christ dies one time for all mankind, taking away our sin.

David wrote the following after having taken Bathsheba, another man's wife, and then had her husband killed: [Be gracious to me, O God, according to Your gaze, according to the greatness of Your compassion, blot out my transgressions. Wash me thoroughly from my iniquity and cleanse me from my sin. For I recognize \[lit., know\] my stransgressions and my sin is always before me. Against You and You only I have sinned \(Psalm 51:1–4a\).](#)

Numbers 7:53a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
zebach (זָבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-Iem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023
In Leviticus 7:11, the NJB uses the word <i>communion</i> and the REB uses the word <i>shared</i> .			
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133



Numbers 7:53a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh <sup>e</sup> tayim (שֵׁתַּיִם) [pronounced sh <sup>e</sup> t-TAH-yim]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040
'ayil (אֵיִל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
chămishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'attûd (עֲטֻד) [pronounced ġaht-TOOD]	<i>ram; male goat; chief one</i>	masculine plural noun	Strong's #6260 BDB #800
chămishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
kebeç (כֶּבֶç) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine plural noun	Strong's #3532 BDB #461
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
chămishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331

**Translation:** ...and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs.

Peace offerings emphasize a peace that is made between God and man. The animals represent the blood sacrifice of Jesus Christ, which represents His spiritual death on the Roman cross.

Paul, writing to Gentiles: **But now in Christ Jesus, you who formerly were far off have been brought near by the blood of Christ. For He Himself is our peace, who made both one, and broke down the barrier of the dividing wall by abolishing in His flesh the enmity, the Law of commandments in ordinances that in Himself He might make the two into one new man, establishing peace, and might reconcile them both in one body to God through the cross, by having put to death the enmity. And He came and preached peace to you who were far away and peace to those who were near** (Ephesians 2:13–17). Here, the peace spoken of is that between the Jew and the Gentile, a natural enmity existed, as there would be between believers and unbelievers. God joined the Jews and the Gentiles in the church.

Numbers 7:53b			
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 with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
qorbân/qurbân (קֹרְבָן/קֹרְבָן) [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	Strong's #7133 BDB #898–899
ʿĒlīyshâmâʿ (עֲלִישָׁמָא) [pronounced el-ee-shaw-MAWṢ]	<i>God has heard, God of hearing; transliterated, Elishama</i>	masculine singular proper noun	Strong's #476 BDB #46
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʿAmmīyhûwd (אֲמִיְהוּד) [pronounced ʿam-mee-HOOD]	<i>my kinsman is majesty [glory]; people of glory [praise, renown]; transliterated Ammihud</i>	masculine singular proper noun	Strong's #5989 BDB #770
pê (פּ, פ, or ף) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** This [is] the offering of Elishama ben Ammihud. (Kukis mostly literal translation)

All of this is Elishama's offering.

Numbers 7:48–53 On the seventh day, Elishama ben Ammihud, a leader of Ephraim, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Elishama ben Ammihud. (Kukis mostly literal translation)

Numbers 7:48–53 On the seventh day, Elishama ben Ammihud, a prince of Ephraim, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Elishama ben Ammihud's offering. (Kukis paraphrase)

On the day the eighth Gamaliel ben Pedahzur, a leader of Manasseh offering: a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Gamaliel ben Pedahzur. (pê, 9)

Numbers  
7:54–59

On the eighth day, Gamaliel ben Pedahzur, a leader of Manasseh, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Gamaliel ben Pedahzur.

On the eighth day, Gamaliel ben Pedahzur, a prince of Manasseh, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Gamaliel ben Pedahzur's offering.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.) The eighth day the prince of the sons of Manasses, Gamaliel the son of Phadassur, Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

A little mortar of gold weighing ten sicles full of incense:

An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

And a buck goat for sin:

And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Gamaliel the son of Phadassur.

Aramaic ESV of Peshitta

On the eighth day Gamaliel the son of Pedahzur, prince of the children of Manasseh gave his offering: one silver platter, the weight of which was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering; one golden ladle of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Gamaliel the son of Pedahzur.

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

On the eighth day [offered] Gamaliel the son of Pedahzur, prince of the children of Manasseh:

And his offering [was] one silver charger of the weight of an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

One golden spoon of ten [shekels], full of incense:

One young bullock, one ram, one lamb of the first year, for a burnt offering:

And one kid of the goats for a sin offering:

And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Gamaliel the son of Pedahzur.

Updated Brenton (Greek)

On the eighth day the prince of the sons of Manasseh, Gamalliel the son of Pedahzur came. He brought his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a grain offering. One golden censer of ten shekels, full of incense. One calf of the herd, one ram, one male lamb of a year old for a whole burnt offering, and one kid of the goats for a sin offering. And for a sacrifice of peace offering two heifers, five rams, five male goats, and five ewe lambs of a year old: this was the gift of Gamalliel the son of Pedahzur.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

On the eighth day Gamaliel, the son of Pedahzur, chief of the children of Manasseh:

His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;

One gold spoon of ten shekels, full of spice;

One young ox, one male sheep, one he-lamb of the first year, for a burned offering;

One male of the goats for a sin-offering;

And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Gamaliel, the son of Pedahzur.

Easy English

Easy-to-Read Version—2008

On the eighth day, the leader of the tribe of Manasseh, Gamaliel son of Pedahzur brought his gifts. There is no repetitious section in the ERV. It is stated just once at the beginning of this passage.

God's Word™

On the eighth day the leader of the descendants of Manasseh, Gamaliel, son of Pedahzur,

brought his gifts: a silver plate that weighed 3 1/4 pounds and a silver bowl that weighed 1 3/4 pounds using the standard weight of the holy place. Each dish was filled with flour mixed with olive oil as a grain offering.

He also brought a gold dish that weighed 4 ounces, filled with incense;

a young bull, a ram, and a one-year-old male lamb as a burnt offering;

a male goat as an offering for sin;

and two bulls, five rams, five male goats, and five one-year-old male lambs as a fellowship offering. These were the gifts from Gamaliel, son of Pedahzur.

Good News Bible (TEV)	See <a href="#">vv. 12–17</a> .
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	See <a href="#">vv. 12–17</a> .
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	On the eighth day, Gamaliel son of Pedahzur, leader of the tribe of Manasseh brought his gifts: a silver dish that weighed one and one-half kilograms and a silver bowl that weighed four-fifths of a kilogram, both of which were full of good flour and mixed with olive oil to be flour offerings. They both were weighed using the standard scales, a small gold dish that weighed 110 grams, filled with incense. Gamaliel also brought a young bull, a ram, and a one-year-old male lamb, to be sacrificed completely by being burned on the altar, a goat to be sacrificed to remove people's guilt for their sins, and two bulls, five rams, five male goats, and five male lambs that were one year old, to be sacrifices to restore the people's fellowship with Yahweh.

#### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	<b>Day Eight: Gamaliel's Offering</b>

On the eighth day, Pedahzur's son Gamaliel, leader of the descendants of Manasseh, presented as his offering a silver dish weighing 130 shekels and a silver bowl weighing 70 shekels (calculated according to the shekel of the sanctuary), both filled with choice flour mixed with oil for grain offering; one gold pan weighing ten shekels full of incense; one young bull, one ram, and a one year old male lamb for a burnt offering; and one male goat for a sin offering. Their sacrifice for a peace offering consisted of two bulls, five rams, five male goats, and five one year old lambs. These were the offerings presented by Pedahzur's son Gamaliel.

H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.

Unfolding Bible Literal Text	On the eighth day, Gamaliel son of Pedahzur, leader of the descendants of Manasseh, offered his sacrifice. His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. He also gave one gold dish weighing ten shekels, full of incense. He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. He gave one male goat as a sin offering. He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Gamaliel son of Pedahzur.
Urim-Thummim Version	On the 8th day offered Gamaliel the son of Pedahzur, commander of the children of Manasseh. His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.](after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain-Offering. One spoon of 10 shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, 2 oxen, 5 rams, 5 male goats, and 5 lambs of the first year. This was the offering of Gamaliel the son of Pedahzur.
Wikipedia Bible Project	.

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

Christian Community (1988)	On the eighth day an offering was brought by Gamaliel son of Pedahzur, leader of the sons of Manasseh. His offering was: one silver bowl weighing 50 ounces, one silver sprinkling bowl weighing 30 ounces by the official standard, both of them filled for the grain offering with fine flour mixed with oil, one golden bowl weighing four ounces, filled with incense, one young bull, one ram and one male one-year-old lamb for the burnt offering: one goat for the sacrifice for sin; and, for the peace offering: two oxen, five rams, five goats, and five male one-year-old lambs. This was the offering of Gamaliel son of Pedahzur.
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	On the eighth day offered Gamliy'el the son of Pedahtsur, prince of the children of Menashsheh: His offering was one silver charger of the weight of a hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the sanctuary; both of them full of fine flour mingled with oil for an oblation: One golden spoon of ten sheqels, full of incense: One young bullock, one ram, one lamb of the first year, for an ascending smoke offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Gamliy'el the son of Pedahtsur.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	<i>The Eighth Day: Manasseh</i> On the eighth day, it was a leader of Manasseh's descendants, Gamliel son of Pedah-tzur.



His offering was one silver bowl weighing 130 shekels and one silver sacrificial basin weighing 70 shekels by the sanctuary standard, both filled with wheat meal kneaded with oil for a grain offering;  
 one gold incense bowl weighing 10 [shekels] filled with incense;  
 one young bull, one ram and one yearling sheep for a burnt offering;  
 one goat for a sin offering;  
 and for the peace sacrifice, two oxen, five rams, five male goats, and five yearling sheep. This was the offering of Gamliel son of Padah-tzur.

The Scriptures–2009

On the eighth day Gamli'ël, son of Pedahsur, leader of the children of Menashsheh: his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering; one gold ladle of ten sheqels, filled with incense; one young bull, one ram, one male lamb a year old, as an ascending offering; one male goat as a sin offering; and as a slaughtering of peace offerings: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Gamli'ël, son of Pedahsur.

Tree of Life Version

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

Alpha & Omega Bible

ON THE EIGHTH DAY THE PRINCE OF THE SONS OF MANASSEH, GAMALIEL THE SON OF PHADASSUR.  
 HE BROUGHT HIS GIFT, ONE SILVER CHARGER, ITS WEIGHT ONE HUNDRED AND THIRTY SHEKELS, ONE SILVER BOWL OF SEVENTY SHEKELS ACCORDING TO THE HOLY SHEKEL; BOTH FULL OF FINE FLOUR MINGLED WITH OIL FOR A MEAT-OFFERING.  
 ONE GOLDEN CENSER OF TEN SHEKELS, FULL OF INCENSE.  
 ONE CALF OF THE HERD, ONE RAM, ONE MALE-LAMB OF A YEAR OLD FOR A WHOLE BURNT OFFERING,  
 AND ONE KID OF THE GOATS FOR A SIN-OFFERING.  
 AND FOR A SACRIFICE OF PEACE-OFFERING TWO HEIFERS, FIVE RAMS, FIVE MALE GOATS, FIVE EWE-LAMBS OF A YEAR OLD: THIS WAS THE GIFT OF GAMALIEL THE SON OF PHADASSUR.

Awful Scroll Bible

On the eighth day, Gamali-el, son of Pedahzur, the lifted up one of the sons of Manasseh, is to offer, one silver platter, in weight a hundred and thirty, one silver basin of seventy shekels, by the shekel of that set apart, both full of fine flour, mingled with oil, for their tribute offering; one gold pan, that of ten, full of incense, one of the large cattle, even a young bull, one ram, one young ram, sons of a year, for their whole burnt offering; one young he goat, of their goats, for their misses of the mark; for the sacrifice of their peace offering, two of the large cattle, five rams, five bucks, five young rams, sons of a year, even are these the offerings of Gamali-el, son of Pedahzur.

Concordant Literal Version

On the eighth day it was the prince for the sons of Manasseh, Gamaliel son of Pedahzur. His approach present was one silver dish, a hundred thirty shekels its weight, one silver sprinkling bowl of seventy shekels by the shekel of the holy place, both of them full of flour mingled with oil for an approach present, one spoon of ten shekels of gold full of incense, one young bull (a calf of the herd), one ram, one year-old he-lamb for an ascent offering, one hairy one of the goats for a sin offering, and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five year-old he-lambs. This was the approach present of Gamaliel son of Pedahzur.

exeGesés companion Bible

On the eighth day  
 Gamli El the son of Pedah Sur,  
 hierarch of the sons of Menash Sheh:

his qorban:

one silver dish a hundred and thirty weight,

one silver sprinkler of seventy shekels,

after the shekel of the holies;

the two of them are full of flour

mixed with oil for an offering:

one golden bowl of ten , full of incense:

one bullock son of the oxen, one ram,

one lamb yearling son for a holocaust:

one buck of the goats for the sin:

and for a sacrifice of shelamim,

two oxen, five rams, five he goats,

five lambs yearling sons:

this is the qorban of Gamli El the son of Pedah Sur.

Orthodox Jewish Bible

On the eighth day Gamaliel ben Pedahtzur, Nasi of the Bnei Menasheh offered:

His korban was one silver bowl of the weight of an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a mincha;

One golden ladle of ten shekels, full of ketoret;

One young bull, one ram, one lamb of the first year, for an olah (burnt offering);

One kid of the goats for a chattat;

And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Gamaliel ben Pedahtzur.

Rotherham's *Emphasized B.*

<On the eighth day> the prince of the sons of Manasseh,—Gamaliel son of Pedahtzur: ||his offering|| one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil as a meal-offering; one spoon of ten [shekels] of gold, full of incense; one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice: one young he-goat, as a sin-bearer; and <as a peace'- offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Gamaliel son of Pedahtzur.

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V

On the eighth day Gamaliel son of Pedahtzur, leader of the descendants [Or "sons"] of Manasseh: his offering was one silver plate—its weight one hundred and thirty shekels—and one silver bowl for drinking weighing seventy shekels according to the sanctuary shekel, both of them [Literally "the two of them"] filled with finely milled flour mixed with oil as a grain offering; one golden dish weighing ten shekels [Literally "one dish of ten gold"] filled with incense; one young [Literally "a son of cattle"] bull, one ram, a male lamb in its first year [Literally "the son of its year"] as a burnt offering; one he-goat as a sin offering; and for the sacrifice of the fellowship offering, two cattle, five rams, five he-goats, and five male lambs in their first year. [Literally "sons of a year"] This was the offering of Gamaliel son of Pedahtzur.

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.* .  
 Updated ASV .

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

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

On the eighth day the chief of the children of Manasses, Gamaliel, son of Phadassur, offered as his gift, one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour, made up with oil for a sacrifice, one censer of ten shekels of gold, full of incense; one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering, and one kid of the goats, for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five he goats, five ewe lambs of the first year. This was the gift of Gamaliel, son of Phadassur.

Context Group Version

On the eighth day Gamaliel the son of Pedahzur, prince of the sons of Manasseh: his offering was one silver platter, the weight from which was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the special place; both of them full of fine flour mingled with oil for a tribute [offerings]; one golden spoon of ten [shekels], full of incense; one young bull, one ram, one he-lamb a year old, for an ascension [offering]; one male of the goats for a purification-offering; and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs a year old: this was the offering of Gamaliel the son of Pedahzur.

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

On the eighth day the captain for the sons of Menasheh, Gamli'eyl the son of Pedatsur. His donation, one silver platter weighing a hundred and thirty, one silver sprinkling basin of seventy sheqels by the special sheqel, both of them full of flour mixed with the oil of the deposit. One gold spoon of ten, full of incense. One bull, a son of the cattle, one buck, one sheep, a son of his year, for an ascension offering. One hairy goat of the she-goats for a failure, and for the sacrifice of the offerings of restitution, two cattle, five bucks, five male goats, five sheep, sons of a year, this is the donation of Gamli'eyl the son of Pedatsur.

Updated ASV

On the eighth day Gamaliel the son of Pedahzur, chieftain of the sons of Manasseh: his offering was one silver plate, the weight was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering; one golden dish of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two

oxen, five rams, five male goats, five male lambs a year old: this was the offering of Gamaliel the son of Pedahzur.

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:

54-59

Numbers 7:54			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh <sup>e</sup> mîynîy (שְׁמִינִי) [pronounced sh <sup>e</sup> -mee-NEE]	<i>eight, eighth, eight key; 8<sup>th</sup> octave</i>	masculine singular adjective numeral; with the definite article	Strong's #8066 & #8067 BDB #1033
nâsîy' (אִשָּׁן) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
M <sup>e</sup> nashsheh (מְנַשֶּׁה) [pronounced mehn-ahsh-SHEH]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586
Gamlîy'êl (גַּמְלִי'ֵל) [pronounced gam-lee-ALE]	<i>reward of God; transliterated, Gamliel, Gamaliel</i>	masculine singular proper noun	Strong's #1583 BDB #168
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Pedâhtûwr (פְּדַחְזֹר) [pronounced ped-aw-TSOOR]	<i>the rock has ransomed; transliterated Pedahtsur, Pedahzur</i>	masculine singular proper noun	Strong's #6301 BDB #804

**Translation:** On the eighth day, Gamaliel ben Pedahzur, a leader of Manasseh, [brought near his offering].

Gamaliel ben Pedahzur, from the tribe of Manasseh, brought out his offering on the eighth day.

Manasseh is the other half tribe of Joseph.

## Numbers 7:55

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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 noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
q <sup>e</sup> ârâh (קֶרֶךָ) [pronounced keh-ġaw-RAW]	<i>dish, plate, platter; bowl</i>	feminine singular construct	Strong's #7086 BDB #891
This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.			
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
mish <sup>e</sup> qâl (מִשְׁקָל) [pronounced mish <sup>e</sup> -KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4948 BDB #1054
miz <sup>e</sup> râq (מִזְרָק) [pronounced mihz-RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine singular construct	Strong's #4219 BDB #284
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective; construct form	Strong's #259 BDB #25
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
shib <sup>e</sup> ʿîym (שִׁבְעִים) [pronounced shi <sup>p</sup> v-GEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun	Strong's #8255 BDB #1053

Numbers 7:55			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8147 BDB #1040
mâlê' (מֵלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	masculine plural verbal adjective	Strong's #4392 BDB #570
çôleth (שֹׁלֶת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
bâlal (בָּלַל) [pronounced baw-LAHL]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine singular, Qal passive participle	Strong's #1101 BDB #117
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
min <sup>e</sup> 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 noun	Strong's #4503 BDB #585

**Translation:** His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering;...

The same offering is brought by Gamaliel: a 3¼ lb. silver platter, a 1¼ lb. silver bowl. Both of them have fine flour mixed with oil for the bloodless grain offering, which represents the humanity of Jesus Christ.



Silver was a mark of wealth and prosperity. When lands were conquered and booty taken, often silver and things made with silver were taken. Silver was used in the construction of the various items of the tabernacle—chiefly the rings. As was mentioned, silver would last for a very long time without tarnishing; however, we do not find many archeological objects of silver from Palestine and Syria because the limestone soil causes silver to corrode badly.<sup>21</sup>

Numbers 7:56			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כף) [pronounced kaf]	<i>palm, hollow or flat of the hand, hand; sole of the foot; paw; bowl, mini (spice, incense) mortar; spoon</i>	feminine singular construct	Strong's #3709 BDB #496
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'asârâh (אֶשְׂרֵי) [pronounced gâh-saw-RAW]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
zâhâb (זָהָב) [pronounced zaw-HAW <sup>BV</sup> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570
q <sup>ê</sup> ôreth (קֶרְטֶת) [pronounced k <sup>ê</sup> ht-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

**Translation:** ...one hand [holding] ten gold [coins] [also] filled with incense;...

He also brings ten gold coins, representing the deity of Jesus Christ; and incense, which represents the sweet savor which wafts up to God the Father, meaning that He is propitiated.

Taken from ZPEB, vol. 2, p. 771: native gold which is mined is usually alloyed with silver; but occasionally it can be found alloyed with copper, iron, platinum, palladium and rhodium. The more silver present, the whiter the gold; copper makes the gold an orange-red.

Numbers 7:57			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun	Strong's #6499 BDB #830
Although this term was often used of a yearling (Exodus 29:1 Leviticus 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).			

<sup>21</sup> The International Standard Bible Encyclopedia, vol. 4, p. 2793.

Numbers 7:57			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בקר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
'ayil (איל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
kebeç (כבש) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שנה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8141 BDB #1040
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עלה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

**Translation:** ...one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering;...

The burnt offering is a reference to judgment. God the Father judges God the Son on the Roman cross. The animals represent the blood offering of the Lord (His blood represents His spiritual death).

At the first advent, our Lord did not come out of heaven riding a white steed, but he was a *son of the herd*, a man, just like us.

## Numbers 7:58

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'yr (רִיעַר) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972
'izzîym (עִזִּים) [pronounced gihz-ZEEM]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...one male goat of the female goats for the sin-offering;...

One male goat is offered p for the sin-offering. What is emphasized here is Jesus Christ dies one time for all mankind, taking away our sin.

The wisdom of the prudent is to understand His way, but the folly of fools is deceit. Fools mock at sin, but among the upright there is grace [from God]. The heart knows its own bitterness and a stranger does not share its joy. The house of the wicked will be destroyed; but the tent of the upright will flourish. There is a way [which seems] right to a man, but its end is the way of death (Proverbs 14:8–12).

## Numbers 7:59a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
zebach (זֶבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-Iem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023
In Leviticus 7:11, the NJB uses the word <i>communion</i> and the REB uses the word <i>shared</i> .			
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133

Numbers 7:59a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh <sup>e</sup> tayim (שֵׁתַּיִם) [pronounced sh <sup>e</sup> t-TAH-yim]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040
'ayil (אֵיִל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
chămishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'attûd (עֲטֻד) [pronounced ġaht-TOOD]	<i>ram; male goat; chief one</i>	masculine plural noun	Strong's #6260 BDB #800
chămishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
kebec (כֶּבֶץ) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine plural noun	Strong's #3532 BDB #461
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
chămishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331

**Translation:** ...and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs.

Peace offerings emphasize a peace that is made between God and man. The animals represent the blood sacrifice of Jesus Christ, which represents His spiritual death on the Roman cross.

And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus (Philippians 4:7).

Numbers 7:59b			
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 with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Numbers 7:59b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קִרְבָן) [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	Strong's #7133 BDB #898–899
Gamlîy'êl (גַּמְלִי'אֵל) [pronounced gam-lee-ALE]	<i>reward of God; transliterated, Gamliel, Gamaliel</i>	masculine singular proper noun	Strong's #1583 BDB #168
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Pedâhtûwr (פְּדַחְטוּר) [pronounced ped-aw-TSOOR]	<i>the rock has ransomed; transliterated Pedahsur, Pedahzur</i>	masculine singular proper noun	Strong's #6301 BDB #804
pê (פּ, פֿ, or פֿ) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** This [is] the offering of Gamaliel ben Pedahzur. (Kukis mostly literal translation)

All of this is Gamaliel's offering.

Numbers 7:54–59 On the eighth day, Gamaliel ben Pedahzur, a leader of Manasseh, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Gamaliel ben Pedahzur. (Kukis mostly literal translation)

Numbers 7:54–59 On the eighth day, Gamaliel ben Pedahzur, a prince of Manasseh, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Gamaliel ben Pedahzur's offering. (Kukis paraphrase)

On the day the ninth, Abidan ben Gideon, a leader of Benjamin offering: a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a minchah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Abidan ben Gideon. (pê, 9)

Numbers  
7:60–65

On the ninth day, Abidan ben Gideon, a leader of Benjamin, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Abidan ben Gideon.

On the ninth day, Abidan ben Gideon, a prince of Benjamin, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Abidan ben Gideon's offering.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.)

The ninth day the prince of the sons of Benjamin, Abidan the son of Gedeon, Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

A little mortar of gold weighing ten sicles full of incense:

An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

And a buck goat for sin:

And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Abidan the son of Gedeon.

Aramaic ESV of Peshitta

On the ninth day Abidan the son of Gideon, prince of the children of Benjamin gave his offering: one silver platter, the weight of which was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull, one ram, one male lamb a year old, for a burnt offering;

one male goat for a sin offering;



and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Abidan the son of Gideoni.

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

On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, [offered]:

And his offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

One golden spoon of ten [shekels], full of incense:

One young bullock, one ram, one lamb of the first year, for a burnt offering:

And one kid of the goats for a sin offering:

And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Abidan the son of Gideoni.

Updated Brenton (Greek)

On the ninth day the prince of the sons of Benjamin, Abidan the son of Gideoni came. He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a grain offering. One golden censer of ten shekels, full of incense. One calf of the herd, one ram, one male lamb of a year old for a whole burnt offering, and one kid of the goats for a sin offering. And for a sacrifice of peace offering, two heifers, five rams, five male goats, and five ewe lambs of a year old: this was the gift of Abidan the son of Gideoni.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

On the ninth day Abidan, the son of Gideoni, chief of the children of Benjamin: His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering; One gold spoon of ten shekels, full of spice; One young ox, one male sheep, one he-lamb of the first year for a burned offering; One male of the goats for a sin-offering; And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Abidan, the son of Gideoni.

Easy English

Easy-to-Read Version--2008

On the ninth day, the leader of the tribe of Benjamin, Abidan son of Gideoni brought his gifts. There is no repetitious section in the ERV. It is stated just once at the beginning of this passage.

God's Word™

On the ninth day the leader of the descendants of Benjamin, Abidan, son of Gideoni, brought his gifts: a silver plate that weighed 3 1/4 pounds and a silver bowl that weighed 1 3/4 pounds using the standard weight of the holy place. Each dish was filled with flour mixed with olive oil as a grain offering. He also brought a gold dish that weighed 4 ounces, filled with incense; a young bull, a ram, and a one-year-old male lamb as a burnt offering; a male goat as an offering for sin; and two bulls, five rams, five male goats, and five one-year-old male lambs as a fellowship offering. These were the gifts from Abidan, son of Gideoni.

Good News Bible (TEV)

See [vv. 12–17](#).

The Message

Names of God Bible

NIRV .  
New Simplified Bible .

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

Casual English Bible .  
Contemporary English V. See [vv. 12–17](#).  
The Living Bible .  
New Berkeley Version .  
New Life Version .  
New Living Translation .  
The Passion Translation .  
Unfolding Bible Simplified [On the ninth day, Abidan son of Gideoni, leader of the tribe of Benjamin brought his gifts: a silver dish that weighed one and one-half kilograms and a silver bowl that weighed four-fifths of a kilogram, both of which were full of good flour and mixed with olive oil to be flour offerings. They both were weighed using the standard scales, a small gold dish that weighed 110 grams, filled with incense. Adiban also brought a young bull, a ram, and a one year-old male lamb, to be sacrificed completely by being burned on the altar, a goat to be sacrificed to remove people's guilt for their sins, and two bulls, five rams, five male goats, and five male lambs that were one year old, to be sacrifices to restore the people's fellowship with Yahweh.](#)

### Partially literal and partially paraphrased translations:

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

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

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

#### Day Nine: Abidan's Offering

[On the ninth day, Gideoni's son Abidan, leader of the descendants of Benjamin, presented as his offering a silver dish weighing 130 shekels and a silver bowl weighing 70 shekels \(calculated according to the shekel of the sanctuary\), both filled with choice flour mixed with oil for grain offering; one gold pan weighing ten shekels, full of incense; one young bull, one ram, and a one year old male lamb for a burnt offering; and one male goat for a sin offering. Their sacrifice for a peace offering consisted of two bulls, five rams, five male goats, and five one year old lambs. These were the offerings presented by Gideoni's son Abidian.](#)

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

[On the ninth day, Abidan son of Gideoni, leader of the descendants of Benjamin, offered his sacrifice. His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary](#)

shekel. Both of these objects were full of fine flour mingled with oil for a grain offering. He also gave one gold dish weighing ten shekels, full of incense. He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. He gave one male goat as a sin offering. He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Abidan son of Gideoni.

Urim-Thummim Version

On the 9th day Abidan the son of Gideoni, commander of the children of Benjamin offered. His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.](after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain-Offering. One spoon of 10 shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, 2 oxen, 5 rams, 5 male goats, and 5 lambs of the first year. This was the offering of Abidan the son of Gideoni.

Wikipedia Bible Project

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

Christian Community (1988) On the ninth day an offering was brought by Abidan son of Gideoni, leader of the sons of Benjamin. His offering was: one silver bowl weighing 50 ounces, one sprinkling bowl weighing 30 ounces by the official standard, both of them filled for the grain offering with fine flour mixed with oil, one golden bowl weighing four ounces, filled with incense, one young bull, one ram and one male oneyear-old lamb for the burnt offering; one goat for the sacrifice for sin, and, for the peace offering: two oxen, five rams, five goats, and five male one-yearold lambs. This was the offering of Abidan son of Gideoni.

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

On the ninth day Aviydan the son of Gid`onyi, prince of the children of Binyamiyn, offered: His offering was one silver charger, the weight whereof was a hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the sanctuary; both of them full of fine flour mingled with oil for an oblation: One golden spoon of ten sheqels, full of incense: One young bullock, one ram, one lamb of the first year, for an ascending smoke offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Aviydan the son of Gid`onyi.

exeGesés companion Bible

Hebraic Roots Bible

Kaplan Translation

*The Ninth Day: Benjamin*

On the ninth day, it was the leader of Benjamin's descendants, Avidan son of Gid'oni.

His offering was one silver bowl weighing 130 shekels and one silver sacrificial basin weighing 70 shekels by the sanctuary standard, both filled with wheat kneaded with oil for a grain offering;

one incense bowl weighing 10 [shekels] filled with incense;

one young bull, one ram and one yearling sheep for a burnt offering;

one goat for a sin offering;  
and for the peace sacrifice, two oxen, five rams, five male goats, and five yearling sheep. That was the offering of Avidan son of Gid'oni.

The Scriptures–2009

On the ninth day Abidan, son of Gid'oni, leader of the children of Binyamin: his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering; one gold ladle of ten sheqels, filled with incense; one young bull, one ram, one male lamb a year old, as an ascending offering; one male goat as a sin offering; and as a slaughtering of peace offerings: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Abidan, son of Gid'oni.

Tree of Life Version

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

Alpha & Omega Bible

ON THE NINTH DAY THE PRINCE OF THE SONS OF BENJAMIN, ABIDAN THE SON OF GADEONI.

HE BROUGHT HIS GIFT, ONE SILVER CHARGER, ITS WEIGHT A HUNDRED AND THIRTY SHEKELS, ONE SILVER BOWL OF SEVENTY SHEKELS ACCORDING TO THE HOLY SHEKEL; BOTH FULL OF FINE FLOUR MINGLED WITH OIL FOR A MEAT-OFFERING.

ONE GOLDEN CENSER OF TEN SHEKELS, FULL OF INCENSE.

ONE CALF OF THE HERD, ONE RAM, ONE MALE-LAMB OF A YEAR OLD FOR A WHOLE BURNT OFFERING,

AND ONE KID OF THE GOATS FOR A SIN-OFFERING.

AND FOR A SACRIFICE OF PEACE-OFFERING, TWO HEIFERS, FIVE RAMS, FIVE MALE GOATS, FIVE EWE-LAMBS OF A YEAR OLD: THIS WAS THE GIFT OF ABIDAN THE SON OF GADEONI.

Awful Scroll Bible

On the ninth day, Abidan, son of Gideon, the lifted up one of the sons of Benjamin, is to offer, one silver platter, in weight a hundred and thirty, one silver basin of seventy shekels, by the shekel of that set apart, both full of fine flour, mingled with oil, for their tribute offering; one gold pan, that of ten, full of incense, one of the large cattle, even a young bull, one ram, one young ram, sons of a year, for their whole burnt offering; one young he-goat, of their goats, for their misses of the mark; for the sacrifice of their peace offering, two of the large cattle, five rams, five bucks, five young rams, sons of a year, even are these the offerings of Abi-dan, son of Gideon.

Concordant Literal Version

On the ninth day it was the prince for the sons of Benjamin, Abidan son of Gideon. His approach present was one silver dish, a hundred thirty shekels its weight, one silver sprinkling bowl of seventy shekels by the shekel of the holy place, both of them full of flour mingled with oil for an approach present, one spoon of ten shekels of gold full of incense, one young bull (a calf of the herd), one ram, one year-old he-lamb for an ascent offering, one hairy one of the goats for a sin offering and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five year-old he-lambs. This was the approach present of Abidan son of Gideon.

exeGesés companion Bible

On the ninth day

Abi Dan the son of Gidoni,

hierarch of the sons of Ben Yamin:

his qorban:

one silver dish a hundred and thirty weight,

one silver sprinkler of seventy shekels,

after the shekel of the holies;

the two of them are full of flour

mixed with oil for an offering:

one golden bowl of ten, full of incense:  
 one bullock son of the oxen, one ram,  
 one lamb yearling son for a holocaust:  
 one buck of the goats for the sin:  
 and for a sacrifice of shelamim,  
 two oxen, five rams, five he goats,  
 five lambs yearling sons:

this is the qorban of Abi Dan the son of Gidoni.

Orthodox Jewish Bible

On the ninth day Avidan ben Gideoni, Nasi of the Bnei Binyamin, offered:  
 His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a mincha;  
 One golden ladle of ten shekels, full of ketoret;  
 One young bull, one ram, one lamb of the first year, for an olah;  
 One kid of the goats for a chattat;  
 And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Avidan ben Gideoni.

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary

Lexham English Bible

On the ninth day Abidan son of Gideoni, leader of the descendants [Or "sons"] of Benjamin: his offering was one silver plate—its weight one hundred and thirty shekels—and one silver bowl for drinking weighing seventy shekels [Hebrew "shekel"] according to the sanctuary shekel, both of them [Literally "the two of them"] filled with finely milled flour mixed with oil as a grain offering; one golden dish weighing ten shekels [Literally "one dish of ten gold"] filled with incense; one young [Literally "a son of cattle"] bull, one ram, a male lamb in its first year [Literally "the son of its year"] as a burnt offering; one he-goat as a sin offering; and for the sacrifice of the fellowship offering, two cattle, five rams, five he-goats, and five male lambs in their first year. [Literally "sons of a year"] This was the offering of Abidan son of Gideoni.

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.* .

Rotherham's *Emphasized B.*

<On the ninth day> the prince of the sons of Benjamin,—Abidan, son of Gideoni: ||his offering|| one charger of silver, <a hundred and thirty [shekels]> the weight thereof,—one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil, as a meal-offering; one spoon, of ten [shekels] of gold full of incense; one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; one<sup>a</sup> young he-goat, as a sin-bearer; and <as a peace'- offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Abidan, son of Gideoni.

<sup>a</sup>Cp. ver. 40, n.

Updated ASV .

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

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT .

On the ninth day the chief of the Benjaminites, Abidan, son of Gadeoni, offered as his gift, one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; one censer of two shekels of gold, full of incense; one young bull of the herd, one ram, one lamb of the first year for a whole burnt offering; and one kid of the goats for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five lie-goats, five ewe lambs of the first year. This was the gift of Abidan, son of Gadeoni.

Context Group Version .

On the ninth day Abidan the son of Gideoni, prince of the sons of Benjamin: his offering was one silver platter, the weight from which was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the special place; both of them full of fine flour mingled with oil for a tribute [offerings]; one golden spoon of ten [shekels], full of incense; one young bull, one ram, one he-lamb a year old, for an ascension [offering]; one male of the goats for a purification-offering; and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs a year old: this was the offering of Abidan the son of Gideoni..

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans. .

On the ninth day the captain for the sons of Binyamin, Avidan the son of Gidoni. His donation, one silver platter weighing a hundred and thirty, one silver sprinkling basin of seventy sheqels by the special sheqel, both of them full of flour mixed with the oil of the deposit. One gold spoon of ten, full of incense. One bull, a son of the cattle, one buck, one sheep, a son of his year, for an ascension offering. One hairy goat of the she-goats for a failure, and for the sacrifice of the offerings of restitution, two cattle, five bucks, five male goats, five sheep, sons of a year, this is the donation of Avidan the son of Gidoni.

Updated ASV .

On the ninth day it was Abidan the son of Gideoni, leader of the sons of Benjamin; his offering was one silver plate, the weight was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering; one golden dish of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old: this was the offering of Abidan the son of Gideoni.

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:**  
 60-65

<b>Numbers 7:60</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
t <sup>e</sup> shîy'îy (תַּעֲשִׂיִּי) [pronounced t <sup>e</sup> -shee- GEE]	<i>ninth</i>	masculine singular adjective/numeral ordinal; with the definite article	Strong's #8671 BDB #1077
nâsîy' (נָשִׂיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Bin <sup>e</sup> yâmin (בִּנְיָמִן) [pronounced bin-yaw-MIN]	<i>transliterated Benjamin, it means son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122
Ābîydân (אֲבִי־דָן) [pronounced ab-ee-DAWN]	<i>my father is judge and is transliterated Abidan</i>	masculine singular proper noun	Strong's #27 BDB #4
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Gid'ônîy (גִּדְוֹנִי) [pronounced ghid-ôo-NEE]	<i>warlike; my hewer; transliterated Gidoni, Gideoni</i>	masculine singular proper noun:	Strong's #1441 BDB #154

**Translation:** On the ninth day, Abidan ben Gideoni, a leader of Benjamin, [brought near his offering].

Abidan ben Gideoni, from the tribe of Benjamin, brought out his offering on the ninth day.

Recall that Benjamin was the youngest of all of the brothers, Joseph was the second to the youngest. They were particularly important to their father Jacob, as they were children of the woman he loved, Rachel.

## Numbers 7:61

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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 noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
q <sup>e</sup> ârâh (קֶרֶךְ) [pronounced keh-ġaw- RAW]	<i>dish, plate, platter; bowl</i>	feminine singular construct	Strong's #7086 BDB #891
This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.			
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low- SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
mish <sup>e</sup> qâl (מִשְׁקָל) [pronounced mish <sup>e</sup> - KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4948 BDB #1054
miz <sup>e</sup> râq (מִזְרָק) [pronounced mihz- RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine singular construct	Strong's #4219 BDB #284
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective; construct form	Strong's #259 BDB #25
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
shib <sup>e</sup> ʿîym (שִׁבְעִים) [pronounced shi <sup>p</sup> v- ĠEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun	Strong's #8255 BDB #1053

Numbers 7:61			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8147 BDB #1040
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	masculine plural verbal adjective	Strong's #4392 BDB #570
çôleth (שֹׁלֶת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
bâlal (בָּלַל) [pronounced baw-LAHL]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine singular, Qal passive participle	Strong's #1101 BDB #117
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
min <sup>e</sup> 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 noun	Strong's #4503 BDB #585

**Translation:** His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering;...

The same offering is brought by Abidan: a 3¼ lb. silver platter, a 1¾ lb. silver bowl. Both of them have fine flour mixed with oil for the bloodless grain offering, which represents the humanity of Jesus Christ.

What is most important is what does silver symbolize in Scripture. I appropriated this list from *Then International Standard Bible Encyclopedia*, vol. 4, p. 2793: (1) The possession of silver indicates great blessing and abundance (Genesis 13:2 Job 3:15 22:25 27:16 Isaiah 60:17 Zech. 9:3). (2) God's Word is compared to silver refined seven times with regard to its purity (Psalm 12:6). (3) Pursuing and attaining knowledge is superior to the gaining of silver (Proverbs 3:14 8:19 10:20 16:16 22:1 25:11)—or so says one of the rich men in the history of the world (Solomon, the writer of the bulk of Proverbs). (4) The dross from the silver refinement process was used to illustrate the degeneracy of Israel (Isaiah 1:22 Jeremiah 6:30). (5) Daniel interpreted the breast and coat of arms of silver to present an inferior kingdom to that of Nebuchadnezzar's (Dan. 2:32, 39). (6) Men often compromise what is right in order to make a living; the illustration is the silversmith Demetrius, who made gods of silver (Acts 19:24–41). (7) Although there is nothing wrong with making money, a dependence upon silver in the long term is futile (James 5:3). (8) Finally, one of the signs of the fall of Babylon is the sudden drop off in trade of silver and other items of wealth (Revelation 18:9–19).

Numbers 7:62			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כף) [pronounced <i>kaf</i> ]	<i>palm, hollow or flat of the hand, hand; sole of the foot; paw; bowl, mini (spice, incense) mortar; spoon</i>	feminine singular construct	Strong's #3709 BDB #496
'echâd (אחד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'asârâh (ארבע) [pronounced <i>gah-saw-RAW</i> ]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
zâhâb (זהב) [pronounced <i>zaw-HAW<sup>B</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
mâlê' (מלא) [pronounced <i>maw-LAY</i> ]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570
qôðreth (קטר) [pronounced <i>k<sup>eh</sup>t-OH-reth</i> ]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

**Translation:** ...one hand [holding] ten gold [coins] [also] filled with incense;...

He also brings ten gold coins, representing the deity of Jesus Christ; and incense, which represents the sweet savor which wafts up to God the Father, meaning that He is propitiated.

Taken from ZPEB, vol. 2, p. 771: gold is distributed widely throughout the earth's crust, but in small amounts. The gold in the earth's crust is approximately one part per thousand million. The proportion of people who are in God's plan and acting appropriately is probably similar. In the population of the Jews, of those two million, there are only three men of note: Moses, Caleb and Joshua. And the Jews made up a small portion of the earth's population. One part per thousand million is not out of line when comparing the number of people fulfilling God's plan for their lives as compared to the number of people that there are.

Numbers 7:63			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
par (פַּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun	Strong's #6499 BDB #830
Although this term was often used of a yearling (Exodus 29:1 Leviticus 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).			
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
'ayil (אֵייל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
kebeç (כֶּבֶשׂ) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8141 BDB #1040
lâmed (ל) [pronounced ʼ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

**Translation:** ...one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering;...

The burnt offering is a reference to judgment. God the Father judges God the Son on the Roman cross. The animals represent the blood offering of the Lord (His blood represents His spiritual death).

Each and every day, a leader-representative from each of the twelve tribes (excluding the tribe of Levite and the tribe of Joseph being counted twice) brought before Yahweh and before the congregation twenty-one animals to be slaughtered.

### Numbers 7:64

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'îyr (שׂאִיר) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972
'îzzîym (עִזִּים) [pronounced GHZ-ZEEM]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...one male goat of the female goats for the sin-offering;...

One male goat is offered p for the sin-offering. What is emphasized here is Jesus Christ dies one time for all mankind, taking away our sin.

"Come now, let us reason together," say Yahweh. "Though your sins are as scarlet, they will be as white as snow; through they are red like crimson, they will be like wool." (Isaiah 1:18).

### Numbers 7:65a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
zebach (זֶבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

In Leviticus 7:11, the NJB uses the word *communion* and the REB uses the word *shared*.



Numbers 7:65a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
sh <sup>e</sup> tayim (שְׁתַּיִם) [pronounced sh <sup>e</sup> t-TAH-yim]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040
'ayil (אֵיִל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
chămishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'attûd (עֲדָוִד) [pronounced gahT-TOOD]	<i>ram; male goat; chief one</i>	masculine plural noun	Strong's #6260 BDB #800
chămishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
kebec (כֶּבֶעַץ) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine plural noun	Strong's #3532 BDB #461
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
chămishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331

**Translation:** ...and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs.

Peace offerings emphasize a peace that is made between God and man. The animals represent the blood sacrifice of Jesus Christ, which represents His spiritual death on the Roman cross.

Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all! (2Thessalonians 3:16).

Numbers 7:65b			
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 with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
qorbân/qurbân (קֹרְבָן/קֹרְבָן) [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	Strong's #7133 BDB #898–899
Ābîydân (אֲבִיבֵדָן) [pronounced ab-ee-DAWN]	<i>my father is judge and is transliterated Abidan</i>	masculine singular proper noun	Strong's #27 BDB #4
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Gid'ôhîy (גִּדְוֹהִי) [pronounced ghid-ôo-NEE]	<i>warlike; my hewer; transliterated Gidoni, Gideon</i>	masculine singular proper noun:	Strong's #1441 BDB #154
pê (פּ, פ, or ף) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** This [is] the offering of Abidan ben Gideon. (Kukis mostly literal translation)

All of this is Abidan's offering.

Numbers 7:60–65 On the ninth day, Abidan ben Gideon, a leader of Benjamin, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Abidan ben Gideon. (Kukis mostly literal translation)

Numbers 7:60–65 On the ninth day, Abidan ben Gideon, a prince of Benjamin, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Abidan ben Gideon's offering. (Kukis paraphrase)

On the day the tenth, Ahiezer ben Ammishaddai, a leader of Dan offering: a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a minchah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Ahiezer ben Ammishaddai. (pê, 9)

Numbers  
7:66–71

On the tenth day, Ahiezer ben Ammishaddai, a leader of Dan, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Ahiezer ben Ammishaddai.

On the tenth day, Ahiezer ben Ammishaddai, a prince of Dan, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Ahiezer ben Ammishaddai's offering.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.)

The tenth day the princes of the sons of Dan, Ahiezer the son of Ammisaddai, Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

A little mortar of gold weighing ten sicles full of incense:

An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

And a buck goat for sin:

And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Ahiezer the son of Ammisaddai.

Aramaic ESV of Peshitta

On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan gave his offering: one silver platter, the weight of which was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull, one ram, one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Ahiezer the son of Ammishaddai.

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

On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, [offered]:

And his offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

One golden spoon of ten [shekels], full of incense:

One young bullock, one ram, one lamb of the first year, for a burnt offering:

And one kid of the goats for a sin offering:

And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Ahiezer the son of Ammishaddai.

Updated Brenton (Greek)

On the tenth day the prince of the sons of Dan, Ahiezer the son of Ammishaddai came. He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a grain offering. One golden censer of ten shekels, full of incense. One calf of the herd, one ram, one male lamb of a year old for a whole burnt offering, and one kid of the goats for a sin offering. And for a sacrifice of peace offering, two heifers, five rams, five male goats, and five ewe lambs of a year old. This was the gift of Ahiezer the son of Ammishaddai.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

On the tenth day Ahiezer; the son of Ammishaddai, chief of the children of Dan: His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;  
 One gold spoon of ten shekels, full of spice;  
 One young ox, one male sheep, one he-lamb of the first year, for a burned offering;  
 One male of the goats for a sin-offering;  
 And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Ahiezer, the son of Ammishaddai.

Easy English

Easy-to-Read Version—2008

On the tenth day, the leader of the tribe of Dan, Ahiezer son of Ammishaddai brought his gifts. There is no repetitious section in the ERV. It is stated just once at the beginning of this passage.

God's Word™

On the tenth day the leader of the descendants of Dan, Ahiezer, son of Amishaddai, brought his gifts: a silver plate that weighed 3 1/4 pounds and a silver bowl that weighed 1 3/4 pounds using the standard weight of the holy place. Each dish was filled with flour mixed with olive oil as a grain offering. He also brought a gold dish that weighed 4 ounces, filled with incense; a young bull, a ram, and a one-year-old male lamb as a burnt offering; a male goat as an offering for sin; and two bulls, five rams, five male goats, and five one-year-old male lambs as a fellowship offering. These were the gifts from Ahiezer, son of Amishaddai.

Good News Bible (TEV)

See [vv. 12–17](#).

The Message

Names of God Bible

NIRV .  
New Simplified Bible .

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

Casual English Bible .  
Contemporary English V. See [vv. 12–17](#).  
The Living Bible .  
New Berkeley Version .  
New Life Version .  
New Living Translation .  
The Passion Translation .  
Unfolding Bible Simplified On the tenth day, Ahiezer son of Ammishaddai, leader of the tribe of Dan brought his gifts: a silver dish that weighed one and one-half kilograms and a silver bowl that weighed four-fifths of a kilogram, both of which were full of good flour and mixed with olive oil to be flour offerings. They both were weighed using the standard scales, a small gold dish that weighed 110 grams, filled with incense. Ahiezer also brought a young bull, a ram, and a one-year-old male lamb, to be sacrificed completely by being burned on the altar, a goat to be sacrificed to remove people's guilt for their sins, and two bulls, five rams, five male goats, and five male lambs that were one year old, to be sacrifices to restore the people's fellowship with Yahweh.

### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible .  
Christian Standard Bible .  
Conservapedia Translation .  
Revised Ferrar-Fenton Bible .  
God's Truth (Tyndale) .  
The Heritage Bible .  
International Standard V **Day Ten: Ahiezer's Offering**  
On the tenth day, Ammishaddai's son Ahiezer, leader of the descendants of Dan, presented as his offering a silver dish weighing 130 shekels and a silver bowl weighing 70 shekels (calculated according to the shekel of the sanctuary), both filled with choice flour mixed with oil for a grain offering; one gold pan weighing ten shekels full of incense; one young bull, one ram, and a one year old male lamb for a burnt offering; and one male goat for a sin offering. Their sacrifice for a peace offering consisted of two bulls, five rams, five male goats, and five one year old lambs. These were the offerings presented by Ammishaddai's son Ahiezer.

H. C. Leupold .  
Lexham English Bible .  
NIV, ©2011 .  
Unfolding Bible Literal Text On the tenth day, Ahiezer son of Ammishaddai, leader of the descendants of Dan, offered his sacrifice. His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary

shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. He also gave one gold dish weighing ten shekels, full of incense. He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb.. He gave one male goat as a sin offering. He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Ahiezer son of Ammishaddai.

Urim-Thummim Version

On the 10th day Ahiezer the son of Ammishaddai, commander of the children of Dan offered. His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.](after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain-Offering. One spoon of 10 shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, 2 oxen, 5 rams, 5 male goats, and 5 lambs of the first year. This was the offering of Ahiezer the son of Ammishaddai.

Wikipedia Bible Project

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

Christian Community (1988) On the tenth day an offering was brought by Ahiezer son of Ammishaddai, leader of the sons of Dan. His offering was: one silver bowl weighing 50 ounces, one silver sprinkling bowl weighing 30 ounces by the official standard, both of them filled, for the grain offering, with fine flour mixed with oil, one golden bowl weighing four ounces, filled with incense, one young bull, one ram, and one male one-year-old lamb for the burnt offering, one goat for the sacrifice for sin, and, for the peace offering: two oxen, five rams, five goats, and five male one-year-old lambs. This was the offering of Ahiezer son of Ammishaddai.

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

On the tenth day Achiy`ezer the son of Ammiyshaddai, prince of the children of Dan, offered: His offering was one silver charger, the weight whereof was a hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the sanctuary; both of them full of fine flour mingled with oil for an oblation: One golden spoon of ten sheqels, full of incense: One young bullock, one ram, one lamb of the first year, for an ascending smoke offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Achiy`ezer the son of Ammiyshaddai.

exeGesés companion Bible

Hebraic Roots Bible

Kaplan Translation

*The Tenth Day: Gad*

On the tenth day, it was the leader of Dan's descendants, Achiezer son of Amishaddai.

His offering was one silver bowl weighing 130 shekels and one silver sacrificial basin weighing 70 shekels by the sanctuary standard, both filled with wheat meal for a grain offering;

one gold incense bowl weighing 10 [shekels] filled with incense;

one young bull, one ram and one yearling sheep for a burnt offering;



one goat for a sin offering;  
and for the peace sacrifice, two oxen, five rams, five male goats, and five yearling sheep. That was the offering of Achiezer son of Ami-shaddai.

The Scriptures–2009

On the tenth day Ahi'ezer, son of Ammishaddai, leader of the children of Dan: his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering; one gold ladle of ten sheqels, filled with incense; one young bull, one ram, one male lamb a year old, as an ascending offering; one male goat as a sin offering; and as a slaughtering of peace offerings: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Ahi'ezer, son of Ammishaddai.

Tree of Life Version

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

Alpha & Omega Bible

ON THE TENTH DAY THE PRINCE OF THE SONS OF DAN, ACHIEZER THE SON OF AMISADAI.  
HE BROUGHT HIS GIFT, ONE SILVER CHARGER, ITS WEIGHT A HUNDRED AND THIRTY SHEKELS, ONE SILVER BOWL OF SEVENTY SHEKELS ACCORDING TO THE HOLY SHEKEL; BOTH FULL OF FINE FLOUR KNEADED WITH OIL FOR A MEAT-OFFERING.  
ONE GOLDEN CENSER OF TEN SHEKELS, FULL OF INCENSE.  
ONE CALF OF THE HERD, ONE RAM, ONE MALE-LAMB OF A YEAR OLD FOR A WHOLE BURNT OFFERING,  
AND ONE KID OF THE GOATS FOR A SIN-OFFERING.  
AND FOR A SACRIFICE OF PEACE-OFFERING, TWO HEIFERS, FIVE RAMS, FIVE MALE GOATS, FIVE EWE-LAMBS OF A YEAR OLD. THIS WAS THE GIFT OF ACHIEZER THE SON OF AMISADAI.

Awful Scroll Bible

On the tenth day, Ahiezer the son of Ammi-shaddai, the lifted up one of the sons of Dan, is to offer, one silver dish, its weight a hundred and thirty, one silver basin of seventy shekels, by the shekel of that set apart, both full of fine flour, mingled with oil, for their tribute offering; one gold pan, that of ten, full of incense, one of the large cattle, even a young bull, one ram, one young ram, sons of a year, for their whole burnt offering; one young he goat, of their goats, for their misses of the mark; for the sacrifice of their peace offering, two of the large cattle, five rams, five bucks, five young rams, sons of a year, even are these the offerings of Ahiezer, son of Ammi-shaddai.

Concordant Literal Version

On the tenth day it was the prince for the sons of Dan, Ahiezer son of Ammishaddai. His approach present was one silver dish, a hundred thirty shekels its weight, one silver sprinkling bowl of seventy shekels by the shekel of the holy place, both of them full of flour mingled with oil for an approach present, one spoon of ten shekels of gold full of incense, one young bull (a calf of the herd), one ram, one year-old he-lamb for an ascent offering, one hairy one of the goats for a sin offering, and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five year-old he-lambs. This was the approach present of Ahiezer son of Ammishaddai..

exeGesés companion Bible

On the tenth day  
Achi Ezer the son of Ammi Shaday,  
hierarch of the sons of Dan:  
his qorban:  
one silver dish a hundred and thirty weight,  
one silver sprinkler of seventy shekels,  
after the shekel of the holies;  
the two of them are full of flour  
mixed with oil for an offering:

one golden bowl of ten, full of incense:  
 one bullock son of the oxen, one ram,  
 one lamb yearling son for a holocaust:  
 one buck of the goats for the sin:  
 and for a sacrifice of shelamim,  
 two oxen, five rams, five he goats,  
 five lambs of the first year yearling sons:  
 this is the qorban of Achi Ezer  
 the son of Ammi Shaday.

Orthodox Jewish Bible

On the tenth day Achiezer ben Ammishaddai, Nasi of the Bnei Dan, offered:  
 His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a mincha;  
 One golden ladle of ten shekels, full of ketoret;  
 One young bull, one ram, one lamb of the first year, for an olah;  
 One kid of the goats for a chattat;  
 And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Achiezer ben Ammishaddai.  
 °Cp. ver. 40, n.

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
 The Expanded Bible .  
 International Standard V .  
 Kretzmann's Commentary .  
 Lexham English Bible .

On the tenth day Ahiezer son of Ammishaddai, leader of the descendants [Or "sons"] of Dan: his offering was one silver plate—its weight one hundred and thirty shekels—and one silver bowl for drinking weighing seventy shekels [Hebrew "shekel"] according to the sanctuary shekel, both of them [Literally "the two of them"] filled with finely milled flour mixed with oil as a grain offering; one golden dish weighing ten shekels [Literally "one dish of ten gold"] filled with incense; one young [Literally "a son of cattle"] bull, one ram, a male lamb in its first year [Literally "the son of its year"] as a burnt offering; one he-goat as a sin offering; and for the sacrifice of the fellowship offering, two cattle, five rams, five he-goats, and five male lambs in their first year. [Literally "sons of a year"] This was the offering of Ahiezer son of Ammishaddai.

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.* .  
 Rotherham's *Emphasized B.* .

<On the tenth day> the prince of the sons of Dan,—Ahiezer son of Ammishaddai;<sup>b</sup> ||his offering|| one charger of silver <a hundred and thirty [shekels]> the weight thereof,—one tossing bowl of silver, seventy shekels by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil as a meal-offering; one spoon of ten [shekels] of gold full of incense; one choice young bullock, one ram, one he-lamb of the first year as an ascending-sacrifice; one<sup>c</sup> young he-goat,

as a sin-bearer; and <as a peace'- offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Ahiezer, son of Ammishaddai.  
<sup>b</sup> Some cod. v.r.: Ammi Shaddai (2 words)—G.n.

Updated ASV .

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

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

On the tenth day, the chief of the Danites, Achieser, son of Amisadai, offered as his gift, one silver charger the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour, made up with oil for a sacrifice; one censer of ten shekels of gold, full of incense; one young bull from the herd, one ram, one lamb of the first year, for a whole burnt offering, and one kid of the goats for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Achieser, son of Amisadai.

Context Group Version

On the tenth day Ahiezer the son of Ammishaddai, prince of the sons of Dan: his offering was one silver platter, the weight from which was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the special place; both of them full of fine flour mingled with oil for a tribute [offerings]; one golden spoon of ten [shekels], full of incense; one young bull, one ram, one he-lamb a year old, for an ascension [offering]; one male of the goats for a purification-offering; and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs a year old: this was the offering of Ahiezer the son of Ammishaddai.

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

On the tenth day the captain for the sons of Dan, Ahhi'ezer the son of Amishaddai. His donation, one silver platter weighing a hundred and thirty, one silver sprinkling basin of seventy sheqels by the special sheqel, both of them full of flour mixed with the oil of the deposit. One gold spoon of ten, full of incense. One bull, a son of the cattle, one buck, one sheep, a son of his year, for an ascension offering. One hairy goat of the she-goats for a failure, and for the sacrifice of the offerings of restitution, two cattle, five bucks, five male goats, five sheep, sons of a year, this is the donation of Ahhi'ezer the son of Amishaddai.

Updated ASV

On the tenth day it was Ahiezer the son of Ammishaddai, leader of the sons of Dan; his offering was one silver plate, the weight was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering; one golden dish of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old: this was the offering of Ahiezer the son of Ammishaddai.

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:**  
 66–71

<b>Numbers 7:66</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
‘ăshîyrîy (אֲשִׁירִי) [pronounced ‘uh-shee-REE]	<i>tenth</i>	masculine singular, numeral ordinal; with the definite article	Strong's #6224 BDB #798
nâsîy’ (נָשִׂיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
lâmed (ל) [pronounced l <sup>eh</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Dân (דָּן) [pronounced dawn]	<i>judge and is transliterated Dan</i>	masculine proper noun	Strong's #1835 BDB #192
‘Ăchîy‘ezer (אֲחִיעֶזֶר) [pronounced uhkh-‘gee-EH-zer]	<i>my brother is help, brother of help and is transliterated Ahiezer, Achiezer</i>	masculine singular proper noun	Strong's #295 BDB #27
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘Ammîyshadday (אֲמִישַׁדַּי) [pronounced am-mee-shad-DAHee]	<i>people of (the) Almighty; my kinsman is Shaddai; transliterated Ammishaddai</i>	masculine singular proper noun	Strong's #5996 BDB #770

**Translation:** On the tenth day, Ahiezer ben Ammishaddai, a leader of Dan, [brought near his offering].

Ahiezer ben Ammishaddai, from the tribe of Dan, brought out his offering on the tenth day.

Dan was a son through Rachel's maid.

## Numbers 7:67

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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 noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
q <sup>ê</sup> ârâh (קֶרַעַק) [pronounced keh-ġaw- RAW]	<i>dish, plate, platter; bowl</i>	feminine singular construct	Strong's #7086 BDB #891
This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.			
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced sh <sup>l</sup> ow- SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
mish <sup>e</sup> qâl (מִשְׁקָל) [pronounced mish <sup>e</sup> - KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4948 BDB #1054
miz <sup>e</sup> râq (מִזְרָק) [pronounced mihz- RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine singular construct	Strong's #4219 BDB #284
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective; construct form	Strong's #259 BDB #25
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
shib <sup>e</sup> ʿîym (שִׁבְעִים) [pronounced shi <sup>p</sup> v- ĠEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun	Strong's #8255 BDB #1053

<b>Numbers 7:67</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8147 BDB #1040
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	masculine plural verbal adjective	Strong's #4392 BDB #570
çôleth (שֹׁלֶת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
bâlal (בָּלַל) [pronounced baw-LAHL]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine singular, Qal passive participle	Strong's #1101 BDB #117
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
min <sup>e</sup> 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 noun	Strong's #4503 BDB #585

**Translation:** His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering;...

The same offering is brought by Ahiezer: a 3¼ lb. silver platter, a 1¼ lb. silver bowl. Both of them have fine flour mixed with oil for the bloodless grain offering, which represents the humanity of Jesus Christ.



In the outside world, the value and weight changes. However, Jesus Christ is the same today, yesterday and forever. Therefore, the weight of the silver was measured according to the unchanging standard of the tabernacle. The word for sanctuary is one that we have studied earlier: qôdesh (קֹדֶשׁ) [pronounced *koh-DESH*], which is a noun meaning *sacredness, apartness, that which is holy, holy things, sanctuary*. We could also have rendered this: *according to the holy shekel or the shekel of holiness*. Strong's #6944 BDB #871.

Numbers 7:68			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כַּף) [pronounced <i>kaf</i> ]	<i>palm, hollow or flat of the hand, hand; sole of the foot; paw; bowl, mini (spice, incense) mortar; spoon</i>	feminine singular construct	Strong's #3709 BDB #496
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'asârâh (אֶשְׂרֵיט) [pronounced <i>gah-saw-RAW</i> ]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>B</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
mâlê' (מְלֵא) [pronounced <i>maw-LAY</i> ]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570
q <sup>ê</sup> ôreth (קֶרְטֶת) [pronounced <i>k<sup>ê</sup>ht-OH-reth</i> ]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

**Translation:** ...one hand [holding] ten gold [coins] [also] filled with incense;...

He also brings ten gold coins, representing the deity of Jesus Christ; and incense, which represents the sweet savor which wafts up to God the Father, meaning that He is propitiated.

Taken from ZPEB, vol. 2, p. 771: since gold has such a high density, when it is found in sand, water was used to carry off the less-dense particles, leaving the flakes of gold. Having been raised in California, I had the mining techniques used in the gold rush drilled into me.

Numbers 7:69			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
par (פָּר) [pronounced <i>pahr</i> ]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun	Strong's #6499 BDB #830

Although this term was often used of a yearling (Exodus 29:1 Leviticus 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).

Numbers 7:69			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בקר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
'ayil (איל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
kebeç (כבש) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שנה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8141 BDB #1040
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עלה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

**Translation:** ...one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering;...

The burnt offering is a reference to judgment. God the Father judges God the Son on the Roman cross. The animals represent the blood offering of the Lord (His blood represents His spiritual death).

For many, worship of God become perfunctory—the burnt sacrifices often become but a ritual, just as many churches today are filled with a variety of rituals which the congregation blindly goes through without thought, half asleep on a Sunday morning. "For I delight in grace [or, mercy], rather than sacrifice; and in the knowledge of God rather than burnt offerings." (Hosea 6:6).

Numbers 7:70			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'yîr (שׂאִיִּר) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972
'izzîym (עִזִּיִּם) [pronounced gihz-ZEEM]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...one male goat of the female goats for the sin-offering;...

One male goat is offered p for the sin-offering. What is emphasized here is Jesus Christ dies one time for all mankind, taking away our sin.

"And she will bear a Son, and you will call His name Jesus, for it is He who will deliver His people from their sins." (Matthew 1:21).

Numbers 7:71a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
zêbach (זָבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023
In Leviticus 7:11, the NJB uses the word <i>communion</i> and the REB uses the word <i>shared</i> .			
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133

Numbers 7:71a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh <sup>e</sup> tayim (שֵׁתַּיִם) [pronounced sh <sup>e</sup> t-TAH-yim]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040
'ayil (אֵיִל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
chämishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'attûd (עֲטֻד) [pronounced ġaht-TOOD]	<i>ram; male goat; chief one</i>	masculine plural noun	Strong's #6260 BDB #800
chämishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
kebeç (כֶּבֶç) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine plural noun	Strong's #3532 BDB #461
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
chämishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331

**Translation:** ...and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs.

Peace offerings emphasize a peace that is made between God and man. The animals represent the blood sacrifice of Jesus Christ, which represents His spiritual death on the Roman cross.

For God is not of confusion, but of peace, as in all the churches of the saints (1Corinthians 14:33). Some codices list this person's name as Ahiezer ben Ammi-Shaddai

Numbers 7:71b			
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 with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Numbers 7:71b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קִרְבָן) [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	Strong's #7133 BDB #898–899
ʾĂchîyʿezer (אֲחִיעֶזֶר) [pronounced <i>uhkh-gee-EH-zer</i> ]	<i>my brother is help, brother of help and is transliterated Ahiezer, Achiezer</i>	masculine singular proper noun	Strong's #295 BDB #27
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʿAmmîyshadday (עַמִּישַׁדַּי) [pronounced <i>am-mee-shad-DAHee</i> ]	<i>people of (the) Almighty; my kinsman is Shaddai; transliterated Ammishaddai</i>	masculine singular proper noun	Strong's #5996 BDB #770
pê (פּ, פֿ, or פֶּ) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** This [is] the offering of Ahiezer ben Ammishaddai. (Kukis mostly literal translation)

All of this is Ahiezer's offering.

Numbers 7:66–71 On the tenth day, Ahiezer ben Ammishaddai, a leader of Dan, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Ahiezer ben Ammishaddai. (Kukis mostly literal translation)

Numbers 7:66–71 On the tenth day, Ahiezer ben Ammishaddai, a prince of Dan, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Ahiezer ben Ammishaddai's offering. (Kukis paraphrase)

On the day the eleventh, Pagiel ben Ocran, a leader of Asher offering: a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy a shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Pagiel ben Ocran. (pê, 9)

Numbers  
7:72–77

On the eleventh day, Pagiel ben Ocran, a leader of Asher, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Pagiel ben Ocran.

On the eleventh day, Pagiel ben Ocran, a prince of Asher, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Pagiel ben Ocran's offering.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.)

The eleventh day the prince of the sons of Aser, Phegiel the son of Ocran, Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

A little mortar of gold weighing ten sicles full of incense:

An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

And a buck goat for sin:

And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Phegiel the son of Ocran.

Aramaic ESV of Peshitta

On the eleventh day Pagiel the son of Ocran, prince of the children of Asher gave his offering: one silver platter, the weight of which was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden ladle of ten shekels, full of incense;

one young bull, one ram, one male lamb a year old, for a burnt offering;

one male goat for a sin offering;



and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Pagiel the son of Ocran.

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

On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, [offered]:

And his offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

One golden spoon of ten [shekels], full of incense:

One young bullock, one ram, one lamb of the first year, for a burnt offering:

And one kid of the goats for a sin offering:

And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Pagiel the son of Ocran.

Updated Brenton (Greek)

On the eleventh day the prince of the sons of Asher, Phageel the son of Ocran came. He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for grain offering. One golden censer of ten shekels, full of incense. One calf of the herd, one ram, one male lamb of a year old for a whole burnt offering, and one kid of the goats for a sin offering. And for a sacrifice of peace offering, two heifers, five rams, five male goats, and five ewe lambs of a year old: this was the gift of Phageel the son of Ocran.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

On the eleventh day Pagiel, the son of Ocran, chief of the children of Asher: His offering was one silver plate; a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering; One gold spoon of ten shekels, full of spice; One young ox, one male sheep, one he-lamb of the first year, for a burned offering; One male of the goats for a sin-offering; And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Pagiel, the son of Ocran.

Easy English

Easy-to-Read Version–2008

On the eleventh day, the leader of the tribe of Asher, Pagiel son of Ocran brought his gifts. There is no repetitious section in the ERV. It is stated just once at the beginning of this passage.

God's Word™

On the eleventh day the leader of the descendants of Asher, Pagiel, son of Ocran, brought his gifts: a silver plate that weighed 3 1/4 pounds and a silver bowl that weighed 1 3/4 pounds using the standard weight of the holy place. Each dish was filled with flour mixed with olive oil as a grain offering. He also brought a gold dish that weighed 4 ounces, filled with incense; a young bull, a ram, and a one-year-old male lamb as a burnt offering; a male goat as an offering for sin; and two bulls, five rams, five male goats, and five one-year-old male lambs as a fellowship offering. These were the gifts from Pagiel, son of Ocran.

Good News Bible (TEV)

See [vv. 12–17](#).

The Message

Names of God Bible

NIRV .  
New Simplified Bible .

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

Casual English Bible .  
Contemporary English V. See [vv. 12–17](#).  
The Living Bible .  
New Berkeley Version .  
New Life Version .  
New Living Translation .  
The Passion Translation .  
Unfolding Bible Simplified On the eleventh day, Pagiel son of Okran, leader of the tribe of Asher brought his gifts: a silver dish that weighed one and one-half kilograms and a silver bowl that weighed four-fifths of a kilogram, both of which were full of good flour and mixed with olive oil to be flour offerings. They both were weighed using the standard scales, a small gold dish that weighed 110 grams, filled with incense. Pagiel also brought a young bull, a ram, and a one-year-old male lamb, to be sacrificed completely by being burned on the altar, a goat to be sacrificed to remove people's guilt for their sins, and two bulls, five rams, five male goats, and five male lambs that were one year old, to be sacrifices to restore the people's fellowship with Yahweh.

### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible .  
Christian Standard Bible .  
Conservapedia Translation .  
Revised Ferrar-Fenton Bible .  
God's Truth (Tyndale) .  
The Heritage Bible .  
International Standard V **Day Eleven: Pagiel's Offering**  
On the eleventh day, Ochrans son Pagiel, leader of the descendants of Asher, presented as his offering a silver dish weighing 130 shekels and a silver bowl weighing 70 shekels (calculated according to the shekel of the sanctuary), both filled with choice flour mixed with oil for a grain offering; one gold pan weighing ten shekels, full of incense; one young bull, one ram, and a one year old male lamb for a burnt offering; and one male goat for a sin offering. Their sacrifice for a peace offering consisted of two bulls, five rams, five male goats, and five one year old lambs. These were the offerings presented by Ochrans son Pagiel.

H. C. Leupold .  
Lexham English Bible .  
NIV, ©2011 .  
Unfolding Bible Literal Text On the eleventh day, Pagiel son of Okran, leader of the descendants of Asher, offered his sacrifice. His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary

shekel. Both of these objects were full of fine flour mingled with oil for a grain offering. He also gave one gold dish weighing ten shekels, full of incense. He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. He gave one male goat as a sin offering. He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Pagiel son of Okran.

Urim-Thummim Version

On the 11th day Pagiel the son of Ocran, commander of the children of Asher offered. His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.](after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain-Offering. One spoon of 10 shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt-Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace-Offerings, 2 oxen, 5 rams, 5 male goats, and 5 lambs of the first year. This was the offering of Pagiel the son of Ocran.

Wikipedia Bible Project

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

Christian Community (1988) On the eleventh day an offering was brought by Pagiel son of Ocran, leader of the sons of Asher. His offering was: one silver bowl weighing 50 ounces, one silver sprinkling bowl weighing 30 ounces by the official standard, both of them filled for the grain offering with fine flour mixed with oil, one golden bowl weighing four ounces, filled with incense, one young bull, one ram and one male oneyear- old lamb for the burnt offering; one goat for the sacrifice for sin; and, for the peace offering: two oxen, five rams, five goats, and five male one-yearold lambs. This was the offering of Pagiel son of Ocran.

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

On the eleventh day Pag`iy`el the son of Okran, prince of the children of Asher, offered: His offering was one silver charger, the weight whereof was a hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the sanctuary; both of them full of fine flour mingled with oil for an oblation: One golden spoon of ten sheqels, full of incense: One young bullock, one ram, one lamb of the first year, for an ascending smoke offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Pag`iy`el the son of Okran.

exeGesés companion Bible

Hebraic Roots Bible

Kaplan Translation

*The Eleventh Day: Asher*

On the eleventh day, it was the leader of Asher's descendants, Pagiel son of Akhran.

His offering was one silver bowl weighing 130 shekels and one silver sacrificial basin weighing 70 shekels by the sanctuary standard, both filled with wheat meal kneaded with oil for a grain offering;

one incense bowl weighing 10 [shekels] filled with incense;

one young bull, one ram and one yearling sheep for a burnt offering;

one goat for a sin offering;  
and for the peace sacrifice, two oxen, five rams, five male goats, and five yearling sheep. That was the offering of Pagiel son of Akhran.

The Scriptures–2009

On the eleventh day Paḡi'ēl, son of Okran, leader of the children of Ashër: his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering; one gold ladle of ten sheqels, filled with incense; one young bull, one ram, one male lamb a year old, as an ascending offering; one male goat as a sin offering; and as a slaughtering of peace offerings: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Paḡi'ēl, son of Okran.

Tree of Life Version

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

Alpha & Omega Bible

ON THE ELEVENTH DAY THE PRINCE OF THE SONS OF ASER, PHAGEEL THE SON OF ECHRAN.

HE BROUGHT HIS GIFT, ONE SILVER CHARGER, ITS WEIGHT A HUNDRED AND THIRTY SHEKELS, ONE SILVER BOWL OF SEVENTY SHEKELS ACCORDING TO THE HOLY SHEKEL; BOTH FULL OF FINE FLOUR MINGLED WITH OIL FOR A MEAT-OFFERING.

ONE GOLDEN CENSER OF TEN SHEKELS, FULL OF INCENSE.

ONE CALF OF THE HERD, ONE RAM, ONE MALE-LAMB OF A YEAR OLD FOR A WHOLE BURNT OFFERING,

AND ONE KID OF THE GOATS FOR A SIN-OFFERING.

AND FOR A SACRIFICE OF PEACE-OFFERING, TWO HEIFERS, FIVE RAMS, FIVE MALE GOATS, FIVE EWE-LAMBS OF A YEAR OLD: THIS WAS THE GIFT OF PHAGEEL THE SON OF ECHRAN.

Awful Scroll Bible

On the one and tenth day, Pagi-el the son of Ocran, the lifted up one of the sons of Asher, is to offer, one silver platter, in weight a hundred and thirty, one silver basin of seventy shekels, by the shekel of that set apart, both full of fine flour, mingled with oil, for their tribute offering; one gold pan, that of ten, full of incense; one of the large cattle, even a young bull, one ram, one young ram, sons of a year, for their whole burnt offering; one young he-goat, of their goats, for their misses of the mark; for the sacrifice of their peace offering, two of the large cattle, five rams, five bucks, five young rams, sons of a year, even are these the offerings of Pagi-el, son of Ocran.

Concordant Literal Version

On the eleventh day it was the day for the prince for the sons of Asher, Pagiel son of Ocran. His approach present was one silver dish, a hundred thirty shekels its weight, one silver sprinkling bowl of seventy shekels by the shekel of the holy place, both of them full of flour mingled with oil for an approach present, one spoon of ten shekels of gold full of incense, one young bull (a calf of the herd), one ram, one year-old he-lamb for an ascent offering, one hairy one of the goats for a sin offering, and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five year-old he-lambs. This was the approach present of Pagiel son of Ocran.

exeGesés companion Bible

On the day - the eleventh day  
Pagi El the son of Ocran,  
hierarch of the sons of Asher:  
his qorban:  
one silver dish a hundred and thirty weight,  
one silver sprinkler of seventy shekels,  
after the shekel of the holies;  
the two of them are full of flour  
mixed with oil for an offering:

one golden bowl of ten , full of incense:  
 one bullock son of the oxen, one ram,  
 one lamb yearling son for a holocaust:  
 one buck of the goats for the sin:  
 and for a sacrifice of shelamim,  
 two oxen, five rams, five he goats,  
 five lambs yearling sons:  
 this is the qorban of Pagi El the son of Ochrán.

Orthodox Jewish Bible

On the eleventh day Pagiél ben Ochrán, Nasi of the Bnei Asher, offered:  
 His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a mincha;  
 One golden ladle of ten shekels, full of ketoret;  
 One young bull, one ram, one lamb of the first year, for an olah;  
 One kid of the goats for a chattat;  
 And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Pagiél ben Ochrán.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V

On the eleventh day Pagiél son of Ocran, leader of the descendants [Or "sons"] of Asher: his offering was one silver plate—its weight one hundred and thirty shekels—and one silver bowl for drinking weighing seventy shekels [Hebrew "shekel"] according to the sanctuary shekel, both of them [Literally "the two of them"] filled with finely milled flour mixed with oil as a grain offering; one golden dish weighing ten shekels [Literally "one dish of ten gold"] filled with incense; one young [Literally "a son of cattle"] bull, one ram, a male lamb in its first year [Literally "the son of its year"] as a burnt offering; one he-goat as a sin offering; and for the sacrifice of the fellowship offering, two cattle, five rams, five he-goats, and five male lambs in their first year. [Literally "sons of a year"] This was the offering of Pagiél son of Ocran.

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.*

<On the eleventh day> the prince of the sons of Asher,—Pagiél son of Ochrân; ||his offering|| one charger of silver <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil as a meal-offering; one spoon of ten [shekels] of gold, full of incense; one choice young bullock one ram one he-lamb of the first year, as an ascending-sacrifice; one<sup>d</sup> young he-goat as a sin-bearer; and <as a peace'- offering> two oxen, five rams five he-goats, five he-lambs of the first year,—||this|| was the offering of Pagiél son of Ochrân.

<sup>d</sup>Cp. ver. 40, n.

Updated ASV .

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

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

On the eleventh day, the chief of the Aserites, Phagael, son of Echrán, offered as his gift, one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour, made up with oil, for a sacrifice; one censer of ten shekels of gold, full of incense; one young bull from the herd, one ram, one lamb of the first year, for a whole burnt offering; and one kid of the goats for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Phagael, son of Echrán.

Context Group Version

On the eleventh day Pagiél the son of Ochran, prince of the sons of Asher: his offering was one silver platter, the weight from which was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the special place; both of them full of fine flour mingled with oil for a tribute [offerings]; one golden spoon of ten [shekels], full of incense; one young bull, one ram, one he-lamb a year old, for an ascension [offering]; one male of the goats for a purification-offering; and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs a year old: this was the offering of Pagiél the son of Ochran.

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

On the eleventh day the captain for the sons of Asher, Pagi'eyl the son of Akhrán. His donation, one silver platter weighing a hundred and thirty, one silver sprinkling basin of seventy sheqels by the special sheqel, both of them full of flour mixed with the oil of the deposit. One gold spoon of ten, full of incense. One bull, a son of the cattle, one buck, one sheep, a son of his year, for an ascension offering. One hairy goat of the she-goats for a failure, and for the sacrifice of the offerings of restitution, two cattle, five bucks, five male goats, five sheep, sons of a year, this is the donation of Pagi'eyl the son of Akhrán.

Updated ASV

On the eleventh day it was Pagiél the son of Ochran, leader of the sons of Asher; his offering was one silver plate, the weight was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering; one golden dish of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old: this was the offering of Pagiél the son of Ochran.

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:**  
 72-77

<b>Numbers 7:72</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
‘ash <sup>e</sup> têy (אַשְׁתַּי) [pronounced gâhsh-TAY]	<i>one; eleven, eleventh</i>	numeral	Strong's #6249 BDB #799
‘eser (עֶשֶׂר) [pronounced ĠEH-ser]	<i>ten</i>	masculine numeral; construct form	Strong's #6235 BDB #796
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun	Strong's #3117 BDB #398
nâsîy' (נָשִׂיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
‘Âshêr (אַשֵׁר) [pronounced aw-SHARE]	<i>happiness; transliterated Asher</i>	masculine singular proper noun	Strong's #836 BDB #81
Pag'îy'êl (פַּגְיֵאֵל) [pronounced pag-ee-ALE]	<i>accident of God, event of God; transliterated, Pagiel</i>	masculine singular proper noun	Strong's #6295 BDB #803
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Okrân (אֹכְרָן) [pronounced gok-RAWN]	<i>troubled, muddler; transliterated, Ocran, Okran</i>	masculine singular proper noun	Strong's #5918 BDB #747

**Translation:** On the eleventh day, Pagiel ben Ocran, a leader of Asher, [brought near his offering].

Pagiel ben Ocran, from the tribe of Asher, brought out his offering on the eleventh day.

Asher is the last son of Leah's maid.

## Numbers 7:73

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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 noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
q <sup>e</sup> ârâh (קֶרַעַק) [pronounced keh-ġaw-RAW]	<i>dish, plate, platter; bowl</i>	feminine singular construct	Strong's #7086 BDB #891
This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.			
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
mish <sup>e</sup> qâl (מִשְׁקָל) [pronounced mish <sup>e</sup> -KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4948 BDB #1054
miz <sup>e</sup> râq (מִזְרָק) [pronounced mihz-RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine singular construct	Strong's #4219 BDB #284
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective; construct form	Strong's #259 BDB #25
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
shib <sup>e</sup> ʿîym (שִׁבְעִים) [pronounced shi <sup>p</sup> v-GEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun	Strong's #8255 BDB #1053

Numbers 7:73			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sheqel (שקל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קדש) [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
sh <sup>e</sup> nêy (שני) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8147 BDB #1040
mâlê' (מלא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	masculine plural verbal adjective	Strong's #4392 BDB #570
çôleth (שלת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
bâlal (בלל) [pronounced baw-LAHL]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine singular, Qal passive participle	Strong's #1101 BDB #117
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שמן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
min <sup>e</sup> châh (מנחה) [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 noun	Strong's #4503 BDB #585

**Translation:** His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering;...

The same offering is brought by Pagiel: a 3¼ lb. silver platter, a 1¼ lb. silver bowl. Both of them have fine flour mixed with oil for the bloodless grain offering, which represents the humanity of Jesus Christ.

The flour mixed with oil speaks of the humanity of Jesus Christ filled with the Holy Spirit.

Numbers 7:74			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כף) [pronounced kaf]	<i>palm, hollow or flat of the hand, hand; sole of the foot; paw; bowl, mini (spice, incense) mortar; spoon</i>	feminine singular construct	Strong's #3709 BDB #496
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'asârâh (עשר) [pronounced gah-saw-RAW]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
zâhâb (זהב) [pronounced zaw-HAW <sup>EV</sup> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
mâlê' (מלא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570
q <sup>e</sup> tôreth (קטר) [pronounced k <sup>eh</sup> t-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

**Translation:** ...one hand [holding] ten gold [coins] [also] filled with incense;...

He also brings ten gold coins, representing the deity of Jesus Christ; and incense, which represents the sweet savor which wafts up to God the Father, meaning that He is propitiated.

From ZPEB, vol. 2, p. 771: Gold ornaments and utensils go back to at least the Bronze Age, circa 3000 BC. On Egyptian monuments which date back to 2900 BC, to the 1<sup>st</sup> dynasty of Egypt, we have the washing of gold ores depicted (gold was found between the Nile and the Red Sea).

Numbers 7:75			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
par (פר) [pronounced pah <sup>r</sup> ]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun	Strong's #6499 BDB #830
Although this term was often used of a yearling (Exodus 29:1 Leviticus 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).			
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

Numbers 7:75			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
'ayil (אֵייל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
kebeç (כֶּבֶשׂ) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8141 BDB #1040
lâmed (ל) [pronounced l]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

**Translation:** ...one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering;...

The burnt offering is a reference to judgment. God the Father judges God the Son on the Roman cross. The animals represent the blood offering of the Lord (His blood represents His spiritual death).

Thus says Yahweh: "Hear, O earth: behold, I am bringing disaster on this people [and on] the fruit of their plans, because they have not listened to My words. And as for My law, they have rejected it also. For what purpose does frankincense come to Me from Sheba, and the sweet can from a distant land? Your burnt offerings are not acceptable and your sacrifices are not pleasing to Me." (Jeremiah 6:16a, 19–20).

Numbers 7:76			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'yir (רֵיט) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972

Numbers 7:76			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾizzîym (זִיזִימ) [pronounced <i>gihz-ZEEM</i> ]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...one male goat of the female goats for the sin-offering;...

One male goat is offered p for the sin-offering. What is emphasized here is Jesus Christ dies one time for all mankind, taking away our sin.

Therefore, just as through one man, sin entered into the world, and death through sin, and so death spread to all men, because all sinned. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord (Romans 5:12 6:23).

Numbers 7:77a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
zêbach (זָבַח) [pronounced <i>ZEH<sup>B</sup>-vakh</i> ]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced <i>SHEH-Iem</i> ]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023
In Leviticus 7:11, the NJB uses the word <i>communion</i> and the REB uses the word <i>shared</i> .			
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i> ]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
sh <sup>e</sup> tayim (שְׁתַּיִם) [pronounced <i>sh<sup>e</sup>t-TAH-yim</i> ]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040



Numbers 7:77a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ayil (אֵיִל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
chämishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'attûd (עֲטֻד) [pronounced ġaht-TOOD]	<i>ram; male goat; chief one</i>	masculine plural noun	Strong's #6260 BDB #800
chämishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
kebeç (כֶּבֶç) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine plural noun	Strong's #3532 BDB #461
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
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
chämishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331

**Translation:** ...and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs.

Peace offerings emphasize a peace that is made between God and man. The animals represent the blood sacrifice of Jesus Christ, which represents His spiritual death on the Roman cross.

Jesus answered them: "These things I have spoken to you, that in Me you may have peace. In the world, you have tribulation, but take courage; I have overcome the world." (John 16:31a, 33).

Numbers 7:77b			
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 with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
qorbân/qurbân (קֹרְבָן/קִרְבָן) [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	Strong's #7133 BDB #898–899

Numbers 7:77b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Pag'îy'êl (פַּגְיִ'אֵל) [pronounced pag-ee-ALE]	<i>accident of God, event of God;</i> transliterated, <i>Pagiel</i>	masculine singular proper noun	Strong's #6295 BDB #803
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Okrân (אֲרָכָן) [pronounced gók-RAWN]	<i>troubled, muddler; transliterated,</i> <i>Ocran, Okran</i>	masculine singular proper noun	Strong's #5918 BDB #747
pê (פ, פּ, or פֿ) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** This [is] the offering of Pagiel ben Ocran. (Kukis mostly literal translation)

All of this is Pagiel's offering.

Numbers 7:72–77 On the eleventh day, Pagiel ben Ocran, a leader of Asher, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Pagiel ben Ocran. (Kukis mostly literal translation)

Numbers 7:72–77 On the eleventh day, Pagiel ben Ocran, a prince of Asher, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Pagiel ben Ocran's offering. (Kukis paraphrase)

On the day the twelfth, Ahira ben Enan, a leader of Naphtali offering: a dish silver one, thirty and one hundred her weight [and] a bowl one silver, seventy shekel in a shekel of the holiness, two of them full of flour mixed in fat for a mincah; a palm of one, ten gold, full of incense; a bull, one, son of a herd, a ram one, a lamb one, son of his year for a burnt offering; a male goat, one, of female goats, for a sin-offering; and for a slaughtered animal of peace offerings, a bull two, rams five, male goats five, lambs, sons of a year, five. This [is] an offering of Ahira ben Enan. (pê, 9).

Numbers  
7:78–83

On the twelfth day, Ahira ben Enan, a leader of Naphtali, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Ahira ben Enan.

On the twelfth day, Ahira ben Enan, a prince of Naphtali, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Ahira ben Enan's offering.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.)

The twelfth day the prince of the sons of Nephtali, Ahira the son of Enan, Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

A little mortar of gold weighing ten sicles full of incense:

An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

And a buck goat for sin:

And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Ahira the son of Enan.

Aramaic ESV of Peshitta

On the twelfth day Ahira the son of Enan, prince of the children of Naphtali gave his offering: one silver platter, the weight of which was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;

one golden spoon of ten shekels, full of incense;

one young bull, one ram, one male lamb a year old, for a burnt offering;

one male goat for a sin offering;

and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Ahira the son of Enan.

Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, [offered]: And his offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: One golden spoon of ten [shekels], full of incense: One young bullock, one ram, one lamb of the first year, for a burnt offering: And one kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Ahira the son of Enan.
Updated Brenton (Greek)	On the twelfth day the prince of the sons of Naphtali, Ahira the son of Enan came. He brought his gift, one silver charger, its weight a hundred and thirty shekels; one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a grain offering. One golden censer of ten shekels, full of incense. One calf of the herd, one ram, one male lamb of a year old for a whole burnt offering, and one kid of the goats for a sin offering. And for a sacrifice of peace offering, two heifers, five rams, five male goats, and five ewe lambs of a year old: this was the gift of Ahira the son of Enan.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	On the twelfth day Ahira, the son of Enan, chief of the children of Naphtali: His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering; One gold spoon of ten shekels, full of spice; One young ox, one male sheep, one he-lamb of the first year, for a burned offering; One male of the goats for a sin-offering; And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Ahira, the son of Enan.
Easy English	.
Easy-to-Read Version–2008	On the twelfth day, the leader of the tribe of Naphtali, Ahira son of Enan brought his gifts. There is no repetitious section in the ERV. It is stated just once at the beginning of this passage.
God's Word™	On the twelfth day the leader of the descendants of Naphtali, Ahira, son of Enan, brought his gifts: a silver plate that weighed 3 1/4 pounds and a silver bowl that weighed 1 3/4 pounds using the standard weight of the holy place. Each dish was filled with flour mixed with olive oil as a grain offering. He also brought a gold dish that weighed 4 ounces, filled with incense; a young bull, a ram, and a one-year-old male lamb as a burnt offering; a male goat as an offering for sin; and two bulls, five rams, five male goats, and five one-year-old male lambs as a fellowship offering. These were the gifts from Ahira, son of Enan.
Good News Bible (TEV)	See <a href="#">vv. 12–17</a> .
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	See <a href="#">vv. 12–17</a> .
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	On the twelfth day, Ahira son of Enan, leader of the tribe of Naphtali brought his gifts: a silver dish that weighed one and one-half kilograms and a silver bowl that weighed four-fifths of a kilogram, both of which were full of good flour and mixed with olive oil to be flour offerings. They both were weighed using the standard scales, a small gold dish that weighed 110 grams, filled with incense. Ahira also brought a young bull, a ram, and a one-year-old male lamb, to be sacrificed completely by being burned on the altar, a goat to be sacrificed to remove people's guilt for their sins, and two bulls, five rams, five male goats, and five male lambs that were one year old, to be sacrifices to restore the people's fellowship with Yahweh.

**Partially literal and partially paraphrased translations:**

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

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

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	<b><i>Day Twelve: Ahira's Offering</i></b> On the twelfth day, Enan's son Ahira, leader of the descendants of Naphtali, presented as his offering a silver dish weighing 130 shekels and a silver bowl weighing 70 shekels (calculated according to the shekel of the sanctuary), both filled with choice flour mixed with oil for grain offering; one gold pan weighing ten shekels, full of incense; one young bull, one ram, and a one year old male lamb for a burnt offering; and one male goat for a sin offering. Their sacrifice for a peace offering consisted of two bulls, five rams, five male goats, and five one year old lambs. These were the offerings presented by Enan's son Ahira.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	On the twelfth day, Ahira son of Enan, leader of the descendants of Naphtali, offered his sacrifice. His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. He also gave one gold dish weighing ten shekels, full of incense. He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. He gave

one male goat as a sin offering. He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Ahira son of Enan.

Urim-Thummim Version

On the 12th day Ahira the son of Enan, commander of the children of Naphtali offered. His offering was one silver charger, its weight was a 130 shekels [3 1/4th lbs.], one silver bowl of 70 shekels [1 3/4th lbs.](after the shekel of the Holy Place), both of them were full of fine flour mixed with oil for a Grain- Offering. One spoon of 10 shekels of gold [4 ounces], full of incense, one young bull, one ram, one lamb of the first year, for a whole Burnt- Offering, one male goat from the female goats for a Sin-Offering, and for a sacrifice of Peace- Offerings, 2 oxen, 5 rams, 5 male goats, and 5 lambs of the first year. This was the offering of Ahira the son of Enan.

Wikipedia Bible Project

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

Christian Community (1988) On the twelfth day an offering was brought by Ahira son of Enan, leader of the sons of Naphtali. His offering was: one silver bowl weighing 50 ounces, one silver sprinkling bowl weighing 30 ounces by the official standard, both of them filled for the grain offering with fine flour mixed with oil, one golden bowl weighing four ounces, filled with incense, one young bull, one ram and one male oneyear- old lamb for the burnt offering; one goat for the sacrifice for sin, and, for the peace offering: two oxen, five rams, five goats, and five male one-yearold lambs. This was the offering of Ahira son of Enan.

New American Bible (2011)

The Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible—1989

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Eth Cepher Bible

On the twelfth day Achiyra the son of Eynan, prince of the children of Naphtaliy, offered: His offering was one silver charger, the weight whereof was a hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the sanctuary; both of them full of fine flour mingled with oil for an oblation: One golden spoon of ten sheqels, full of incense: One young bullock, one ram, one lamb of the first year, for an ascending smoke offering: One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Achiyra the son of Eynan.

exeGesés companion Bible

Hebraic Roots Bible

Kaplan Translation

*The Twelfth Day: Naphtali*

On the twelfth day, it was the leader of Naphtali's descendants, Achira son of Eynan.

His offering was one silver bowl weighing 130 shekels and one silver sacrificial basin weighing 70 shekels by the sanctuary standard, both filled with wheat meal kneaded with oil for a grain offering;

one incense bowl weighing 10 [shekels] filled with incense;

one young bull, one ram and one yearling sheep for a burnt offering;

one goat for a sin offering;

and for the peace sacrifice, two oxen, five rams, five male goats, and five yearling sheep. That was the offering of Achira son of Eynan.



The Scriptures—2009 On the twelfth day Ahira, son of Ĕnan, leader of the children of Naphtali: his offering was one silver dish, the weight of which was one hundred and thirty sheqels, one silver bowl of seventy sheqels, according to the sheqel of the set-apart place, both of them filled with fine flour mixed with oil as a grain offering; one gold ladle of ten sheqels, filled with incense; one young bull, one ram, one male lamb a year old, as an ascending offering; one male goat as a sin offering; and as a slaughtering of peace offerings: two cattle, five rams, five male goats, five male lambs a year old. This was the offering of Ahira, son of Ĕnan.

Tree of Life Version .

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

Alpha & Omega Bible ON THE TWELFTH DAY THE PRINCE OF THE SONS OF NEPHTHALI, ACHIRE THE SON OF ÆNAN.  
HE BROUGHT HIS GIFT, ONE SILVER CHARGER, ITS WEIGHT A HUNDRED AND THIRTY SHEKELS; ONE SILVER BOWL OF SEVENTY SHEKELS ACCORDING TO THE HOLY SHEKEL; BOTH FULL OF FINE FLOUR MINGLED WITH OIL FOR A MEAT OFFERING.  
ONE GOLDEN CENSER OF TEN SHEKELS, FULL OF INCENSE.  
ONE CALF OF THE HERD, ONE RAM, ONE MALE-LAMB OF A YEAR OLD FOR A WHOLE BURNT OFFERING,  
AND ONE KID OF THE GOATS FOR A SIN-OFFERING.  
AND FOR A SACRIFICE OF PEACE-OFFERING, TWO HEIFERS, FIVE RAMS, FIVE MALE GOATS, FIVE EWE-LAMBS OF A YEAR OLD: THIS WAS THE GIFT OF ACHIRE THE SON OF ÆNAN.

Awful Scroll Bible On the ten and second day, Ahira the son of Enan, the lifted up one of the sons of Naphtali, is to offer, one silver platter, in weight a hundred and thirty, one silver basin of seventy shekels, by the shekel of that set apart, both full of fine flour, mingled with oil, for their tribute offering; one gold pan, that of ten, full of incense, one of the large cattle, even a young bull, one ram, one young ram, sons of a year, for their whole burnt offering; one young he-goat, of their goats, for their misses of the mark; for the sacrifice of their peace offering, two of the large cattle, five rams, five bucks, five young rams, sons of a year, even are these the offerings of Ahira, son of Enan.

Concordant Literal Version On the twelfth day it was the day for the prince for the sons of Naphtali, Ahira son of Enan. His approach present was one silver dish, a hundred thirty shekels its weight, one silver sprinkling bowl of seventy shekels by the shekel of the holy place, both of them full of flour mingled with oil for an approach present, one spoon of ten shekels of gold full of incense, one young bull (a calf of the herd), one ram, one year-old he-lamb for an ascent offering, one hairy one of the goats for a sin offering, and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five year-old he-lambs. This was the approach present of Ahira son of Enan.

exeGeses companion Bible On the day - the twelfth day  
Achi Ra the son of Enan,  
hierarch of the sons of Naphtali:  
his qorban:  
one silver dish a hundred and thirty weight,  
one silver sprinkler of seventy shekels,  
after the shekel of the holies;  
the two of them are full of flour  
mixed with oil for an offering:  
one golden bowl of ten, full of incense:  
one bullock son of the oxen, one ram,  
one lamb yearling son for a holocaust:

one buck of the goats for the sin:  
and for a sacrifice of shelamim,  
two oxen, five rams, five he goats,  
five lambs yearling sons:  
this is the qorban of Achi Ra the son of Enan.

Orthodox Jewish Bible

On the twelfth day Achira ben Enan, Nasi of the Bnei Naphtali, offered:  
His korban was one silver bowl, the weight whereof was an hundred and thirty shekels, one silver basin of seventy shekels, according to shekel HaKodesh; both of them full of fine flour mixed with oil for a mincha;  
One golden ladle of ten shekels, full of ketoret;  
One young bull, one ram, one lamb of the first year, for an olah;  
One kid of the goats for a chattat;  
And for a zevach of shelamim, two oxen, five rams, five he-goats, five lambs of the first year; this was the korban of Achira ben Enan.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary .

Lexham English Bible

On the twelfth day Ahira son of Enan, leader of the descendants [Or "sons"] of Naphtali: his offering was one silver plate—its weight one hundred and thirty shekels—and one silver bowl for drinking weighing seventy shekels [Hebrew "shekel"] according to the sanctuary shekel, both of them [Literally "the two of them"] filled with finely milled flour mixed with oil as a grain offering; one golden dish weighing ten shekels [Literally "one dish of ten gold"] filled with incense; one young [Literally "a son of cattle"] bull, one ram, a male lamb in its first year [Literally "the son of its year"] as a burnt offering; one he-goat as a sin offering; and for the sacrifice of the fellowship offering, two cattle, five rams, five he-goats, and five male lambs in their first year. [Literally "sons of a year"] This was the offering of Ahira son of Enan.

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.*

<On the twelfth day> the prince of the sons of Naphtali,—Ahira son of Enân: ||his offering|| one charger of silver <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil as a meal-offering; one spoon of ten [shekels] of gold full of incense; one choice young bullock one ram one he-lamb of the first year as an ascending-sacrifice; one<sup>e</sup> young he-goat as a sin-bearer; and <as a peace'- offering> two oxen, five rams five he-goats, five he-lambs of the first year this,—||this|| was the offering of Ahira son of Enân.

<sup>e</sup>Cp. ver. 40, n.

Updated ASV .

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

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	On the twelfth day, the chief of the Nephthaleimites, Achire, son of Ainan, offered as his gift, one silver charger, the weight of which was a hundred and thirty shekels, one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; one censer of ten shekels of gold, full of incense; one young bull from the herd, one ram, one lamb of the first year, for a whole burnt offering; and one kid of the goats for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Achire, son of Ainan.
Context Group Version	On the twelfth day Ahira the son of Enan, prince of the sons of Naphtali: his offering was one silver platter, the weight from which was a hundred a thirty [shekels], one silver bowl of seventy shekels, after the shekel of the special place; both of them full of fine flour mingled with oil for a tribute [offerings]; one golden spoon of ten [shekels], full of incense; one young bull, one ram, one he-lamb a year old, for an ascension [offering]; one male of the goats for a purification-offering; and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs a year old: this was the offering of Ahira the son of Enan.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	On the twelfth day the captain for the sons of Naphtali, Ahhira the son of Eynan. His donation, one silver platter weighing a hundred and thirty, one silver sprinkling basin of seventy sheqels by the special sheqel, both of them full of flour mixed with the oil of the deposit. One gold spoon of ten, full of incense. One bull, a son of the cattle, one buck, one sheep, a son of his year, for an ascension offering. One hairy goat of the she-goats for a failure, and for the sacrifice of the offerings of restitution, two cattle, five bucks, five male goats, five sheep, sons of a year, this is the donation of Ahhira the son of Eynan.
Updated ASV	On the twelfth day it was Ahira the son of Enan, leader of the sons of Naphtali; his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; one golden dish of ten shekels, full of incense; one young bull, one ram, one male lamb a year old, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old: this was the offering of Ahira the son of Enan.
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:**  
78-83

<b>Numbers 7:78</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוּם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced sh <sup>e</sup> -NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040
‘âsâr (עָשָׂר) [pronounced ‘gaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
yôwm (יוּם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
nâsîy’ (נָשִׂיא) [pronounced naw-SEE]	<i>one lifted up, leader, chief, prince</i>	masculine singular noun	Strong's #5387 BDB #672
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Naph <sup>e</sup> tâlîy (נַפְתָּלִי) [pronounced nahf <sup>e</sup> -taw-EE]	<i>wrestling; possibly cord, thread; twisted; transliterated Naphtali</i>	masculine singular proper noun	Strong's #5321 BDB #836
‘Āchîyra’ (עֲחִירָא) [pronounced akh-ee-RAH]	<i>my brother is evil; brother of wrong; transliterated Achira, Ahira</i>	masculine singular proper noun	Strong's #299 BDB #27
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘Ēynân (עֵינָן) [pronounced ‘gay-NAWN]	<i>having eyes; spring of; transliterated Enan, Eynan</i>	masculine singular proper noun person/location	Strong's #5881 BDB #745

**Translation:** On the twelfth day, Ahira ben Enan, a leader of Naphtali, [brought near his offering].

Ahira ben Enan, from the tribe of Naphtali, brought out his offering on the twelfth day.

Naphtali is the youngest son of Rachel's maid. These tribal leaders appear before Yahweh in the order that they are stationed around the tabernacle, which tells me that my chart on this is incorrect and the one in the NIV is more accurate.

## Numbers 7:79

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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 noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7133 BDB #898–899
q <sup>e</sup> ârâh (קֶרַעַק) [pronounced keh-ġaw- RAW]	<i>dish, plate, platter; bowl</i>	feminine singular construct	Strong's #7086 BDB #891
This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.			
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low- SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
mish <sup>e</sup> qâl (מִשְׁקָל) [pronounced mish <sup>e</sup> - KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4948 BDB #1054
miz <sup>e</sup> râq (מִזְרָק) [pronounced mihz- RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine singular construct	Strong's #4219 BDB #284
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective; construct form	Strong's #259 BDB #25
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
shib <sup>e</sup> ʿîym (שִׁבְעִים) [pronounced shi <sup>p</sup> v- ĠEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun	Strong's #8255 BDB #1053

Numbers 7:79			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sheqel (שקל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קדש) [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
sh <sup>e</sup> nêy (שני) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8147 BDB #1040
mâlê' (מלא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	masculine plural verbal adjective	Strong's #4392 BDB #570
çôleth (שלת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
bâlal (בלל) [pronounced baw-LAHL]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine singular, Qal passive participle	Strong's #1101 BDB #117
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שמן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
min <sup>e</sup> châh (מנחה) [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 noun	Strong's #4503 BDB #585

**Translation:** His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering;...

The same offering is brought by Ahira: a 3¼ lb. silver platter, a 1¾ lb. silver bowl. Both of them have fine flour mixed with oil for the bloodless grain offering, which represents the humanity of Jesus Christ.



*Tribute offering* is the correct rendition of this word, rather than grain-offering; as I have pointed out in the past, there are several passages where this word is used and animals are sacrificed.

Numbers 7:80			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, hand; sole of the foot; paw; bowl, mini (spice, incense) mortar; spoon</i>	feminine singular construct	Strong's #3709 BDB #496
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
ʿasârâh (עֲשָׂרָה) [pronounced gah-saw-RAW]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
zâhâb (זָהָב) [pronounced zaw-HAW <sup>B</sup> V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570
q <sup>e</sup> ṭôreth (קֶטֶרֶת) [pronounced k <sup>e</sup> ht-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

**Translation:** ...one hand [holding] ten gold [coins] [also] filled with incense;...

He also brings ten gold coins, representing the deity of Jesus Christ; and incense, which represents the sweet savor which wafts up to God the Father, meaning that He is propitiated.

Since gold is pictured in relationship to wealth and abundance (Genesis 13:2 Judges 8:26 1Kings 10:14), it represents that which is the most valuable to man on earth (Psalm 19:10 I Peter 1:7 Revelation 21:18). It is no large leap to see the obvious parallel between gold and our Lord Jesus Christ. The incense, of course, speaks of the sweet savor of our Lord's sacrifice before God the Father; it is that sweet savor which gives us standing before God. Otherwise, we would be totally lost, without any means of reaching out to God.

Numbers 7:81			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun	Strong's #6499 BDB #830

Although this term was often used of a yearling (Exodus 29:1 Leviticus 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).

Numbers 7:81			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
bâqâr (בקר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
'ayil (איל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
kebeç (כבש) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שנה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8141 BDB #1040
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עלה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

**Translation:** ...one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering;...

The burnt offering is a reference to judgment. God the Father judges God the Son on the Roman cross. The animals represent the blood offering of the Lord (His blood represents His spiritual death).

Sacrifice and a tribute offering, You have not desired; my ears You have pierced [a mark of lifetime slavery]; burnt offering and sin-offering You do not require (Psalm 40:6).

Numbers 7:82			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâ'îyr (שׂאִיר) [pronounced saw-GEER]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972
îzzîym (עִזִּים) [pronounced gîhz-ZEEM]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...one male goat of the female goats for the sin-offering;...

One male goat is offered p for the sin-offering. What is emphasized here is Jesus Christ dies one time for all mankind, taking away our sin.

Now I make known to you, brothers, the gospel which I proclaimed to you, which you also received, in which you stand, by which also you are saved, if you hold fast the word which I have preached to you, unless you believed in emptiness. For I delivered to you as of first importance, what I also received, that Christ died for our sins according to the Scriptures (1Corinthians 15:1–3). He made Him who knew no sin, sin on our behalf, that we might become the righteousness of God in Him (2Corinthians 5:21).

Numbers 7:83a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
zebach (זָבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

In Leviticus 7:11, the NJB uses the word *communion* and the REB uses the word *shared*.

Numbers 7:83a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i> ]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
sh <sup>e</sup> tayim (שְׁתַּיִם) [pronounced <i>sh<sup>e</sup>t-TAH-yim</i> ]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040
'ayil (אֵיִל) [pronounced <i>AH-yiil</i> ]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
chămishshâh (חֲמִשָּׁשָׁה) [pronounced <i>khuh-mish-SHAW</i> ]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'attûd (אֲטֹוד) [pronounced <i>gahT-TOOD</i> ]	<i>ram; male goat; chief one</i>	masculine plural noun	Strong's #6260 BDB #800
chămishshâh (חֲמִשָּׁשָׁה) [pronounced <i>khuh-mish-SHAW</i> ]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
kebeç (כֶּבֶç) [pronounced <i>keh-BEHç</i> ]	<i>a lamb, sheep, young ram</i>	masculine plural noun	Strong's #3532 BDB #461
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
chămishshâh (חֲמִשָּׁשָׁה) [pronounced <i>khuh-mish-SHAW</i> ]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331

**Translation:** ...and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs.

Peace offerings emphasize a peace that is made between God and man. The animals represent the blood sacrifice of Jesus Christ, which represents His spiritual death on the Roman cross.

The Word of Yahweh came to Haggai the prophet, saying, "The latter glory of this house [Israel] will be greater than the former," says Yahweh of the armies, "And in this place I will give you peace," declares Yahweh of the armies (Haggai 2:1b, 9).

Numbers 7:83b			
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 with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [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	Strong's #7133 BDB #898–899
ʿĂchîyraʿ (עֲרִיחָא) [pronounced akh-ee-RAH]	<i>my brother is evil; brother of wrong; transliterated Achira, Ahira</i>	masculine singular proper noun	Strong's #299 BDB #27
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʿĒynân (עֵינָן) [pronounced gay-NAWN]	<i>having eyes; spring of; transliterated Enan, Eynan</i>	masculine singular proper noun person/location	Strong's #5881 BDB #745
pê (פּ, פ, or ף) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** This [is] the offering of Ahira ben Enan. (Kukis mostly literal translation)

All of this is Ahira's offering.

Numbers 7:78–83 On the twelfth day, Ahira ben Enan, a leader of Naphtali, [brought near his offering]. His offering [is] one silver platter, 130 [shekels] its weight [and] one silver bowl [weighing] 70 shekels (with respect to the shekel of the sanctuary), both of them filled with a fine flour with oil for a grain offering; one hand [holding] ten gold [coins] [also] filled with incense; one bull, a son of the herd, one ram, one lamb, the son of a year, [all] for the burnt offering; one male goat of the female goats for the sin-offering; and for the peace offerings [these] slaughtered animals: two bulls, five rams, five male goats, five year-old lambs. This [is] the offering of Ahira ben Enan. (Kukis mostly literal translation)

Numbers 7:78–83 On the twelfth day, Ahira ben Enan, a prince of Naphtali, brought near his offering, which is a 130 shekel silver platter and a silver bowl (weighing 70 shekels (according to the sanctuary weights and measures, both of them filled with fine flour mixed with oil for a grain offering; and he handful of ten gold coins and some incense. For the burnt offering he brings a young bull, a ram, a year-old lamb. For the sin-offering he brings a single goat, from the female goats. For the peace offerings, he will slaughter these animals: two bulls, five rams, five male goats and five lambs, each a year old. This is Ahira ben Enan's offering. (Kukis paraphrase)

The passage which follows is simply a summation of all the sacrifices offered up.

This [is] a dedication of the altar in a day of anointing him, from with leaders of Israel: dishes of silver two-teen, bowls of silver two-teen, hands (or, *portions*) of gold two-teen; thirty and one hundred [shekels] the plate the one silver, and seventy [shekels] the bowl the one, all silver of the artifacts, two thousand and four hundreds [shekels] in a shekel of the holiness; palms (or, *small bowls*) of gold filled of incense, ten ten the palm in a shekel of holiness, all gold of the palms (or, *small bowls*) twenty and one hundred [shekels]; all the oxen for the burnt offering two-teen, bulls, rams two-teen, lambs, sons of a year, two-teen; and their mincah, and male goats of female goats two-teen for a sin-offering; and all oxen of slaughtered (ones), the peace offerings, twenty and four bulls, rams sixty, male goats sixty, lambs of a year sixty. This [is] a dedication of the altar after an anointing of him.

Numbers  
7:84–88

This [is] the dedication of the altar when it was anointed, from the leaders of Israel: [they brought] twelve silver platters, twelve silver bowls, twelve portions of gold, 130 [shekels] [for] the one silver platter and seventy [shekels] [for] the one bowl, all the silver artifacts [weighed] 2400 [shekels] by the shekel of the sanctuary; small bowls of gold filled of incense, ten [shekels] [for] each small bowl by the shekel of the sanctuary, 120 [shekels for] all the gold mortar bowls; twelve oxen for the burnt offering, bulls [and] rams [and] twelve lambs, sons of a year; and their mincah (grain offering); and twelve male goats of the females for the sin-offering; and all the slaughtered oxen [for] the peace offerings; [and] twenty-four bulls, sixty rams, sixty male goats, [and] sixty year-old lambs. This [is all for] the dedication of the altar after it was anointed.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

This [is] a dedication of the altar in a day of anointing him, from with leaders of Israel: dishes of silver two-teen, bowls of silver two-teen, hands (or, *portions*) of gold two-teen; thirty and one hundred [shekels] the plate the one silver, and seventy [shekels] the bowl the one, all silver of the artifacts, two thousand and four hundreds [shekels] in a shekel of the holiness; palms (or, *small bowls*) of gold filled of incense, ten ten the palm in a shekel of holiness, all gold of the palms (or, *small bowls*) twenty and one hundred [shekels]; all the oxen for the burnt offering two-teen, bulls, rams two-teen, lambs, sons of a year, two-teen; and their mincah, and male goats of female goats two-teen for a sin-offering; and all oxen of slaughtered (ones), the peace offerings, twenty and four bulls, rams sixty, male goats sixty, lambs of a year sixty. This [is] a dedication of the altar after an anointing of 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.)

These were the offerings made by the princes of Israel in the dedication of the altar, in the day wherein it was consecrated. Twelve dishes of silver: twelve silver bowls: twelve little mortars of gold:

Each dish weighing a hundred and thirty sicles of silver, and each bowl seventy sicles: that is, putting all the vessels of silver together, two thousand four hundred sicles, by the weight of the sanctuary.



Twelve little mortars of gold full of incense, weighing ten sicles apiece, by the weight of the sanctuary: that is, in all a hundred and twenty sicles of gold.

Twelve oxen out of the herd for a holocaust, twelve rams, twelve lambs of a year old, and their libations: twelve buck goats for sin.

And for sacrifices of peace offerings, oxen twenty-four, rams sixty, buck goats sixty, lambs of a year old sixty. These things were offered in the dedication of the altar, when it was anointed.

Aramaic ESV of Peshitta

This was the dedication of the altar, on the day when it was anointed, by the princes of Yisrael: twelve silver platters, twelve silver bowls, twelve golden ladles; each silver platter weighing one hundred thirty shekels, and each bowl seventy; all the silver of the vessels two thousand four hundred shekels, after the shekel of the sanctuary;

the twelve golden ladles, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary; all the gold of the ladles weighed one hundred twenty shekels;

all the cattle for the burnt offering twelve bulls, the rams twelve, the male lambs a year old twelve, and their meal offering; and the male goats for a sin offering twelve; and all the cattle for the sacrifice of peace offerings twenty-four bulls, the rams sixty, the male goats sixty, the male lambs a year old sixty. This was the dedication of the altar, after it was anointed.

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

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This [was] the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

Each charger of silver [weighing] an hundred and thirty [shekels], each bowl seventy: all the silver vessels [weighed] two thousand and four hundred [shekels], after the shekel of the sanctuary:

The golden spoons [were] twelve, full of incense, [weighing] ten [shekels] apiece, after the shekel of the sanctuary: all the gold of the spoons [was] an hundred and twenty [shekels].

All the oxen for the burnt offering [were] twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

And all the oxen for the sacrifice of the peace offerings [were] twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This [was] the dedication of the altar, after that it was anointed.

Updated Brenton (Greek)

This was the dedication of the altar in the day in which Moses anointed it, by the princes of the sons of Israel; twelve silver chargers, twelve silver bowls, twelve golden censers: each charger of a hundred and thirty shekels, and each bowl of seventy shekels: all the silver of the vessels was two thousand four hundred shekels, the shekels according to the holy shekel. Twelve golden censers full of incense: all the gold of the shekels, a hundred and twenty shekels. All the cattle for whole burnt offerings, twelve calves, twelve rams, twelve male lambs of a year old, and their grain offerings, and their drink offerings; and twelve kids of the goats for sin offering. All the cattle for a sacrifice of peace offering, twenty-four heifers, sixty rams, sixty male goats of a year old, sixty ewe lambs of a year old without blemish; this is the dedication of the altar, after that Moses consecrated Aaron, and he anointed him.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English

These were the offerings given for the altar by the chiefs of Israel, when the holy oil was put on it: twelve silver plates, twelve silver basins, twelve gold spoons; The weight of every silver plate was a hundred and thirty shekels, and of every basin seventy; the weight of all the silver of the vessels was two thousand and four hundred shekels, by the scale of the holy place;

The weight of the twelve gold spoons of spice for burning was ten shekels for every one, by the scale of the holy place; all the gold of the spoons was a hundred and twenty shekels;

All the oxen, for the burned offering were twelve, the male sheep twelve, the he-lambs of the first year twelve, with their meal offering; and the males of the goats for sin-offering twelve;

And all the oxen for the peace-offerings, twenty-four oxen, the male sheep sixty, and the he-goats sixty, the he-lambs of the first year sixty. This was given for the altar after the holy oil was put on it.

Easy English

Easy-to-Read Version—2008

So all these things were the gifts from the leaders of the Israelites. They brought them during the time that Moses dedicated the altar by anointing it. They brought 12 silver plates, 12 silver bowls, and 12 gold spoons. Each silver plate weighed about 3 1/4 pounds. And each bowl weighed about 1 3/4 pounds. The silver plates and the silver bowls together all weighed about 60 pounds, using the official measure. The 12 gold spoons filled with incense weighed 4 ounces each, using the official measure. The 12 gold spoons all together weighed about 3 pounds. The total number of animals for the burnt offering was 12 bulls, 12 rams, and 12 one-year-old male lambs. There were also the grain offerings that must be given with these offerings. And there were 12 male goats to be used for a sin offering. The leaders also gave animals to be killed and used as a fellowship offering. The total number of these animals was 24 bulls, 60 rams, 60 male goats, and 60 one-year-old male lambs. In this way they dedicated the altar after Moses anointed it.

*God's Word™*

These were the gifts from the leaders of Israel for the dedication of the altar when it was anointed: 12 silver plates, 12 silver bowls, and 12 gold dishes. Each silver plate weighed 3 1/4 pounds, and each bowl weighed 1 3/4 pounds. Together all the silver dishes weighed 60 pounds using the standard weight of the holy place. The 12 gold dishes filled with incense weighed 4 ounces each using the standard weight of the holy place. Together all the gold dishes weighed about 3 pounds. The total number of animals for the burnt offerings was 12 young bulls, 12 rams, 12 one-year-old male lambs, along with their grain offerings. Twelve male goats were used as offerings for sin. The total number of animals for fellowship offerings was 24 bulls, 60 rams, 60 male goats, and 60 one-year-old male lambs. These were the gifts for the dedication of the altar after it was anointed.

Good News Bible (TEV)

The totals of the offerings brought by the twelve leaders for the dedication of the altar were as follows: --twelve silver bowls and twelve silver basins weighing a total of 60 pounds --twelve gold dishes weighing a total of 48 ounces, filled with incense --twelve bulls, twelve rams, and twelve one-year-old lambs, plus the grain offerings that go with them, for the burnt offerings --twelve goats for the sin offerings --twenty-four bulls, sixty rams, sixty goats, sixty one-year-old lambs, for the fellowship offerings.

*The Message*

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible	.
Contemporary English V.	And so when the altar was dedicated to the LORD, these twelve leaders brought the following gifts: twelve silver bowls and twelve silver sprinkling bowls, weighing a total of about sixty pounds, according to the official standards; twelve gold dishes filled with incense and weighing about three pounds; twelve bulls, twelve full-grown rams, and twelve rams a year old as sacrifices to please the LORD, along with the proper grain sacrifices; twelve goats as sacrifices for sin; and twenty-four bulls, sixty full-grown rams, sixty goats, and sixty rams a year old as sacrifices to ask the LORD's blessing.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	When the altar was dedicated to Yahweh, those twelve leaders brought these gifts: twelve silver plates and twelve silver bowls, weighing a total of twenty-six and one-half kilograms, each of them weighed on the scales kept in the sacred tent, and twelve gold dishes filled with incense, weighing a total of one and two-fifths kilograms, each weighed on those same scales. The twelve leaders also brought twelve bulls, twelve rams, and twelve one-year-old male lambs to be sacrificed completely by being burned along with the flour offerings, twelve goats to be sacrificed to take away the guilt of the people's sins, and twenty-four bulls, sixty rams, sixty goats, and sixty male lambs that were one year old, to be sacrifices to restore the people's fellowship with Yahweh.

#### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	The leaders of Israel set all these apart on the day that Moses anointed the altar. They set apart the twelve silver platters, twelve silver bowls, and twelve gold dishes. Each silver platter weighed 130 shekels and each bowl weighed seventy shekels. All the silver vessels weighed 2,400 shekels, by the standard weight of the sanctuary shekel. Each of the twelve gold dishes, full of incense, weighed ten shekels by the standard weight of the sanctuary shekel. All the gold dishes weighed 120 shekels. They set apart all the animals for the burnt offerings, twelve bulls, twelve rams, and twelve year-old male lambs. They gave their grain offering. They gave twelve male goats as a sin offering. From all their cattle, they gave twenty-

four bulls, sixty rams, sixty male goats, and sixty male lambs a year old, as the sacrifice for the fellowship offering. This was for the dedication of the altar after it was anointed.

Urim-Thummim Version

This was the dedication of the Altar in the day when it was anointed by the chiefs of Israel, 12 chargers of silver, 12 silver bowls, 12 spoons of gold: Each charger of silver weighing a 130 shekels, each bowl 70: all the silver vessels weighed 2,400 shekels [60 lbs.], after the shekel of the Holy Place. The golden spoons were 12, full of incense, weighing 10 shekels apiece, after the shekel of the Holy Place, all the gold of the spoons was a 120 shekels [3 lbs.]. All the oxen for the whole Burnt-Offerings were 12 bulls, the rams 12, the lambs of the first year 12, with their Grain-Offerings, and the male goats from the female goats for Sin-Offerings being twelve. And all the oxen for the sacrifice of the Peace-Offerings were 24 bulls, 60 rams, 60 male goats, and the lambs of the first year 60. This was the dedication of the Altar when it was anointed.

Wikipedia Bible Project

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

Christian Community (1988)

These were the offerings made by the leaders of Israel for the dedication of the altar on the day it was anointed: twelve silver bowls, twelve silver sprinkling bowls, and twelve golden bowls. Each silver bowl weighed 50 ounces, and each sprinkling bowl 30 ounces, the silver of these objects weighing in all 60 pounds. The twelve golden bowls filled with incense weighed four ounces each, the gold of these bowls weighing in all 48 ounces.

The sum total of animals for the burnt offering: twelve bulls, twelve rams, twelve male one-year-old lambs, together with their accompanying grain offering. For the sacrifice for sin, twelve goats. The sum total of animals for the peace offering: twenty-four bulls, sixty rams, sixty goats, and sixty male oneyear-old lambs.

These were the offerings for the dedication of the altar, after it had been anointed.

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

This was the dedication of the altar, in the day when it was anointed, by the princes of Yashar'el: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: Each charger of silver weighing a hundred and thirty sheqels, each bowl seventy: all the silver vessels weighed two thousand and four hundred sheqels, after the sheqel of the sanctuary: The golden spoons were twelve, full of incense, weighing ten sheqels apiece, after the sheqel of the sanctuary: all the gold of the spoons was a hundred and twenty sheqels. All the oxen for the ascending smoke offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their oblation: and the kids of the goats for sin offering twelve. And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

exeGesés companion Bible

Hebraic Roots Bible

Kaplan Translation  
The Scriptures—2009

This was the dedication of the slaughter-place from the leaders of Yisra'el, when it was anointed: twelve silver dishes, twelve silver bowls, twelve gold ladles. Each silver dish was one hundred and thirty sheqels and each bowl seventy sheqels. All the silver of the vessels was two thousand four hundred sheqels, according to the sheqel of the set-apart place. The twelve gold ladles filled with incense was ten sheqels each, according to the sheqel of the set-apart place. All the gold of the ladles was one hundred and twenty sheqels. All the cattle for the ascending offering were twelve young bulls, the rams twelve, the male lambs a year old twelve, with their grain offering, and the male goats as a sin offering twelve. And all the cattle for the slaughtering of peace offerings were twenty-four bulls, the rams sixty, the male goats sixty, the lambs a year old sixty. This was the dedication of the slaughter-place after it was anointed.

Tree of Life Version

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

Alpha & Omega Bible

THIS WAS THE DEDICATION OF THE ALTAR IN THE DAY IN WHICH MOSES ANOINTED IT, BY THE PRINCES OF THE SONS OF ISRAEL; TWELVE SILVER CHARGERS, TWELVE SILVER BOWLS, TWELVE GOLDEN CENSERS: EACH CHARGER OF A HUNDRED AND THIRTY SHEKELS, AND EACH BOWL OF SEVENTY SHEKELS: ALL THE SILVER OF THE VESSELS WAS TWO THOUSAND FOUR HUNDRED SHEKELS, THE SHEKELS ACCORDING TO THE HOLY SHEKEL.

TWELVE GOLDEN CENSERS FULL OF INCENSE: ALL THE GOLD OF THE SHEKELS, A HUNDRED AND TWENTY SHEKELS.

ALL THE CATTLE FOR WHOLE BURNT OFFERINGS, TWELVE CALVES, TWELVE RAMS, TWELVE MALE-LAMBS OF A YEAR OLD, AND THEIR MEAT-OFFERINGS, AND THEIR DRINK-OFFERINGS: AND TWELVE YOUNG GOATS FOR SIN-OFFERING.

ALL THE CATTLE FOR A SACRIFICE OF PEACE-OFFERING, TWENTY-FOUR HEIFERS, SIXTY RAMS, SIXTY MALE GOATS OF A YEAR OLD, SIXTY EWE-LAMBS OF A YEAR OLD WITHOUT BLEMISH: THIS IS THE DEDICATION OF THE ALTAR, AFTER THAT MOSES CONSECRATED AARON, AND AFTER HE ANOINTED HIM.

Awful Scroll Bible

These are the dedications to the altar, the day it is to be anointed, by the lifted up ones of Contends-with-he-mighty: ten and two platters of silver, and silver basins, and ten and two pans of gold. Each platter of silver is a hundred and thirty, and each basin is seventy; the silver receptacles are two thousand, and four hundred, by the shekel of that set apart. The gold pans are ten and two, full of incense, that of ten are to be the pans, by the shekel of that set apart; the gold pans are a hundred and twenty. The large cattle for the whole burnt offering, two and ten young bulls, the rams are two and ten, the young rams, sons of a year, are two and ten, with their tribute offerings, and the young he-goats, of their goats, for their misses of the mark, are two and ten; the large cattle for the sacrifice of their peace offering, twenty and four young bulls, rams are sixty, bucks are sixty, young rams, sons of a year, are sixty. These are the dedications to the altar after it is to be anointed.

Concordant Literal Version

This was the dedication offering of the altar on the day it was anointed by the princes of Israel: twelve silver dishes, twelve silver sprinkling bowls, twelve gold spoons;"

a single silver dish weighed a hundred thirty shekels, a single sprinkling bowl weighed seventy shekels. All the silver of the vessels was two thousand four hundred shekels by the shekel of the holy place.

The twelve gold spoons, full of incense, weighed ten shekels each, ten a spoon, by the shekel of the holy place. All the gold of the spoons was a hundred twenty shekels.

All the oxen for the ascent offering were twelve young bulls, twelve rams, twelve year-old he-lambs with their approach present, and twelve hairy ones of the goats for a sin offering.

And all the oxen of the sacrifice of peace offerings were twenty-four young bulls, sixty rams, sixty he-goats, sixty year-old he-lambs. This was the dedication offering of the altar after it was anointed.

exeGeses companion Bible

This is the hanukkah of the sacrifice altar, in the day of its anointing by the hierarchs of Yisra El: twelve dishes of silver, twelve silver sprinklers, twelve spoons of gold: each dish of silver a hundred and thirty, each sprinkler seventy: all the silver instruments two thousand and four hundred, after the shekel of the holies: the golden bowls full of incense, twelve, each bowl, ten, ten, after the shekel of the holies: all the gold of the bowls, a hundred and twenty.

All the oxen for the holocaust; twelve bullocks, the rams twelve, twelve lambs yearling sons with their offering: and twelve the bucks of the goats for the sin. And all the oxen for the sacrifice of the shelamim: twenty-four bullocks, the rams sixty, the he goats sixty, the lambs yearling sons sixty.

This is the hanukkah of the sacrifice altar, after its anointing.

Orthodox Jewish Bible

This was the dedication of the Mizbe'ach, in the day when it was anointed, by the Nasiim of Yisroel: twelve bowls of kesef, twelve silver basins, twelve spoons of zahav:

Each bowl of silver weighing an hundred and thirty shekels, each basin seventy; all the silver vessels weighed two thousand and four hundred shekels, according to the shekel HaKodesh;

The golden spoons were twelve, full of ketoret, weighing ten shekels apiece, according to the shekel HaKodesh; all the zahav of the spoons was an hundred and twenty shekels.

All the oxen for the olah (burnt offering) were twelve bulls, the rams twelve, the lambs of the first year twelve, with their minchah; and the kids of the goats for chattat twelve.

And all the oxen for the zevach of the shelamim were twenty and four bulls, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This was the dedication of the Mizbe'ach, after that it was anointed.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V

**Summary of Offerings**



This was what was presented at [The Heb. lacks what was presented at] the dedication of the altar from the leaders of Israel on the same day that it was anointed: twelve silver bowls, twelve silver basins, twelve gold ladles. Each bowl *weighed* 130 silver shekels and each basin weighed 70 shekels. All the silver vessels weighed a total of 2,400 shekels, calculated according to the [The Heb. lacks calculated according to the] shekel of the sanctuary. Also, twelve gold ladles filled with incense were presented, [The Heb. lacks were presented] each ladle weighing ten shekels (calculated according to the shekel [The Heb. lacks calculated according to the shekel] of the sanctuary). All of the gold of the ladles weighed 120 shekels. All the livestock for burnt offerings totaled twelve bulls, twelve rams, twelve sheep in their first year with corresponding meal offerings, and twelve male goats for sin offerings. All the livestock for peace offerings totaled 24 bulls, 60 rams, 60 male goats, and 60 one year old lambs—all this was for the altar’s dedication after it was anointed.

Kretzmann’s Commentary  
Lexham English Bible

This *was* the dedication of the altar on *the* day of anointing it, from the leaders of Israel: twelve silver plates, twelve silver bowls for drinking wine, twelve golden dishes; each plate of silver *weighed* one hundred and thirty *shekels* , and each bowl for drinking seventy, all the silver of the vessels two thousand four hundred *shekels* , according to the sanctuary shekel; the twelve golden dishes filled *with* incense, each dish *weighing* ten shekels according to the sanctuary shekel, all the gold of the dishes one hundred and twenty; all the cattle for the burnt offering twelve bulls, twelve rams, twelve male lambs in their first year, [Literally “sons of a year”] and their grain offering; and twelve he-goats as a sin offering; and all the cattle of the sacrifice of the fellowship offering twenty-four bulls, sixty rams, sixty he-goats, sixty male lambs in their first year. [Literally “sons of a year”] These *were* the dedication of the altar after its anointing.

Syndein/Thieme  
The Voice

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**Bible Translations with Many Footnotes:**

The Complete Tanach  
The Geneva Bible  
Kaplan Translation

*The Altar’s Dedication*

That was the dedication offering for the altar given by the princes of Israel on the day that it was anointed.

There were twelve silver bowls, twelve silver sacrificial basins, and twelve gold incense bowls.

Since each bowl weighed 130 shekels and each sacrificial basin weighed 70, all the silver in the utensils amounted to 2400 sanctuary shekels.

There were twelve gold incense bowls full of incense, each weighing ten sanctuary shekels. Therefore, all the gold in the incense bowls amounted to 120 [shekels].

The total of all the animals for burn offerings was 12 oxen, 12 rams, and 12 yearling sheep, along with their meal offerings. There were also 12 male goats for sin offerings.

The total of all the animals for peace sacrifices was 24 bulls, 60 rams, 60 male goats, and 60 yearling male sheep.

That was the dedication offering for the altar after it was anointed.

**2400 shekels**

1920 oz, or 120 lb.

**120 shekels**

96 oz, or 6lb.

NET Bible®  
New American Bible (2011)

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New Catholic Bible .

Rotherham's *Emphasized B.* ||This|| was the offering for the dedication of the altar, in the day<sup>f</sup> when it was anointed, from the princes of Israel,—twelve chargers of silver, twelve tossing bowls of silver, twelve spoons of gold; <a hundred and thirty [shekels]> each' charger of silver, and <seventy> each' tossing bowl,—||all the silver of the vessels|| two thousand and four hundred [shekels], by the shekel of the sanctuary; ||twelve spoons of gold, full of incense|| ten' shekels each' spoon, by the shekel of the sanctuary,—||all the gold of the spoons|| a hundred and twenty [shekels]. ||All the herd for the ascending-sacrifice||,—twelve bullocks, twelve rams, twelve he-lambs of the first year, with their meal-offerings,—twelve young he-goats for the bearing of sin; and ||all the herd for the peace-offering||, twenty-four bullocks, sixty rams, sixty he-goats, sixty he-lambs of the first year,—||this|| was the offering for the dedication of the altar, after it was anointed.

<sup>f</sup>N.B.: "day"=12 days.

Updated ASV .

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

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

This was the dedication of the altar, when he anointed it, from the chiefs of the Israelites, twelve silver chargers, twelve silver cups, twelve censers of gold, each charger one hundred and thirty shekels, and each cup seventy shekels, all the silver of these vessels, two thousand four hundred shekels, and the shekels were after the holy shekel; twelve golden censers, full of incense; all the gold of the censers was one hundred and twenty shekels. All the cattle for the whole burnt offering were twelve young bulls, twelve rams, twelve lambs of the first year, with their sacrifices of flour and their libations; and twelve kids of the goats for the sin offering. All the cattle for the sacrifice of thanksgiving, were twenty four heifers, sixty rams, sixty he-goats, sixty ewe lambs of the first year, without blemish. This was the dedication of the altar. V. 88c will be placed with the next passage for context.

Context Group Version

This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve silver platters, twelve silver bowls, twelve golden spoons; each silver platter [weighing] a hundred and thirty [shekels], and each bowl seventy; all the silver of the vessels two thousand and four hundred [shekels], after the shekel of the special place; the twelve golden spoons, full of incense, [weighing] ten [shekels] apiece, after the shekel of the special place; all the gold of the spoons a hundred and twenty [shekels]; all the oxen for the ascension [offering] twelve bullocks, the rams twelve, the he-lambs a year old twelve, and their tribute [offerings]; and the males of the goats for a purification-offering twelve; and all the oxen for the sacrifice of peace-offerings twenty four bullocks, the rams sixty, the he-goats sixty, the he-lambs a year old sixty. This was the dedication of the altar, after that it was anointed.

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans. This is the devotion of the altar in the day of him being smeared, from the captains of Yisra'eyl, twelve silver platters, twelve silver sprinkling basins, twelve gold spoons. A hundred and thirty for the one silver platter, and seventy for the one sprinkling basin, all the silver utensils, two thousand and four hundred by the special sheqel. Twelve spoons of gold full of incense, each spoon ten by the special sheqel, a hundred and twenty for all the gold spoons. All the cattle for the ascension offering are twelve bulls, twelve bucks, twelve sheep, sons of a year, and their deposit, and twelve hairy goats of the she-goats for the failure, and all the cattle for the sacrifice of offerings of restitution, twenty and four bulls, sixty bucks, sixty male goats, sixty sheep, sons of a year, this is the devotion of the altar after him being smeared,...

Updated ASV This was the dedication offering for the altar, on the day when it was anointed, by the chieftains of Israel: twelve silver plates, twelve silver bowls, twelve golden dishes, each silver plates weighing one hundred thirty shekels, and each bowl seventy; all the silver of the vessels two thousand four hundred shekels, after the shekel of the sanctuary; the twelve golden dishes, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary; all the gold of the dishes one hundred twenty shekels; all the oxen for the burnt offering twelve bulls, the rams twelve, the male lambs a year old twelve, and their grain offering; and the males of the goats for a sin offering twelve; and all the oxen for the sacrifice of peace offerings twenty four bulls, the rams sixty, the male goats sixty, the male lambs a year old sixty. This was the dedication offering for the altar after it was anointed.

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:

84-88

## Numbers 7:84a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zô'th (זֹתָ) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
chânukkâh (חֲנֻכָּהּ) [pronounced khan-ook-KAW]	<i>dedication, consecration; initiation</i>	feminine singular construct	Strong's #2598 BDB #335
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398

## Numbers 7:84a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Together, these are literally translated <i>in a day of</i> ; it is various translated: <i>in the day, on the day [that], in the day [when], the day, since the day; when</i> . Translations are taken from Leviticus 7:35.			
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i> ]	<i>to be anointed, to be consecrated by anointing</i>	Niphal infinitive construct	Strong's #4886 BDB #602
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** This [is] the dedication of the altar when it was anointed,...

At this point, we sum up all that was brought for the dedication of the altar.

## Numbers 7:84b

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)	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.			
n°sîy'im (נְסִיִּים) [pronounced <i>naw-SEEM</i> ]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural construct	Strong's #5387 BDB #672
Yis'êrâ'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

The NET Bible: *The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God")*. See Gen 32:28.<sup>22</sup> The NIV Study Bible understands his name to mean, *he struggles with God*.<sup>23</sup> See Genesis 32:22–30.

**Translation:** ...from the leaders of Israel:...

Each tribe of Israel was represented by its leader. I believe that these leaders were mentioned twice previously in the book of Numbers.

<sup>22</sup> From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

<sup>23</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 46 (footnote).

The book of Numbers gives us the history of Israel in the desert-wilderness under the leadership of Moses. They had left Egypt in the exodus, being guided by God. They have received the Law of God at Mount Sinai (also called the Mosaic Law). Much of this law was given in the second half of Exodus and in most of Leviticus (there are only a few chapters in Leviticus which are narrative).

Numbers 7:84c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
q <sup>e</sup> ârâh (קַעֲרָה) [pronounced keh-ġaw-RAW]	<i>dish, plate, platter; bowl</i>	feminine plural construct	Strong's #7086 BDB #891
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced sh <sup>e</sup> -NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040
‘âsâr (עֲשָׂרָה) [pronounced ġaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
miz <sup>e</sup> râq (מִזְרָק) [pronounced mihz-RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine plural construct	Strong's #4219 BDB #284
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced sh <sup>e</sup> -NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040
‘âsâr (עֲשָׂרָה) [pronounced ġaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
yâdôwth (יָדוֹת) [pronounced yawd-OATH]	<i>hands; (figuratively for) strength, power ; (metaphorically) (figuratively for) sides (of land), parts, portions, shares</i>	feminine plural construct	Strong's #3027 BDB #388
zâhâb (זָהָב) [pronounced zaw-HAW <sup>BV</sup> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced sh <sup>e</sup> -NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040
‘âsâr (עֲשָׂרָה) [pronounced ġaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797

**Translation:** ...[they brought] twelve silver platters, twelve silver bowls, twelve portions of gold,...

The silver speaks of God's reflected glory and the gold speaks of His deity.

The leaders brought twelve silver platters, twelve silver bows and twelve portions of gold. Although the plural noun yâdôwth (יָדוֹת) [pronounced yawd-OATH] means *hands*, it also means, *parts, portions, shares*. Strong's #3027 BDB #388.

As we have already seen, each leader brings with him quite a number of things to offer at this inaugural public use of the altar. Logically, they would have had several men helping them. The leader may have carried one or two things, which represented the entire offering; but the entire offering certainly would have required help.

There were twelve leaders, each bringing a silver platter, making twelve silver platters in all. In all there were twelve silver bowls and twelve portions of God (apparently in the form of a small mortar bowl).

Numbers 7:85			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced sh <sup>l</sup> ow-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
q <sup>e</sup> ârâh (קֶרֶךָ) [pronounced keh-gaw-RAW]	<i>dish, plate, platter; bowl</i>	feminine singular noun with the definite article	Strong's #7086 BDB #891
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective with the definite article	Strong's #259 BDB #25
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shib <sup>e</sup> îym (שִׁבְעִים) [pronounced shi <sup>b</sup> v-GEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
miz <sup>e</sup> râq (מִזְרָק) [pronounced mihz-RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine singular noun with the definite article	Strong's #4219 BDB #284
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective; with the definite article	Strong's #259 BDB #25
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494



Numbers 7:85			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kêlîym (יֵלֶכְ) [pronounced kay-LEEM]	<i>hand-made or manufactured goods, furnishings, artifacts, articles, utensils, vessels, weapons, armor, furniture, receptacles; baggage, valuables</i>	masculine plural noun with the definite article	Strong's #3627 BDB #479
'el <sup>e</sup> payim (אֵלֵפַיִם) [pronounced al-pah-YIM]	<i>two thousand, two families, (1000?) (because of the dual form of the noun); two military units; two divisions</i>	masculine dual noun	Strong's #505 (and #504) BDB #48
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'ar <sup>e</sup> ba' (עֲבָרָא) [pronounced ahr <sup>e</sup> -BAHG]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural; numeral	Strong's #3967 BDB #547
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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

**Translation:** ...130 [shekels] [for] the one silver platter and seventy [shekels] [for] the one bowl, all the silver artifacts [weighed] 2400 [shekels] by the shekel of the sanctuary;...

There were twelve platters at 130 shekels each; twelve bowls at seventy shekels each, making a total of 2400 shekels of silver. In the sanctuary, there were weights and measures which were kept so that these weights and measures could remain consistent throughout the history of Israel.

The word *shekels* is implied; such would be the case even without the phrase at the end. When I gave word problem tests and tests over units to my students, the units involved, in their mind, were often implied (as was the irony of some of their answers).

Numbers 7:86a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaphîwth (תּוֹפְכִי) [pronounced kaf-FEETH]	<i>palms, hollow or flat of the hands, hands; soles of the feet; paws; (small) bowls, mini (spice, incense) mortars; spoons</i>	feminine plural construct	Strong's #3709 BDB #496

## Numbers 7:86a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
These nouns are tied together because of the fact that they are concave.			
zâhâb (זָהָב) [pronounced zaw-HAW <sup>BV</sup> ]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced sh <sup>e</sup> -NĀM]	two, two of, a pair of, a duo of; both of	numeral, feminine dual construct	Strong's #8147 BDB #1040
‘âsâr (עָשָׂר) [pronounced ġaw-SAWR]	ten; –teen [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
mâlê' (מָלֵא) [pronounced maw-LAY]	filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd	feminine plural, verbal adjective	Strong's #4392 BDB #570
q <sup>e</sup> ḏôreth (תְּרִטְקָה) [pronounced k <sup>e</sup> ht-OH-reth]	incense, smoke (or, odor) [from a burning sacrifice]	feminine singular noun	Strong's 7004 BDB #882

**Translation:** ...small bowls of gold filled of incense,...

At first, I thought that each prince brought a handful of ten gold coins. However, after studying the text and referring to other translations, I believe that these were small mortar bowls of gold, each weighing 10 shekels. Each bowl had incense in it, crushed down by the pestle.

**Mortar and Pestle** (a photograph); from [Wikipedia](#); accessed March 11, 2025.

The ones made of gold were quite small and weighed 4 ounces. If you have never held a gold coin before, here is what four ounces of gold look like compared to one's hand:



#### Four Gold Coins

**in a Hand** (a photograph); from [Arab News](#); accessed March 11, 2025.

Now, if you can mentally configure those four coins into a small mortar bowl, you get the size of what we are talking about.

Numbers 7:86b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘asârâh (עָשָׂרָה) [pronounced <i>gah-saw-RAW</i> ]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
‘asârâh (עָשָׂרָה) [pronounced <i>gah-saw-RAW</i> ]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
kaph (כַּף) [pronounced <i>kaf</i> ]	<i>palm, hollow or flat of the hand, hand; sole of the foot; paw; bowl, mini (spice, incense) mortar; spoon</i>	feminine singular noun with the definite article	Strong's #3709 BDB #496
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sheqel (שֶׁקֶל) [pronounced <i>SHEH-keh</i> ]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
This is how this has been translated: <i>[weighing] ten [shekels] apiece, weighed ten shekels apiece, ten to this and ten to that pan, ten [shekels] each spoon, ten shekels each, weighed 4 ounces each.</i>			
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

**Translation:** ...ten [shekels] [for] each small bowl by the shekel of the sanctuary,...

If you look at the Hebrew exegesis and compare it to my translation, you may wonder how I came up with my translation. Quite frankly, this is one of the instances where I looked at a number of other translations and used that information to come up with my own translation here.

Each small bowl weighed about four ounces.

God's sanctuary is the measure of all things. When Solomon built a temple, a permanent home for the Shekinah Glory, we had all the cups, snuffers, bowls, spoons, fire pans, etc. We find this in 1Kings 7:48–51 and 2Chronicles 3:3–4:22. However, Israel's disobedience to God and lack of interest in His truth resulted in the Chaldeans overthrowing Jerusalem and carrying these things away (2Kings 25:10–17).

Numbers 7:86c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>koh</i> ]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>BV</sup></i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular construct	Strong's #2091 BDB #262

Numbers 7:86c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaphîwth (תֹּפֶת) [pronounced kaf-FEETH]	<i>palms, hollow or flat of the hands, hands; soles of the feet; paws; bowls, mini (spice, incense) mortars; spoons</i>	feminine plural noun with the definite article	Strong's #3709 BDB #496
ʿes <sup>e</sup> rîym (עֶשְׂרִים) [pronounced ges <sup>e</sup> -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547

**Translation:** ...120 [shekels for] all the gold mortar bowls;...

There were twelve of these small bowls brought in at a total of 120 shekels in weight (48 ounces).

Numbers 7:87a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun; with the definite article	Strong's #1241 BDB #133
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced sh <sup>e</sup> -NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040
ʿâsâr (עָשָׂר) [pronounced gaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
parîym (פָּרִים) [pronounced pahr-EEM]	<i>bulls, [especially a] young bulls, steers</i>	masculine plural noun	Strong's #6499 BDB #830
ʿêylim (עֵלִים) [pronounced Ā-lihm]	<i>rams; rams (as food; as a sacrifice); ram's skins (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced sh <sup>e</sup> -NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040

Numbers 7:87a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâsâr (עֲשָׂרָה) [pronounced <i>gaw-SAWR</i> ]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
k <sup>e</sup> bâsîym (כִּבְשִׂיִם) [pronounced <i>kehbw-aw-SEEM</i> ]	<i>lambs, sheep, young rams</i>	masculine plural noun	Strong's #3532 BDB #461
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
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>-NĀM</i> ]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040
ʿâsâr (עֲשָׂרָה) [pronounced <i>gaw-SAWR</i> ]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797

**Translation:** ...twelve oxen for the burnt offering, bulls [and] rams [and] twelve lambs, sons of a year;...

The animals used for the burnt offerings are given. The burning of the animal's flesh on the altar represents the judgment by God for our sins.

Numbers 7:87b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
min <sup>e</sup> châh (מִנְחָה) [pronounced <i>min-HAWH</i> ]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular noun; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4503 BDB #585
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
s <sup>e</sup> ʿîyrîym (סְעִירִים) [pronounced <i>sgeer-EEM</i> ]	<i>male goats; bucks; sacrificial animals; wood demons (carved like goats); satyrs; demon-possessed goats (like the swine of Matt. 8:30–32)</i>	masculine plural construct	Strong's #8163 BDB #972
ʾîzzîym (אִזְזִים) [pronounced <i>gihz-ZEEM</i> ]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>-NĀM</i> ]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040



## Numbers 7:87b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âsâr (עֶשֶׂר) [pronounced ġaw-SAWR]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

**Translation:** ...and their mincah (grain offering); and twelve male goats of the females for the sin-offering;...

There was a grain offering also offered up by each prince. The grain offering represents the humanity of Jesus Christ.

## Numbers 7:88a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun; construct form	Strong's #1241 BDB #133
zebach (זֶבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

In Leviticus 7:11, the NJB uses the word *communion* and the REB uses the word *shared*.

**Translation:** ...and all the slaughtered oxen [for] the peace offerings;...

There were slaughtered oxen offered up as peace offerings. The peace established was between man and God. This is the most important peace of all, given our state of being and negative volition.



Numbers 7:88b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘es <sup>e</sup> rîym (עֶשְׂרִים) [pronounced ges <sup>e</sup> - REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘ar <sup>e</sup> bâ‘âh (אַרְבָּעָה) [pronounced ahr <sup>e</sup> -baw- ḠAW]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
parîym (פָּרִים) [pronounced pahr-EEM]	<i>bulls, [especially a] young bulls, steers</i>	masculine plural noun	Strong's #6499 BDB #830
‘êylim (עֵלִים) [pronounced Ā-lihm]	<i>rams; rams (as food; as a sacrifice); ram's skins (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
shishshîym (שִׁשְׁשִׁים) [pronounced shish- SHEEM]	<i>sixty</i>	indeclinable plural noun	Strong's #8346 BDB #995
‘attûd (אֲתוּדִים) [pronounced ḡaht-TOOD]	<i>ram; male goat; chief one</i>	masculine plural noun	Strong's #6260 BDB #800
shishshîym (שִׁשְׁשִׁים) [pronounced shish- SHEEM]	<i>sixty</i>	indeclinable plural noun	Strong's #8346 BDB #995
k <sup>e</sup> bâsîym (כִּבְשִׁים) [pronounced keh <sup>b</sup> -aw- SEEM]	<i>lambs, sheep, young rams</i>	masculine plural noun	Strong's #3532 BDB #461
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
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
shishshîym (שִׁשְׁשִׁים) [pronounced shish- SHEEM]	<i>sixty</i>	indeclinable plural noun	Strong's #8346 BDB #995

**Translation:** ...[and] twenty-four bulls, sixty rams, sixty male goats, [and] sixty year-old lambs.

See a [Brief Summation of the Levitical Offerings](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

Numbers 7:88c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zō`th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
chânukkâh (חֲנֻכָּה) [pronounced khan-ook-KAW]	<i>dedication, consecration; initiation</i>	feminine singular construct	Strong's #2598 BDB #335
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
'achărêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
mâshach (מָשַׁח) [pronounced maw-SHAHKH]	<i>to be anointed, to be consecrated by anointing</i>	Niphal infinitive construct	Strong's #4886 BDB #602
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** This [is all for] the dedication of the altar after it was anointed. (Kukis mostly literal translation)

This is all that was brought forward by the princes of Israel for the twelve days of initial public use of the altar.

Numbers 7:84–88 This [is] the dedication of the altar when it was anointed, from the leaders of Israel: [they brought] twelve silver platters, twelve silver bowls, twelve portions of gold, 130 [shekels] [for] the one silver platter and seventy [shekels] [for] the one bowl, all the silver artifacts [weighed] 2400 [shekels] by the shekel of the sanctuary; small bowls of gold filled of incense, ten [shekels] [for] each small bowl by the shekel of the sanctuary, 120 [shekels for] all the gold mortar bowls; twelve oxen for the burnt offering, bulls [and] rams [and] twelve lambs, sons of a year; and their mincah (grain offering); and twelve male goats of the females for the sin-offering; and all the slaughtered oxen [for] the peace offerings; [and] twenty-four bulls, sixty rams, sixty male goats, [and] sixty year-old lambs. This [is all for] the dedication of the altar after it was anointed. (Kukis mostly literal translation)

We do not know how many Israelites came to this ceremony. Were there thousands? That would make perfect sense.

Israelites saw offerings and sacrifices, the most common of these being the offering of the innocent animal for slaughter. Before the crowd of people, for every ceremony before God, many animals would have their throats cut, they would bleed out in front of everyone, and their dead bodies then placed upon the altar. The meat was then eaten, sometimes by the offerer and his family, sometimes by the Levites, sometimes by the priests.

No one, in this era, watched these animals being offered up and thought, "Hmmm, I bet this is a type of our Savior-Messiah to come." Israel received a variety of messages from God (through the word and through their practices according to the Word). If any of them trusted in the God of Israel, they were saved (Genesis 15:6); but the idea of these sacrifices was, at the crucifixion, they would observe Jesus, absolutely innocent and sinless, with

considerable bleeding from His head, wrists and ankles (not enough to bleed to death, but there would have been a sufficient amount of blood to stand out). The people of that generation were supposed to put together in their minds the hundreds of offerings which they had witnessed over many years and then connect this to the crucifixion of Jesus Christ, their Savior, their Messiah, their God.

Perhaps, this should be the first verse in Numbers 8? Most logically, I believe that it is. However, I do not like to break up chapters if I can help it. I will provide a generous sprinkling of this verse in the next chapter.

**And so in a coming of Moses unto a Tent of Appointment to speak with Him. And so he hears the sound, a speaking unto him from above the cover that [is] above an Ark of the Law. From between two cherubim and so He keeps on speaking to him. pē (פ)**

Numbers  
7:89

**And so when Moses comes unto the Tent of Meeting, and so he hears the voice [of God] speaking to him from the cover which [is] above the Ark of the Testimony. He [God] keeps on speaking to him from between the two cherubim.**

**On many occasions, Moses would enter into the Tent of Meeting. He heard God's voice come to him from behind the curtain, over the Mercy Seat which was on the Ark of the Covenant. God spoke to Moses on many occasions from between the two cherubim which stood on the top of the Mercy Seat.**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And so in a coming of Moses unto a Tent of Appointment to speak with Him. And so he hears the sound, a speaking unto him from above the cover that [is] above an Ark of the Law. From between two cherubim and so He keeps on speaking to him. pē (פ)
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And when Moses entered into the tabernacle of the covenant, to consult the oracle, he heard the voice of one speaking to him from the propitiatory, that is over the ark between the two cherubims, and from this place he spoke to him.
Aramaic ESV of Peshitta	When Mosha went into the Tabernacle to speak with Mar-Yah, he heard his voice speaking to him from above the mercy seat that was on the ark of the Testimony, from between the two cherubim: and he spoke to him.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that [was] upon the ark of testimony, from between the two cherubims: and he spake unto him.
Updated Brenton (Greek)	When Moses went into the tabernacle of witness to speak to God, then he heard the voice of the Lord speaking to him from off the mercy seat, which is upon the ark of the Testimony, between the two cherubim; and He spoke to him.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And when Moses went into the Tent of meeting to have talk with him, then the Voice came to his ears from over the cover which was on the ark of witness, from between the two winged ones. And he had talk with him.
Easy English	.
Easy-to-Read Version–2008	When Moses went into the Meeting Tent to speak to the Lord, he heard the Lord's voice speaking to him. The voice was coming from the area between the two Cherub angels on the mercy-cover on top of the Box of the Agreement. In this way the Lord spoke to Moses.
<i>God's Word</i> <sup>TM</sup>	Whenever Moses went into the tent of meeting to speak with the LORD, he heard the voice speaking to him from above the throne of mercy on the ark containing the words of God's promise, from between the two angels. This is how the LORD spoke with Moses.
Good News Bible (TEV)	When Moses went into the Tent to talk with the LORD, he heard the LORD speaking to him from above the lid on the Covenant Box, between the two winged creatures.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Whenever Moses needed to talk with the LORD, he went into the sacred tent, where he heard the LORD's voice coming from between the two winged creatures above the lid of the sacred chest.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Whenever Moses entered the sacred tent to talk with Yahweh, he heard Yahweh's voice speaking between the two images of creatures with wings that were above the lid of the sacred chest.

**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 when Moses was gone into the tent of appointed meeting to speak with him, he heard the voice of one speaking to him from above the mercy seat <sup>89</sup> that was upon the ark of testimony, from between the two cherubs; and he spoke to him. <sup>89</sup> <b>7:89 the mercy seat</b> , <i>kapporeth</i> , means covering, referring to the lid of the ark of the testimony or covenant. It is a form of the word kaphar which is the word to cover translated in KJV to make an atonement. This cover is the place where the blood is sprinkled inside the holy of holies to cover our sins. Therefore, it is the mercy seat.
International Standard V H. C. Leupold Lexham English Bible NIV, ©2011 Unfolding Bible Literal Text	. . . . . . . When Moses went into the tent of meeting to speak with Yahweh, he heard his voice speaking to him. Yahweh spoke to him from above the atonement lid on the ark of the testimony, from between the two cherubim. He spoke to him.
Urim-Thummim Version	And when Moses was gone into the Tabernacle at the Appointed Place to speak with him, then he heard the Voice of one speaking to him from off the Covering-Lid that was upon the Ark of Testimony, from between the two cherubim and he spoke to him.
Wikipedia Bible Project	.

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

Christian Community (1988)	When Moses went into the Tent of Meeting to speak with Him, he heard the voice speaking to him from above the Mercy Seat which was on the Ark of the Covenant, from between the two cherubim.
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 when Mosheh was gone into the Tabernacle of the assembly to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the Ark of Testimony, from between the two Keruviym: and he spoke unto him.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	When Moses came into the Communion Tent to speak with [God], he would hear the Voice speaking to him from between the two cherubs on the ark cover over the Ark of Testimony. [God] thus spoke to him..
The Scriptures–2009	And when Mosheh went into the Tent of Appointment to speak with Him, he heard the voice of One speaking to him from above the lid of atonement that was on the ark of the Witness, from between the two keru?im. Thus He spoke to him.
Tree of Life Version	When Moses entered the Tent of Meeting to speak with Adonai, he heard the voice speaking to him from above the atonement cover atop the Ark of Testimony between the cheruvim. So he spoke with Him.

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

Alpha & Omega Bible	WHEN MOSES WENT INTO THE TABERNACLE OF WITNESS TO SPEAK TO THEOS ( <i>The Alpha &amp; Omega</i> ), THEN HE HEARD THE VOICE OF JESUS
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SPEAKING TO HIM FROM OFF THE MERCY-SEAT, WHICH IS UPON THE ARK OF THE TESTIMONY, BETWEEN THE TWO CHERUBS; AND HE SPOKE TO HIM.

Awful Scroll Bible	As Moses is to go in the tent of the appointed place, indeed was he to speak, and he was to hear a loud call, that is to speak to him from the cover of the ark of the testimony, between the two cherubs, even is himself to be speaking.
Concordant Literal Version	Whenever Moses came into the tent of appointment to speak with Him then he would hear the voice of Yahweh speaking to him above the propitiatory shelter which was on the coffer of the testimony; it was from between the two cherubim that He spoke to him.
exeGeses companion Bible	And Mosheh goes into the tent of the congregation to word with him, he hears the voice of one wording to him from off the kapporeth on the ark of witness, from between the two cherubim: and he words to him.
Orthodox Jewish Bible	And when Moshe was gone into the Ohel Mo'ed to speak with Him, then he heard the voice of One speaking unto him from over the kapporet that was upon the Aron HaEdut, from between the two keruvim; so He spoke unto him.
Rotherham's <i>Emphasized B.</i>	.

#### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	<b><i>God Speaks above the Mercy Seat</i></b> When Moses entered the Tent of Meeting to speak with the Lord, [Lit. with him] he heard a voice speaking to him above the Mercy Seat [Or atonement place, and so throughout the book] over the Ark of the Testimony. He spoke to him from between the two cherubim.
Kretzmann's Commentary Lexham English Bible	And when Moses came to the tent of assembly to speak with him, [That is, Yahweh] he would hear the voice speaking to him from the atonement cover, [Some modern translations have "mercy seat" (see, for example, the NRSV, NASB)] which is on the ark of the testimony, from between the two cherubim, and he would speak to him.
Syndein/Thieme	.
The Voice	.

#### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	And <when Moses entered into the tent of meeting, that He might speak with him> then heard he the <sup>a</sup> Voice speaking unto him, from off the propitiatory that was upon the ark of the testimony, from between the two cherubim,—so He spake unto him. <sup>a</sup> Or: "a."
Updated ASV	And when Moses went into the tent of meeting to speak with him, then he heard the voice[34] speaking to him from above the mercy seat that was upon the ark of the testimony, from between the two cherubim: and he spoke to him. [34] <b>MT SP SYR VG</b> "the voice" LXX "the voice of the Lord"



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

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	After filling his own hands, and after the anointing, when Moses went into the tabernacle of the testimony to speak to the Lord, he heard the voice of the Lord speaking to him, from above the propitiatory, which is over the ark of the testimony, between the two cherubims, and he answered him, and the Lord spoke to Moses, saying, Speak to Aaron, and thou shalt say to him, When thou hast put on the side lamps, the seven lamps shall give light in a range with the front of the candlestick. Numbers 7:88c–8:2 in Thomson's OT.
Context Group Version	And when Moses went into the tent of meeting to speak with him, then he heard the Voice speaking to him from above the generosity-seat that was on the ark of the testimony, from between the two cherubim: and he spoke to him.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And in the entering of Moses into the Tent of Meeting to speak with Him, indeed, he hears the voice speaking to him from off the propitiatory covering which [is] on the Ark of the Testimony, from between the two cherubim; and He speaks to him.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and with Mosheh coming to the appointed tent to speak with him, he heard the voice speaking to him from upon the lid, which is upon the box of evidence, from between the two keruvs, and he spoke to him,...
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	And when Moses had entered into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking to him from off the mercy-seat that was upon the ark of testimony, from between the two cherubim: and he spoke to him
.	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**

Numbers 7:89a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Numbers 7:89a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
When the bêyth preposition is followed by an infinitive, it forms a periphrasis for the gerund and is commonly expressed by the conjunctions <i>while, when, in that, after that, if, though, even if</i> . <sup>24</sup>			
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
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'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
lâmed (לְ) [pronounced l]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
dâbar (דַּבַּר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct	Strong's #1696 BDB #180
'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 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85

**Translation:** [And so when Moses comes unto the Tent of Meeting,...](#)

Many times throughout the record of the Law, Moses mentions speaking to God. However, most of the time, we do not know where this is taking place or under what circumstances. Here, we are filled in with all of these details. Moses goes to the Tent of Meeting (the Tabernacle), which has just recently been constructed (within the past month or two). That is, we are not too far removed from the end of Exodus 40, even though there is an entire book between Exodus 40 and the book of Numbers.

<sup>24</sup> Okay, a periphrasis is a *round about way of speaking or saying something*. A gerund is a verb which often functions as a noun (in English, our gerunds often end in *ing*).

We do not know exactly Moses understood the Tent of Meeting to be. He apparently just walked into it; he felt no reason not to. This would not be the kind of thing that God would have allowed anyone else to do.

I suggested in the book of Exodus that there was a prototype Tent of Meeting which Moses set up and that he went into this tent to communicate with God. Therefore, going into the official Tent of God would not have been seen as an odd thing for him to do.

Just so you know, leaders of Israel are not going to just wander into and out of the Tent of Meeting.

Numbers 7:89b			
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
shâma' (שמע) [pronounced <i>shaw-MAHG</i> ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
'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
qôwl (קוֹל) [pronounced <i>kohl</i> ]	<i>sound, voice, noise; loud noise, thundering; a proclamation; a bleating</i>	masculine singular noun; with the definite article	Strong's #6963 BDB #876

**Translation:** ...and so he hears the voice [of God]...

Did Moses hear the voice of God and get drawn into the Tent; or was Moses drawn into the Tent and he then heard the voice of God. Probably the latter seems to be the more likely.

This would have been routine 6 for Moses to simply walk into the Tent of God. He would not have thought to do otherwise.

Numbers 7:89c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>speaking with; what has been spoken</i>	masculine singular, Hithpael participle	Strong's #1696 BDB #180
Instead, Owen has this understanding:			
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

## Numbers 7:89c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct	Strong's #1696 BDB #180
I have begun to use Bible Hub's interlinear Bible for my work in the Hebrew. However, I also keep Owen's <i>Analytical Key to the Old Testament</i> open as well. They both agree on the spelling and vowel points; but they disagree on how to interpret the morphology.			
The Piel is certainly the more common form of this verb; however, I am certainly struggling with the use of the min preposition here. For that reason, I lean more toward Bible Hub's understanding of this passage. On the other hand, I certainly would have leaned toward qôwl being a masculine singular construct (which it is not, either at Bible Hub or with Owen). Therefore, I chose to begin a new phrase or sentence right here.			
Now, despite all of this discussion, I don't really see either approach as having any sort of a dramatic affect upon the meaning of this verse. Moses goes into the Tabernacle and he hears the voice of God coming from above the Ark.			
'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); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, these prepositions are mē'al (מֵעַל) [pronounced may-GAHL]. Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> . Some translate this <i>from above, above</i> in Genesis 49:25.			
kappôreth (תְּרִיפֹתַיִם) [pronounced kap-POH-reth]	<i>cover, atonement lid; used only in the Bible for the mercy seat of the ark of the covenant</i>	feminine singular substantive with the definite article	Strong's #3727 BDB #498
'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
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
'ărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75

Numbers 7:89c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿêdûwth (תּוֹדָע) [pronounced <i>gay-DOOTH</i> ]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

**Translation:** ...speaking to him from the cover which [is] above the Ark of the Testimony.

You will note a lot of discussion within the Hebrew exegesis. This is not really that important. I simply like to list textual differences and morphological differences. However, the meaning of this passage is not really affected. I like to address such issues so that you can plainly see them and understand enough to see that these are not serious problems.

Moses is probably in the main chamber (the one where the Ark of the Covenant is not). However, he knows exactly what the set up is on the other side of the thick curtain. He knows where the Ark is and how up that it sits. Therefore, he can figure out where God's voice is coming from.

Numbers 7:89a-c *And so when Moses comes unto the Tent of Meeting, and so he hears the voice [of God] speaking to him from the cover which [is] above the Ark of the Testimony.* (Kukis mostly literal translation)

For whatever reason, Moses goes to the Tent of Meeting and goes inside. He hears the voice of God coming from behind the curtain where the Ark of the Covenant happens to be.

Numbers 7:89d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
bêyn (בֵּינָם) [pronounced <i>bane</i> ]	<i>in the of midst, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
This phrase means <i>out from among, from between, from the midst of</i> .			
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>n-Ā</i> ]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040
k <sup>e</sup> rûwbîym (כְּרוּבִים) [pronounced <i>k<sup>e</sup>roob<sup>b</sup>-VEEM</i> ]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500
Although I split off these few words to go along with <i>and so He kept speaking unto him</i> , it is probably more accurate to place them with the phrase which came before. There is little change to the meaning, no matter how we choose to group these words into phrases or sentences.			
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 7:89d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
'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); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
pê (פּ, פֿ, or ף) [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 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** He [God] keeps on speaking to him from between the two cherubim. (Kukis mostly literal translation)

God keeps on speaking to Moses from between the two cherubim (which represents angels in the Angelic Conflict).

What God says to Moses appears to be the content of Numbers 8. However, Numbers 8 is divided into several sections (most of which are God speaking). Therefore, I think that we should understand this short verse to mean that, Moses would, periodically, go into the Tent of God and speak with God, Who would speak to Moses from behind the curtain. This took place on many occasions, some of which are recorded in Numbers 8.

Numbers 7:89 *And so when Moses comes unto the Tent of Meeting, and so he hears the voice [of God] speaking to him from the cover which [is] above the Ark of the Testimony. He [God] keeps on speaking to him from between the two cherubim.* (Kukis mostly literal translation)

This tells us that Yahweh was present in the reassembling of the tabernacle. *O Shepherd of Israel, listen, You Who leads like the block [of] Joseph; You Who are enthroned—[between] the cherubim—shine forth!* (Psalm 88:1).

Numbers 7:89 *On many occasions, Moses would enter into the Tent of Meeting. He heard God's voice come to him from behind the curtain, over the Mercy Seat which was on the Ark of the Covenant. God spoke to Moses on many occasions from between the two cherubim which stood on the top of the Mercy Seat.* (Kukis paraphrase)

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The idea here is, there are things which we find in this chapter which are extremely important.

### Why Numbers 7 is in the Word of God

1. T
- 2.

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

### What We Learn from Numbers 7

1. T
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

### Jesus Christ in Numbers 7

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Similar offerings are found throughout this chapter. This doctrine is referenced in vv. **17** and **88**.

### Brief Summation of the Levitical Offerings (by R. B. Thieme, Jr.)

- I. Sweet Savour: Work and Person of the Lord Jesus Christ in phase 1. It is sweet
  - A. Offering: Leviticus 1 (Blood)
    1. Emphasis on the work of Christ.
    2. God the Father was propitiated, satisfied with the work; deaths: (spiritual and physical) of Christ on the cross.
    3. Offering was made from their free will — Leviticus 1:3. Faith in Christ originates from free will!
    4. Identification was made with one who was going to die for him — verse 4.
    5. All offerings were slain.
    6. Three offerings (bullock, flock, fowl) were made, covering all classes of people (rich or poor).
  - B. Meat (food, gift) offering: Leviticus 2.
    1. Emphasis on the Person of Christ.
    2. Father gave the Son; Jesus Christ gave Himself (Gift).
    3. Person made the offering from free will.
    4. Jesus Christ's work was acceptable because His person was acceptable (Person satisfied +R of God the Father).

### Brief Summation of the Levitical Offerings (by R. B. Thieme, Jr.)

5. Offering had:
  - a. "Fine flour": Perfect humanity of Jesus Christ.
  - b. "Oil": Sustaining ministry of the Holy Spirit.
  - c. "Frankincense": Production from the perfect character of Jesus Christ.
  - d. "No leaven": Jesus Christ was sinless.
- C. Peace Offering: Leviticus 3. Emphasis on reconciliation. Peace between man and God.
- II. Non-sweet savour: Not sweet because these are connected with that which is not satisfactory to God: Believer's carnality — Phase 2.
  - A. Sin Offering: Leviticus 4. Rebound.
    1. Emphasis in unknown sins
    2. Even though he sinned through ignorance, he was still guilty.
  - B. Trespass Offering: Leviticus 5 & 6. Rebound.
    1. Emphasis on known sins.
    2. Rebound.
      - a. New Testament — 1John 1:9
      - b. Old Testament — Isaiah 44:2, 5-8.

This may have been taken from the Teen Series, lessons #208, 209 & 212.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Numbers*.

### Edersheim Summarizes Numbers 7

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Numbers exhibits, in a symbolical form, the doctrine of justification, and Part \* that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

\* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Numbers 1-7) It next treats of the priesthood.

(Numbers 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Numbers 10:1-6) From the priesthood the sacred text passes to the worshippers. (Numbers 11-15) These must be clean - personally (11:1-47), in their family-life, (Numbers 12) and as a congregation. (Numbers 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Numbers 16) with which the first part of the book, concerning access to God, closes.

From [www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html) accessed July 11, 2020.

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## Addendum

This footnote is referenced in [Numbers](#).

### Footnote for Numbers (Christian Community Bible)

From [http://kukis.org/Translations/Christian\\_Community\\_Bible/04-Numbers-Large.pdf](http://kukis.org/Translations/Christian_Community_Bible/04-Numbers-Large.pdf) accessed September 22, 2024.

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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

**Antiquities of the Jews - Book III  
CONTAINING THE INTERVAL OF TWO YEARS.  
FROM THE Numbers OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.**

#### CHAPTER 9. THE MANNER OF OUR OFFERING SACRIFICES.

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

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

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



A Complete Translation of Numbers 7	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Numbers 7		
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	<a href="http://syndein.com/numbers.html">http://syndein.com/numbers.html</a>	
Keil and Delitzsch Commentary on Numbers	<a href="https://www.gracenotes.info/Numbers/Numbers.pdf">https://www.gracenotes.info/Numbers/Numbers.pdf</a>	
Todd Kennedy overview of Numbers	<a href="http://www.spokanebiblechurch.com/books/Numbers">http://www.spokanebiblechurch.com/books/Numbers</a> (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 7

### Word Cloud from Exegesis of Numbers 7<sup>25</sup>

These two graphics should be very similar; this means that the exegesis of Numbers 7 has stayed on topic and has covered the information found in this chapter of the Word of God.

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<sup>25</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.