

Numbers 1-4

Grammatical Analysis of the MT

1.1

1. $h\bar{w}y > r\bar{b}e\bar{y}w$

1.1 "This name best expresses the prevailing syntactical relation, for by waw *consecutive* an action is always represented as the direct, or at least temporal *consequence* of a preceding action. Moreover, it is clear from the above examples, that the waw *consecutive* can only be thus used in immediate conjunction with the verb. As soon as waw , owing to an insertion (e. g. a negative), is separated from the verb, the imperfect follows instead of the perfect *consecutive*, the perfect instead of the imperfect *consecutive*. The fact that whole Books (Lev., Num., Josh., Jud., Sam., 2 Kings, Ezek., Ruth, Esth., Neh., 2 Chron.) begin with the imperfect *consecutive*, and others (Exod., 1 Kings, Ezra) with waw *copulative*, is taken as a sign of their close connexion with the historical Books now or originally preceding them. Cf., on the other hand, the independent beginning of Job and Daniel. It is a merely superficial description to call the waw *consecutive* by the old-fashioned name waw *conversive*, on the ground that it always converts the meaning of the respective tenses into [\[1\]](#) its opposite, i.e. according to the old view, the future into the preterite, and vice versa."

1.2 "The wayyiqtol form, like the qatal of action verbs, is mainly used in the sphere of the past for a single and instantaneous action: Waw mainly adds the idea of succession. . . . But the wayyiqtol form became so strongly associated with its past tense function that it was [\[2\]](#) even used at the beginning, or at least at the relative beginning of some narratives."

1.3 "*Wayyqtl* apart from $yhyw$ introduces the books of Leviticus, Numbers, 2 Kings, and 2 Chronicles, but these are best regarded as secondary beginnings; that is, the books have a connection with the ones that precede them. This use of *wayyqtl* after $yhyw$ stands in polarity [\[3\]](#) over against relative *wqtl* after $hyhw$."

1.4 "Das Imperf. cons. steht am Periodenanfang, gleich-gültig, ob se sich um einen einfachen Satz, um den Beginn eines Erzählungsabschnittes oder um einen Buchanfang handelt; zu letzterem vgl. $y\bar{n}\bar{s}i\ r\bar{b}\bar{d}\bar{m}\bar{b}$. $h\bar{w}y > r\bar{b}e\bar{y}w$ "Jahwe sprach zu Mose in

[\[4\]](#)

der Wüste Sinai" (Nu. 1, 1)."

2. $\text{tyn}^{\text{V}}\text{h}; \text{hn}^{\text{V}}\text{B}; \text{yn}^{\text{V}}\text{h}; \text{vd}^{\text{V}}\text{d}; \text{dx}^{\text{V}}\text{aB}. \text{d}[\text{Am} \text{I} \text{h}^{\text{V}}\text{aB}. \text{yn}^{\text{V}}\text{si} \text{r}^{\text{V}}\text{B}^{\text{V}}\text{dB}.$

[\[5\]](#)[\[6\]](#)

2.1 N.B. the use of the B.as locative and temporal in this line.

3. $\text{tyn}^{\text{V}}\text{h}; \text{hn}^{\text{V}}\text{B}; \text{yn}^{\text{V}}\text{h}; \text{vd}^{\text{V}}\text{d}; \text{dx}^{\text{V}}\text{aB}.$

3.1 "The numeral 'two' is a morphological puzzle: by tradition, at least, the initial *shewa* in $\sim\text{yh}^{\text{V}}$. (pausal $\sim\text{yh}^{\text{V}}$) is vocal ($\text{sh}^{\text{V}}\text{na}^{\text{V}}\text{sim}$), while the *shewa* in $\sim\text{yh}^{\text{V}}$. (pausal $\sim\text{yh}^{\text{V}}$) and yT^{V} . is syllable cosing ($\text{sh}^{\text{V}}\text{na}^{\text{V}}\text{sim}$). The numeral is morphologically dual; it agrees in gender with the

[\[7\]](#)

noun it refers to, and it can take a suffix."

3.2 Dates:

3.2.1 "The day and year are usually indicated by cardinal numbers, the month by

[\[8\]](#)

ordinals."

3.2.2 "The formula for the *year* alone are similar to those for the day alone: one is used with the lower numbers and another for all the rest. In both, hn^{V} is used initially in the

[\[9\]](#)

construct. For the lower numbers, the cardinal numeral follows t^{V} ."

3.3 Numbers in general:

[\[10\]](#)

3.1 "'One' is an attributive adjective."

3.2 "'Two' to 'ten' are substantive which may precede a numbered object in the bound structure, the object being in the plural of the genitive of material, or may be in the free form with the object as an apposition of material, in neither case with concord of gender

[\[11\]](#)

(except for 'two')."

3.3 "'11-19' and multiples of ten are substantives which normally precede in the

apposition to the object enumerated which is in the plural (except, after '11-19' for a few
[\[12\]](#)
 common words . . .)."

3.4 "Multiples of ten plus units have the enumerated object either after, in the
[\[13\]](#)
 singular . . . or before, in the plural."

1.2

1. varøta, װאָפֿ.

1.1 This phrase seems to be used to mean "take a census."

1.2 "The plural װאָפֿ is unexpected in view of the command to Moses alone in v 1. It must
[\[14\]](#)
 include Aaron (v 3). The singular in S is probably a recognition of the difficulty.

1.2.1 N.B. 4Q356 reads אַך making it also singular. There are ...^{mss} along with the < which also read the text as a singular imperative!

1.3 "Xar ta װאָך the same phrase (= "calculate the total") also v. 49; 4.2, 22; 26.2; 31.26, 49 (most or all P^s); Xar = "total," appears to be a late usage: see 5.7; Lev. 5.24; Ps.

[\[15\]](#)
 119.160; 139.17; Pr. 8:26(?)."

2. לאַרְיִן בְּתוֹכָם לְכָל

2.1 "'Xy ynk tr[lk] the regular term for the whole body of the Israelites in P is hd[h or hd [h lk (some 70 or 80 times); it never occurs in JE or D, and only, indeed, where the influence of P may be probably traced. Of the fuller phrases used, the present is the most frequent (21 times); other are 'Xy ynk td[1.53; 19.9; 31.12; Lev. 16.5 (and S here); 'Xy xr [lhq lk 14.5, Ex. 12.6; 'Xy hd[lk Ex. 12.3, 47; Lev. 4.13; Jos. 22.18, 20; 1 Kgs 8.5 = 2 Ch 5.6; 'Xy td[16.9; 32.4; Ex. 12.19; y"y tr[lk Jos. 22.16; y"y td[27.17; 31.16; Jos

[\[16\]](#)
 22.17."

2.2 4Q365 & € lacks the lk but ^ & ... has it.

3. tAmêve rPšmB.

3.1 4Q365 has inserted btk but there is no witness to this in ^ ...€, also 4QLev-Num^a.

4. ~t(G)gU. rkB-l K'

4.1 4Q365 lacks rkZ-lk. This is the same as the ..., contrary to ^ €. "In ... these words

[\[17\]](#)

appear at the beginning of v 3."

1.3

1. abe' acy0l K'

1.1 "The participle in the construct state is also used with a following genitive instead of an accusative of motion, especially with the verbs aAB and acy". . . 1 Ch 5.18 abc' yacy0able to

[\[18\]](#)

go forth to the army, fit for military service (sing. abc' acy0Nu 1.3 etc.)"

2. hl '[m0' 'hnV' ~yr0f.[, !Bmi

2.1 "Closely related to this attributive genitive is the use of the genitive in conventional idioms consisting of construct form of . . . !B, 'son of' . . . or their feminine or plural equivalent, with some noun in the genitive case to represent the nature, quality, character, or condition of (a) person(s). These locutions supplement the meager stock of adjectives in

[\[19\]](#)

Hebrew."

2.1.1 "Genitival phrases with vyai, l [B, and -!B, These nouns, constructed on another

[\[20\]](#)

(usually concrete) noun, express the possessor of a quality."

[\[21\]](#)

2.2 "More specifically !B, is used in expressions of age."

3. ~təbcił.

[\[22\]](#)

3.1 The distributive use of the l.

4. `rñh]y>hTā; ~təbcił. ~tāo Wdōp.Ti

4.1 "Sam. and S use the second person sing. in order to adjust to the singular form of address of v 1. [\[23\]](#)

4.2 4Q365 also has the singular – dīwqpt over against the ^

1.4

1. `ałh) wytəb] tybd . varō vyaʔ

1.1 "If a so-called pleonastic pronoun is used in a classifying clause, the subject precedes the predicate and the pronoun follows it (i.e., S-Pred-pleo). On this analysis it seems that the pleonastic pronoun reverses the usual clause structure. If, however, we take the apparent "subject" as a nominative absolute or focus marker and the so-called pleonastic pronoun as the true subject, the basic order of classifying clauses is preserved: Foc-Pred-S. . . . As for each man (FOCUS), he (SUBJECT) is *head of his ancestral family* (PREDICATE) or Each man is head of his ancestral family." [\[24\]](#)

1.2 ". . . an l phrase may be used to avoid a three- (or more) term construct phrase." [\[25\]](#)

"each being the head of his fathers' house." [\[26\]](#)

1.3 "In *classifying clauses* with independent personal pronouns, the pronoun follows the basic subject and predicate. . . . 'Each man is head of his paternal house.' Here again, under a *casus pendens* analysis, the grammatical mechanism is easier to grasp: the basic or underlying subject is a focus marker (here, vyał), and the rest of the clause has the structure *predicate-subject* (here, ałh . . . vał). The focus/subject again has a "selective-exclusive"

[\[27\]](#)

force."

2. JML ; $\text{vyap vyai Weyl} \sim \text{kā ai}$

2.1 "hjm occurs 162 times in P; jkX, the regular word in JE D, very seld (cp. 4.18), and

[\[28\]](#)

even then, perhaps, as a result of editorial activity (cp. 18.2)."

1.5

1. "On the use of *lamed* in vv 5–14 cf. F. Nötscher, "Zum Emphatischen Lamed," *VT* 3 (1953)[\[29\]](#)

378."

1.7

1. "!"Xtn] the philologically younger ending !A- occurs here and in v. 9 (MT), the older form !-"

[\[30\]](#)

in v. 13, 15; the latter is common in Arabic, and also occurs in several Hebrew names."

1.8

1. rkXFy .1.1 "The form of the word is an example of *Qere perpetuum* (cf. *GKC* § 66)."
[\[31\]](#)

1.14

1. $\text{`Ia}[D>!B,$ 1.1 "The form *Deuel* occurs again in Num 7:42, 47; 10:20, and also in many MT mss in Num 2:14. The form *Reuel* has some MT support in Num 2:14, and is preferred throughout[\[32\]](#)by G and S, G reading Pαγουηλ . *BHS* recommends *Deuel*."

1.2 ""Iaw[d ... < here and elsewhere Iaw[r; so some MS. of ^ in 2.14; Iaw[r is given as an Edomite and Midianite name (Gn. 36.4; Ex. 2:18); in later Heb. cp. Tob. 3.7; Enoch 20.4.

Reuel, perhaps = "God is a friend," through ...'s g=[=? does not favour this. With l aw[d cp.

[33]

h[dl a and ?? = to call."

1.15

1. "-[ryxa] "thy brother is evil" – BDB: obvious, but most improbable: some detect in [r the

[34]

Egyptian deity Ra, as Horus in dwtXa, rpirx, dwx: . . . others [re= "friend": cp. l aw[r"

1.16

1. hd' h' iya' r qd jya' r qd hLae.

[35]

1.1 "The Qere, giving the usual form of the passive participle, is preferable."

1.2 "The Ketib is qer|)e, the Qere is qeru|)e. The latter is a masc. pl. passive construct participle from qat|)e "to summon." An adj. qat|)e is found in the pl. (qer|)e, which is the same as the Qere in this verse. Both Ketib and Qere may be by-forms of qat|)e, pl. construct

[36]

qer|)e="

1.17

1. "The punctuation as a niph(al form, niqqubu, may mask the internal qal passive, in the perfect tense: * nuqbu, for the active form is usually expressed in the qal stem (Gen 30.28; lev 24.16). In Amos 6.1 we find the passive qal participle neqube=|)e|)e haggoy|)e 'notables of the

[37]

leading nations."

1.18

1. Wdlil yjt Yh:

1.1 "In Hitpael . . . dlythi to have oneself recorded in a genealogy (denominative of hd'l AT)

[38]

Nu 1.18."

1.19

1. ~dēpʾh) hvməta, hwbh>hVci rvaK;

1.1 "The usual particle for introducing a comparative clause is rvaK; *in the same way as*, which is used not only with qualitative force, but also with quantitative force In the apodosis we often find !Kə Twice we find a Waw of apodosis: Ex 16.34; Nu 1.19." [\[39\]](#)

1.21

1. Jān:l . ~hʾdēqP.

1.1 ". . . the nominal suffix is followed by l indicating the genitive: Nu 1.21 . . . *the registered men of the tribe of*" [\[40\]](#)

1.22

1. "The word wyd'qP. ought probably to be deleted, as in some MT MSS, G, S, Tg^J., thereby bringing v. 22 into conformity with the rest of the census returns." [\[41\]](#)

1.25

1. "G places the census information about Gad after v. 37, between the returns for Benjamin and Dan. This usually early position for Gad in MT may be due to that tribe's association with Reuben and Simeon in the encampment of chap. 2." [\[42\]](#)

1.38

1. !dē ynb.l i

1.1 4QLev-Num^a has !bl rather than ynb.l . The portion of v. 40 that is extant reads ja ybnl .

1.42

1. "In view of the stylized turn of phrase throughout the paragraph it is better to include the [\[43\]](#) preposition, as in some MT MSS, G, S, Vg, Sam."

1.44

1. $\text{W}^{\text{h}} \text{w}^{\text{t}} \text{b}^{\text{a}} \text{t}^{\text{y}} \text{b}^{\text{d}} . \text{d}^{\text{x}} \text{a}^{\text{v}} \text{y} \text{a} \text{i}$

1.1 "The clause is curious, and could be reconstructed after the pattern of v. 4 (*BHS*). SP and G both witness to the presence of $\text{h}^{\text{j}} \text{m}$; "tribe." If MT be retained the phrase is loose, since [\[44\]](#) the leaders are essentially tribal representatives."

1.45

1. "Sam. and G have $\sim \text{t}^{\text{a}} \text{b}^{\text{c}} \text{i} \text{l}$." "company by company" (cf. v. 52). MT is more consistent with [\[45\]](#) the general pattern in vv. 1-46."

1.2 "The lack of a predicate for $\text{W}^{\text{h}} \text{y}^{\text{h}} \text{m}$ in the verse as a whole is striking, but is not necessarily a witness to editorial activity. The awkwardness arises from the author's insistence on incorporating much of the census terminology in v. 45, and his desire to give final and special [\[46\]](#) emphasis to the grand total."

1.47-49

1. "The use of *wayyqtl* to represent pluperfect situations can be seen as a subvariety of exegetical use, but it has been controversial. Driver denied such use apart from instances occurring at the beginning of a narrative or paragraph. He tried to explain the exceptions to this rule as due to a redactor who joined originally distinct literary units together without regard to formal unity. But W. J. Martin and D. W. Baker have argued otherwise. Driver seems inconsistent here, since he allows for the exegetical use of *waw*-relative, which may entail a pluperfect situation. Moreover, *wayyqtl* in the received text, the object of our grammatical investigation, must be understood to represent the pluperfect. David Qimhin in the [\[47\]](#) early period of Hebrew studies already pointed out this use."

1.1 "The families of the tribe of Levi, however, were not counted along with the others. Yhwh *had said* to Moses: "You must not count the tribe of Levi."

1.47

1. $d\dot{q}p^{\text{t}}h'$

1.1 This is a hothpaal, (Num 1.47, 2.323, 26,62; 1 Kgs 20.27) a passive form of the hithpael. [\[48\]](#)

1.2 "In the verb $d\dot{q}p'$ *to muster* etc. one has a form $d\dot{q}p^{\text{t}}hi$ *to be mustered, to have a census taken of* without the doubling of the q , e.g. Jdg 20.15, 17; 21.9. According to some, this form could be a Hitpael where the germination may have been omitted on account of the nature of the q , but one may object that Piel of this root is very rare (only Is 13.4). According to others, one could be dealing with a reflexive of Qal here (e.g., Brock., *GVG I*, p. 529). One thus finds four times $\text{Wd}\dot{q}p^{\text{t}}h'$, which is the form $\text{Wd}\dot{q}p^{\text{t}}hi$ secondarily *passivised* through the change of the first vowel i to u ; but this strange form is all the more suspect especially as it has the same meaning *to be passed in review* (Nu 1.47; 2.33; 26.62; 1 Kgs 20.27)." [\[49\]](#)

1.3 "Some rare and disputed forms may be mentioned. (1) *Hithpael*, without the typical lengthening or doubling of the second radical characterizing the *Hithpael* and the lengthening of the a before a non-guttural, is found in Judg 20.15, 17 and 21.9; it is interpreted by Paul Joüon as a variant byform of the *Hithpael*, but by Carl Brockelmann as a reflexive of the Qal, comparable to a so-called Gt form found in the other Semitic languages." [\[50\]](#)

1.4 "Ein Refl. Qal mit infigiertem t begegnet ugar., moab. und phön.; vgl. ugar.)imth ṣ *imth ṣ "ich werde kämpfen". Das Hebr. t-Ref. Qal ist teils akt., teils pass. vokalisiert und hat Pass. –Bedeutung: $\text{Wd}\dot{q}p^{\text{t}}hi$, $\text{Wd}\dot{q}p^{\text{t}}h'$ "sie wurden gemustert" (Jdc. 20,15; Nu. 1,47); [\[51\]](#)

Imperf. cons. 3 M. Sg. $d\dot{q}p^{\text{t}}\text{ṯ}$ (Jdc. 21, 9)."

1.5 "Auch die Reflexivstämme konnten aus sich Passive entwickeln, wovon in Hebr. jedoch nur vier Beispiele zu belegen sind: 1. vom ta -Reflexiv des Grundstamms: $\text{Wd}\dot{q}p^{\text{t}}h'$ "sie

[\[52\]](#)

wurden gemustert" . . ."

1.49

[\[53\]](#)

1. "G translates as **oʾra** "see to it," "take heed."

1.50

1. "The emphatic pronoun is not necessarily intended to exclude Aaron, as suggested by A. Dillman (*Numeri*, 11). Its effect is to emphasize the antithesis – between "numbering" and

[\[54\]](#)

"appointing."

[\[55\]](#)

2. "*BHS* suggests reading **ʾB** "in it."

1.52

1. "Sam. has **ʾdy**"in his place (?) (cf. Num 2:17). The reading lacks substantial support, and is

[\[56\]](#)

therefore improbable."

1.53

1. "G reads **amarthma** "failure," "error," "sin." This seems to be an attempt to interpret

[\[57\]](#)

MT."

1.54

1. "G has "and Aaron" here. There are no plural verbs in MT to suggest Aaron's presence in

[\[58\]](#)

the original text. G is probably to be rejected."

2.3

1. **hxʾmi hmdqʾ**

1.1 "G^B reads κατά νοτον "on the south side" (cf. L)—apparently an error. Other G witnesses read πρωτοι "the first." The word ἡχρζμ "toward the sunrise" is strictly [\[59\]](#) superfluous, but MT poses no serious difficulty, and it need not be omitted."

1.2 "MT characterizes Judah as "those encamping ἡχρζμ ἡμδϑ." the word ἡμδϑ means "eastward," and ἡχρζμ also means "eastward" (literally "towards the sunrise"). But ~δϑ also means "in front of, before," and the translator rendered the two words by **prwtoi katV anatoLaj**, i.e., "(those encamping) first towards the east," which is a possible interpretation, though it occurs only here in LXX. The word ~δϑ is most often rendered by **anatoLh**, (20 times), but **arch**, also occurs (nine times), as does **arcai6j** (14 times). Possibly the translator [\[60\]](#) thought in terms of v. 9's **prwtoi exarousin**, which, however, renders ἡχρζμ."

1.3 "*all the way to the east*. Adverbial **qemaH mizraH** has incremental force; compare Gen 13.14; 28.14 for adverbial **qemaH**, as one of the four "winds" of the earth. For the redundant formula occurring here, see Exod 27.13; 38.13; Josh 19.12-43. What we have is the combination of two or more directional systems, one that expresses a solar perception (**mizraH** 'where the sun shines') and another, a positional orientation, literally, "facing toward the east," with the east at the *front* of the viewer. The same system operates in v. 10, where "to the south" is signified by **temaH**, literally, "to the right." In v. 18 the system is geographic, hence **yamaH** 'toward the sea', just as in v. 25 we have **seponaH** 'to the north', a [\[61\]](#) common directional indicator."

2. "On the nominal clause here and in the chapter as a whole see J. Hoftijzer, "The Nominal Clause Reconsidered," *VT* 23 (1973) 500, 504." [\[62\]](#)

2.4

1. "J. Paterson (*Numbers*, 42) exaggerates the tautology here. The singular suffix in **labcW** followed by a plural in **~hydepW** is admittedly awkward, but there are no good textual grounds for omitting one word or the other. The awkwardness arises from the author's interest in a [\[63\]](#) wide variety of technical terms."

2. Waw-explicative!

3. "*The musters of his division.* The formulation *useba* ~~u~~ *pequddem*, literally, "and his division and their muster" (normally *u* *pequddaw* 'and its musters') requires clarification, though its meaning is clear. The sequence *w* A . . . *w* B has circumstantial force, as if to say, [\[64\]](#)

"And his division, consisting of its musters; the musters of his division being -."

2.6

1. "The singular suffix occurs again in vv 8, 11, and throughout in *S*. The plural is the norm (nine times in this chapter), and may be original. The singular is not necessarily the result of the editing of separate traditions (J. Paterson, *Ibid*, 42; G. B. Gray, *Numbers*, 20). It could [\[65\]](#) easily be scribal, reflecting the consistent use of the singular suffix in *ʾabcw*."

2.7

1. "The conjunction should probably be added, as in vv 14, 22, 29, and as attested in *Sam.*, G [\[66\]](#) *S*."

2.17

1. "*BHS* recommends the removal of v 17b to the end of v 2. This produces a better ordered [\[67\]](#) text, but lacks textual support. . . ."

2.20

1. "It may be that ~~~nʾlxhw~~ [\[68\]](#) has fallen out here (cf. vv 5, 12, 27)."

2.31

1. "In the corresponding phrases in vv 9, 16, 24 ~~~tʾabci~~ [\[69\]](#) is used. Such deviations are striking in formal contexts such as this, and may be attributable to scribal error."

2.33

1. For **wdp'th'** see notes on 1.47.

3.1

1. **hw>rBdi ~AyB.**

1.1 "A clause may occasionally take the place of the gen. Such a clause will be what we call relative (in Heb. rel. or descriptive), particularly in designations of *time* and *place* **hw>**

[\[70\]](#)

rBdi ~AyB. *on the day Je. spoke. . . .*"

1.2 "When it governs independent sentences, which virtually stand to the construct state (as *nomen regens*) in a sort of genitive relation. . . . Very often a *time-determination*

[\[71\]](#)

governs"

1.3 "The syntax is not uncommon: **beyom** + a finite verb in the perfect tense. . . . the verb **dibbeß** may also take an indirect object, introduced by prepositional **et** 'with' (cf. Exod

[\[72\]](#)

31.18; 34.34-35; Num 7.89)."

2. **hw>rBdi**

2.1 " . . . **rBdi** Ex 6.28, Num 3.1, Dt 4.15 (in each case after **~AyB**), Ho 1.2 (after **tLxIT**), in all of which places it is considered by König (after Qimhi) to be *infinitive construct*, is really

[\[73\]](#)

perfect of Piel."

3. **hvmw !rnp; tdi AT hLaß**

3.1 "In the flow of discourse **hz** may have a deictic *relative* force, referring to nouns either preceding or following (cataphora). . . . And *these* are the generations of Aaron and

[\[74\]](#)

Moses"

4. "BHS suggests the deletion of "Moses." His genealogy is not given. Some commentators support this. "Moses" is present in all versions, and ought probably to be accepted. The author

is concerned only with the genealogy of Aaron, but wished to remind readers of Aaron's close relationship to Moses." [\[75\]](#)

3.4

1. " "Died before Yahweh" is lacking in one MT ms, Sam. and Vg J. Paterson (*Numbers*, 42) suggests that the same phrase after *hdz'* *va* has caught the copyist's eye too soon; but cf. Lev [\[76\]](#) 10:2."

3.9

1. *Al ê 'hMhé ~nWtn>~nWtn>*

1.1 "Repetition to express an exceptional or at least superfine quality . . . cf. Nu 3.8 (sic), [\[77\]](#) [\[78\]](#) 8.16 *they are given, given to him. . . .*" . . . emphatic " . . . plurals may be repeated [\[79\]](#) for *emphasis*."

2. *wynb'l W !rthp;l. ~Yill h;ta, 'hT'tnll>*

2.1 "The so-called "*dativial accusative*" involves a pronominal direct object where a prepositional object (viz., a 'dative') would be expected. . . . The verb *ntn* takes the preposition *l* for nouns indicating the donee (the person to whom the object is given [\[80\]](#)

And you shall give the Levites *to Aaron and to his offspring*."

3. "Some MT mss, Sam. and G have "to me" (cf. Num 8:16). The idea that the Levites belong [\[81\]](#) to Yahweh emerges in vv 11–13, and is best excluded here."

4. "The correct reading may be %ATmi (Sam. *S*), as in v 12 and Num 8:16." [\[82\]](#)

3.10

[\[83\]](#)

1. "G appears to have added "over the Tent of Meeting.""
2. "G has further material concerning the altar and priestly ministry (cf. Num 18:7). It is probably a secondary explanation of "keeping their priesthood.""

[\[84\]](#)

2.1 **kai. panta ta. kata. ton bwmon kai. esw tou/ katapetasmatoj** " and all things belonging to the altar, and within the veil"

3.12

1. "Sam. and G read **Wyhjl ~hyllp**. "and they shall be for their redemption." This is probably an insertion based on the themes of vv 44–51."

[\[85\]](#)

2. **hlni ynajr**

2.1 "Muraoka argues that **hinni)afi** is an emphatic construction and that "so far as emphasis is concerned, the idiom is hardly different from **)afi hineni** in the reverse order, which is found more frequently. . . ."

[\[86\]](#)

3.14

1. "In Nu 3.13 li yihyu)afi ywhw I am inclined to view the latter half as independent nominal clause and render 'they shall be mine (for) I am the Lord.' So the versions G, L, and S."

[\[87\]](#)

3.16

1. "The reference to Aaron in G is probably secondary—n.b. the singular verb."

[\[88\]](#)

1.1 "LXX adds 'and Aaron' afer Moses, possibly under the influence of v. 39."

[\[89\]](#)

2. "BHS suggests that **Wyhyt** (beginning of v 17) should be read as **hwhy**, and incorporated in v

16, with ~~hllcu~~ emended to ~~whllci~~ "as Yahweh commanded him." Verse 17 would begin with ~~hLan~~ [\[90\]](#)
The usual Pual is ~~ytjwlcu~~ (Lev 8:35; 10:13; Ezek 12:7; 24:18; 37:7). *BHS* seems acceptable."

2.1 "as he was commanded: The passive form of the verb ~~sawah~~ is unusual, and *BHS* suggests emending the text to read ~~swawahu~~ yhw, 'as the Lord commanded Moses' (cf. v. 51^b), the absence of 'Yahweh' being explained on the assumption that it was wrongly written as ~~wayyih^eyu~~ at the beginning of v. 17. However, the Pual form of the verb ~~sawah~~ ('command') though rare, does occur in P (cf. 36.2; lev 8.35; 10.13), and MT may therefore [\[91\]](#)
be retained here."

3.20

1. ~hēhLāē

1.1 "The fact that the pron. agrees with subj. in gend. and numb. . . . seems to show that [\[92\]](#)
properly it is a resumption of the subj. and not an anticipation of the pred. . . ."

3.21

1. A question can be entertained whether the | is emphatic here. Muraoka seems to have doubt. [\[93\]](#)

3.22

1. "The word is absent in Syr. and Vg J. Paterson (*Numbers*, 42) argues that the sentence is too short for the word to be repeated in this way—in his view a transcriptional error (cf. also G. B. [\[94\]](#)
Gray, *Numbers*, 27). *BHS* suggests its deletion."

3.25-26

1. "*BHS* suggests the deletion of ṭa, here, and later in the verse, but for explanation of its presence see *GKC* § 1171; P. P. Saydon, "Meanings and Uses of the Particle ṭa," *VT* 14

(1964) 192-210. J. Macdonald, "The Particle *ta* in Classical Hebrew," *VT* (1964) 263-75."

2. ". . . the accusative depends on a verbal idea, virtually contained in what has gone before, and consequently present to the speaker's mind as governing the accusative. Thus Nu 3.26 (the

[96]

verbal idea contained in *trmXmw* verse 25 is *they had o take charge of*"

3. "There are a certain number of cases where *ta* precedes a noun which cannot be regarded, even virtually as the object. . . . 2) In an enumeration: Nu 26 before the last two longer terms of

[97]

an enumeration in the nominative"

4. "The influence of a transitive verb is more or less manifest in the following cases as well, though perhaps to a lesser degree than in the foregoing group of passages. Nu 3.26 . . . , where

[98]

not should be taken of the verbal idea inherent in *mesmeret*. . . ."

5. "But in many cases *ta* seems merely to give emphasis or demonstrative distinction to the subj., particularly the emph. which an *additional* or new thing has, or which is natural in

[99]

resuming things spoken of. . . ."

3.27

1. "Not infrequently. . . a connexion is established between subject and predicate (a) by adding the separate pronoun of the 3rd person singular or plural, expressly resuming and therefore strengthening the subject, or (b) (especially for the sake of a more exact specification of time) by the help of the verb *hyh'*. The first of these will be a *compound* sentence, since the predicate

[100]

to the main subject consists of an independent clause."

3.28

1. "One MT ms, Syr. and Vg read *~hyrepp*, as in vv 23, 24. This is probably to be preferred (see

[101]

BHS G. B. Gray, *Numbers*, 28)."

2. "G^L has *triakosioi* "three hundred," reading *V|Vj*. This is widely accepted. It entails the

omission of a single consonant, and the figure is thereby brought into line with the total in v
[\[102\]](#)
 39."

3. "J. Paterson (*Numbers*, 42) takes the whole clause "engaged in the ministry of the sanctuary" to be a gloss deriving from v 32. The clause is certainly absent in the parallel sections (vv 22, 34), but Kohath was responsible for the holiest things (Num 4:19), and this
[\[103\]](#)
 may have justified the special reference here."

3.31

1. "S has the singular "altar." This is insufficient reason for rejecting MT The author is aware
[\[104\]](#)
 of the incense altar in Exod 30:1–10."

2. "Syr. reads 'view of the screen' in the present verse, and this is preferred by some commentators, since nowhere else is the curtain referred to simply as 'the screen' (cf. Gray, McNeile, Marsh); however, MT should probably here be retained, and the reading of Syr. may
[\[105\]](#)
 be explained as an attempt to assimilate this verse to 4.5."

3. "Sam. adds 'the laver and its base' after the word 'screen' (cf. Exod 30.18), and the same
[\[106\]](#)
 addition is made in 4.14 by both Sam. and LXX."

3.32

1. "Sam. Syr. Tg. read ~ymlh ; (cf. Num 1:50). ymlh ; occurs in v 20 with the support of Sam. and
[\[107\]](#)
 should perhaps be accepted (cf. Deut 12:19; Judg 17:7)."

2. " tDqp . can be taken as construct of hDqP . "oversight" (BDB). G reads kaqestamenoj , which is smoother. The construction is awkward, but is best accepted; see G. B. Gray, *Numbers*,
[\[108\]](#)
 30."

3. $\text{ymlh}; \text{yaqfn} > \text{ayfn}$

3.1 "Other periphrases for the superlative are the use of a substantive in the construct state [\[109\]](#) before the plural of the same word"

3.2 "The superlative genitive has a comparative sense if the plural noun, the genitive, is definite. . . . the *chief* leader of the Levites." [\[110\]](#)

3.3 "A group of two substantives, the first of which is constructed on the same substantive [\[111\]](#) in the plural, expresses a superlative idea"

3.37

1. "Auch bei den leicht suffigierten Pluralen auf ~~-oB~~ kommen Neubildungen nach dem St. abs. vor, z. B. . . . ~ ~~תבדעו~~ Nu 3.37, 4.32." [\[112\]](#)

3.38

1. "G lacks "in front of the Tabernacle to the east.""
[\[113\]](#)

3.39

1. "'Aaron' is lacking in some MT mss, Sam. and Syr. The singular verb suggests its deletion; [\[114\]](#) but cf. J. Sturdy, *Numbers* 32."

1.1 "Several Hebrew MSS and some of the Vsns (cf. Sam., Syr.) omit 'and Aaron' here and this reading is supported by the use of the verb ~~paad~~ in the singular, and by the absence of [\[115\]](#) Aaron in vv. 14, 16. . . ."

2. ~~רנבין~~

2.1 "In fifteen places in the Bible (10 in the Torah, 4 in the prophets, and 1 in the Writings) dots are marked above particular words. These dots have no connection with the vowel and accent signs. They are part of the "consonantal text", and so are written in Synagogue

Scrolls as well as in codices. The Tanna'im mentioned these dots and interpreted them, and they are marked both in the Babylonian and in the Tiberian tradition. They (sic) Babylonian Masorah also mentions different dots on other words. In most such cases, however, there is no agree on representing the Babylonian tradition, so this is not merely a case of difference between Eastern and Western traditions.

In most cases the dots are marked above the letters - - sometimes above all the letters in a word, and sometimes not. In one case dots are marked below the letters as well. The fifteen passages are: . . . Gen 16.5; 18.9; 19.33; 33.4; 37;12; Nu 3.39; 9.10; 21.30; 29.15; Dt 29.28;

[\[116\]](#)

2S 19.20; Is 44.9; Ez 41.20; 46.22; Ps 27.13."

2.2 "Various suggestions about the functions of these dots have been made. The following are most favoured explanations:

1) They indicate that the dotted letters should be erased. Dots are used for this purpose in early codices, and in the Dead Sea Scrolls, where the dot may be placed both above and below the letter to be erased, or only above it.

2) The dots indicate that the textual tradition was in doubt. This is suggested by the Rabbinic statement "Some say, 'why are the dots used?' Ezra said 'If Elijah should come and ask me why I accepted that reading, I can point out that I have dotted the letters in question (to show they are suspect), but if he should tell me that the reading is correct, I can remove the dots'" (*Vot de-Rabbi Nathan*, version A, 34, and elsewhere).

3) The dots relate to Midrashic commentary, as is suggested, for instance, by the comment on Gen 19.33 "There is a dot on חמור since he did not indeed know of her lying down, but he did know of her rising". (*Bereshit Rabba* 51.8)

In a few of the cases it is indeed possible to argue that the dotted letter or word is superfluous, and in some of these cases it is not represented in one of the versions. Thus רָא (Nu 21.30) appears in the Samaritan Pentateuch as Xa , and this was the word translated in the Septuagint. מִדְּבָרֶיךָ (Gen 33.4) is not represented in the Septuagint. In other cases, however, there is no likelihood that the word is superfluous. In some of the these cases, such as Dt 29.28, the suggestion that the dots refer to midrashic commentary would fit, but in others none of the three suggestions seems suitable, as is the case with Gen 37.12.

Indeed, if an of these suggestions were true, one would expect to find dots on hundreds of words in the Bible on which the Midrash comments, or where the textual tradition was uncertain. Furthermore, if this uncertainty were the reason for the dots, why were not the words in question treated as qere and ketiv? In most of the cases where a Rabbinic discussion of the dots is recorded, a midrashic explanation for their use is given, so it seems

[\[117\]](#)

possible that even the Rabbis no longer knew the original meaning of these dots."

1. $\sim ylt' \text{am} \text{w} \sim y [b.vi] \text{hvi} \{v. @l a\hat{e}' \sim y r i f. [w] \sim y h \text{w}.$

1.1 "In large counting expressions, the elements are often given in decreasing order: thousands > hundreds > decimals > units. The opposite, increasing order is rare (e.g. Num 3.50) A mixed order is attested also: myriads > thousands > units > decimals >

[\[118\]](#)

hundreds (Num 3.43)."

3.46

1. "On $\text{t} \hat{a}$ here see *GKC* § 117m; J. Blau, "Zum Angeblichen Gebrauch von $\text{t} \hat{a}$ von dem Nominative," *VT* 4 (1954) 7-19; P. P. Saydon. "Meanings and Uses," 208."

[\[119\]](#)

2. $y y \text{d} P. ' \text{t} \hat{a}$

2.1 "Setting aside a few undoubtedly corrupt passages there still remain the following examples in which $-\text{t} \hat{a}$, in the later Hebrew manner (almost in the sense of the Latin *quod attinet ad*) introduces a noun with more or less emphasis, Num 3.45, 5.10, 35.6"

[\[120\]](#)

3. $' \sim y p d \{ \hat{h} \} \sim y l t' \text{am} \text{h} \text{w} \sim y [b.vh] \text{hvi} \{v\} h;$

3.1 "The cardinal are determined by the article, when the refer back (without being connected with the object numbered) A demonstrative with the article may also be added to a numeral determined in this way, e.g. Dt 19.9 (but cf. also Gn 9.19, 22.23, where the numeral and demonstrative are practically determinate in themselves). In the case of numerals form 11 to 19 the article may stand either before the unit or before $r f'$; it is

[\[121\]](#)

used before all three members of a compound number in Nu 3.46."

3.2 "Numbers are supposed to be somewhat determinate in themselves; therefore the article is used very sparingly, whether with the number (even with the meaning of an ordinal numeral), or with the noun. . . . The number takes the article if it is logically

[\[122\]](#)

determinate"

3.47

[\[123\]](#)

1. "Such words as *lKall*, *br*, *multitude*, *many*, are nouns, and are followed by *gen.*"

"Rem. 6. A noun in appos. with a cons. is sometimes attracted into construct. . . . And some times a noun in cons. is suspended by being repeated before its *gen.*, or by the interposition of

[\[124\]](#)

a synonym. in appos. . . . Nu. 3.47."

3.49

1. "*BHS* recommends *~yldPh*; as in Sam. and in the *Qere* and Sam. of 51. This is supported by *GKC* §85t. *~AydPi* would be an *hapax legomenon*. The alteration involves the transposition of

[\[125\]](#)

only two letters and seems desirable."

3.50

[\[126\]](#)

1. "G^{BFL} Syr. Tg.^{OJ} add *lqv*, "shekel.""

4.1

1. "A few MT mss lack "to Aaron." The singular verb in vv 34, 46 (of *dqp*) suggests that

[\[127\]](#)

"Aaron" may be secondary here."

4.2

1. *varøta*, *aff*

1.1 "An emphatic imperative (*GKC* 113bb). The verb is an infinitive absolute with

[\[128\]](#)

imperative force."

1.2 "The inf. abs. is used as the *equivalent of a finite form at the beginning of a sentence*. . . . 1) As equivalent of the *imperative*. The inf. abs. in itself expresses the simple idea of verbal action; the intonation or the circumstances indicate that the listener must do

[\[129\]](#)

this action. . . . Nu 4.2 *take a census*. . . ."

1.3 "The infinitive absolute used as a word of command or as an interjection is asyndetic and begins its clause. The use of the form as a volitional is extremely old, to judge from comparable usages in other Semitic languages. In later Hebrew it disappeared, as shown by its absence in the Chronicler (in contrast to the Deuteronomist) and from the Samaritan

[\[130\]](#)

Pentateuch."

4.3

1. "G^B has "twenty-five" as in Num 8:24, and again in vv 23, 30, 35, 39, 43, 47. G^A has [\[131\]](#) "twenty" as in 1 Chr 23:24, 27. G is probably seeking to harmonize disparate texts."

[\[132\]](#)

2. "BHS suggests אֲבָחִי as in Sam. and in vv 23, 30."

4.4-5

1. "The w^eqatal^t form after nominal clauses shows the same range of meaning as after suffix-conjugation forms: it is found in the apodosis after a conditional clause; in a consequent situation, which may be volitional (here); or with an imperfective sense. . . . "This is the work

[\[133\]](#)

of the Kohathites . . . Aaron and his sons *will enter*"

4.6

1. "G (וַאֲכִינֹן) appears to have read תִּלְכַּת. "violet." The same obtains in vv 8, 10, 14." [\[134\]](#)

4.7

[\[135\]](#)

1. "G lacks "and they shall put on it.""

4.12

1. "As a substantive the infinitive construct may be *definite*, occurring not only with suffixes but also with the article, לִּקּוֹ (notably in late Biblical Hebrew), etc. . . . Num 4.12 "all the articles (used) *for (the) ministering*. . . ." [\[136\]](#)

4.13

1. "Instead of "they shall take away the ashes from the altar" G reads "and he shall place the cover upon the altar" (see v 14.a.)." [\[137\]](#)

4.14

1. "G and Sam. have a substantial section here which is probably an addition. It tells of a purple cloth for the laver and its base, and of a further covering of skin. For discussion of the Midrashic tendencies in G here and in v 13, see D. W. Gooding. "On the Use of LXX for Dating Midrashic Elements in the Targums," *JTS* 25 (1974) 1–11." [\[138\]](#)

4.16

1. "G has "and all its service" at this point." [\[139\]](#)

4.19

1. "Two MT mss omit the second וַיֵּאֵר "man.""
 2. "The use of תָּא with any acc. except that of direct obj. is rare. (a) Of time, *how long?* Ex 13.7, Deu 9.25; *when?* Lev 25.22. (b) Of place, *whither?* Nu 4.19, Jud 19.18, Ez 21.25. (c) Of restriction, Gen 17.11, 14, 25 (not 24), 1 K 15.23." [\[140\]](#)

3. וְתִמְנֶה אֶל־וְיִשְׁחַלְּבֵהּ וְיִפְאֵר יִתְאַזְּרֶהּ

3.1 "Indirect imperative (*uqtol*). In the 2nd person, the indirect volitive is not the jussive, as would have been expected (and as it is in Arabic), but indeed the imperative. The indirect imperative is mainly after a (direct) volitive. . . 3) Mainly after a first imperative (but the

context alone indicates whether the ׀ is juxtaposing or subordinating . . . 'Do this and

[142]

(thus) you will live"

3.2 "The usual order is then, in principle, V-S-O-A In practice, various factors, notably emphasis and the relative length of the constituents, cause departure from this order. The affected object can be put at the beginning for the sake of emphasis; in this case the order is usually O-V-S We always find ׀[׀אז *do this* (then is announced what is to be done):

[143]

Gen 42.18; 43.11; 45.17, 19; Nu 4.19; 16.6."

4.20

1. Piel - "swallow ([׀בכ. *as a swallowing* = for an instant)"

4.22

1. ~הֶ~G: !Av׀גֶ׀ ynB.

1.1 "Not infrequently the separate pronoun serves to give strong emphasis to a suffix of the same person which precedes (or sometimes even to one which follows), whether the suffix be attached to a verb (as accusative) or to a noun or preposition (as genitive). In English such an emphasis one the pronoun can generally be rendered only by laying greater stress upon it, or sometimes by repeating it. . . . The separate pronoun in such instances is not to be regarded as a *casus obliquus* (accusative or genitive), but as the subject of an independent sentence, the predicate of which must in each case be supplied according to the context. Examples of emphasis The same principle also explains Gn 4.26 . . . *to Seth,*

[144]

to him also Nu 4.22."

4.23

[145]

1. "*Dagesh lene* would be normal in אבכלי(see *GKC* § 45g)."

2. "When a genitive, determined in any way, follows a *nomen regens*, it also determines the *nomen regens*, which, . . . is always in the construct state. Moreover, every pronominal suffix attached to a substantive is, . . . to be considered as a genitive determinate by nature. . . . also the various meanings of ׀K0according as it is followed by a determinate or indeterminate

[\[146\]](#)

genitive"

4.24

1. `aF(m)W —GKC argues that this is the "Aramaic manner" for the infinitive constr. with the

[\[147\]](#)

pattern l j qmi

4.26

1. "The clause "and the screen for the door of the gate of the court" is absent in G This could

[\[148\]](#)

easily be an error due to homoeoteleuton—n.b. the dual occurrence of rcxh ,"

[\[149\]](#)

2. "G lacks "and by the altar round about"—perhaps another accidental omission."

4.27

1. yNv rsh; yNB .—Gershonites. "There is another use of -!B , or yNB , to denote membership of a

[\[150\]](#)

guild or society (or of a tribe, or any definite class)."

[\[151\]](#)

2. "BHS suggests tAmvB . "by name" as in v 32, a reading supported by G."

4.28

[\[152\]](#)

1. "'Clans" is lacking in a few MT mss and in G."

4.29

[\[153\]](#)

1. "G has a plural here—contrast MT cf. also v 30."

4.31

[\[154\]](#)

1. "G adds material about the coverings here."

4.32[\[155\]](#)

1. "G adds material about the curtain here."
2. "*BHS* suggests לְכֹל־בָּא , "all" in place of לְכֹל . "the implements." This has good support from

[\[156\]](#)

one MT ms, Sam. G and *Tg.*, and may be correct."

4.36

1. "In large counting expressions, the elements are often given in decreasing order: thousands

[\[157\]](#)

> hundred > decimals > units. The opposite, increasing order is rare." Here it is the opposite order!

[\[158\]](#)

2. "There is a varied G witness to this figure. It seems best to retain MT."

4.41[\[159\]](#)

1. "A few MT mss, G and *Tg* have "by the hand of Moses" here."

4.47

1. "When a genitive, determined in any way, follows a *nomen regens*, it also determines the *nomen regens*, which, . . . is always in the construct state. Moreover, every pronominal suffix attached to a substantive is, . . . to be considered as a genitive determinate by nature. . . . also the various meanings of לְכֹל according as it is followed by a determinate or indeterminate

[\[160\]](#)

genitive"

4.49

1. "If the *BHS* suggestion is accepted (see v 49.b.) the clause "by the hand of Moses" fits best [\[161\]](#)
here after "Yahweh."

2. "*BHS* suggests a plural. It is hard to see what the subject of the singular dqP' could be. If it is [\[162\]](#)
Moses then the clause "by the hand of Moses" would have to be dropped."

3. "MT is impossible here. Some identify a misplaced fragment. It seems best to read $\text{V}d\text{q}P'tYw$
"and they were appointed" (cf. Num 1:47; 2:33), supported by G S, Tg. and Vg. If so $rva]$ is [\[163\]](#)
best read as $rva]k$;"

[1]

Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §49b, n. 1.

[2]

Joüion & Muraoka, *A Grammar of Biblical Hebrew*, §118c & n. 2.

[3]

Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 554.

[4]

Meyer, *Hebräische Grammatik*, III, 44-45.

[5]

Williams, *Hebrew Syntax: An Outline*, §240.

[6]

Williams, *Hebrew Syntax: An Outline*, §241.

[7]

Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 275.

[8]

Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 284.

[9]

Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 285.

[10]

Williams, *Hebrew Syntax: An Outline*, §94.

[11]

Williams, *Hebrew Syntax: An Outline*, §95.

[12]

Williams, *Hebrew Syntax: An Outline*, §96.

[13]

Williams, *Hebrew Syntax: An Outline*, §97.

[14]

Phillip J. Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System; Word Biblical Commentary. Dallas: Word, Incorporated, 1998.

[15]

George Buchanan Gray, *A Critical and Exegetical Commentary on Numbers*, The International Critical

Commentary, (Edinburgh: T. & T. Clark, 1903), 5.

[16]

Gray, *A Critical and Exegetical Commentary on Numbers*, 5-6.

[17]

Attridge, Elgvin, Milik, Olyan, Strugnell, Tov, Vanderkam, White, *Discoveries in the Judaean Desert XIII, Qumran Cave 4 VIII: Parabiblical Texts*, Part 1, 300.

[18]

Jouïon & Muraoka, *A Grammar of Biblical Hebrew*, §121n.

[19]

Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 149.

[20]

Jouïon & Muraoka, *A Grammar of Biblical Hebrew*, §129j.

[21]

Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 150.

[22]

See Williams, *Hebrew Syntax: An Outline*, §281; also Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 115-6.

[23]

Budd, *Word Biblical Commentary: Numbers*. electronic ed. Logos Library System.

[24]

Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 133.

[25]

Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 209.

[26]

Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 210.

[27]

Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 298.

[28]

Gray, *A Critical and Exegetical Commentary on Numbers*, 6.

[29]

Budd, *Word Biblical Commentary: Numbers*. electronic ed. Logos Library System.

[30]

Gray, *A Critical and Exegetical Commentary on Numbers*, 8.

[31]

Budd, *Word Biblical Commentary: Numbers*. electronic ed. Logos Library System.

[32]

Budd, *Word Biblical Commentary: Numbers*. electronic ed. Logos Library System.

[33]

Gray, *A Critical and Exegetical Commentary on Numbers*, 9.

[34]

Gray, *A Critical and Exegetical Commentary on Numbers*, 9.

[35]

Budd, *Word Biblical Commentary: Numbers*. electronic ed. Logos Library System.

[36]

Ashley, *The Book of Numbers*, 45.

[\[37\]](#)

Levine, *Numbers 1-20: A New Translation with Introduction and Commentary*, 139.

[\[38\]](#)

Jouïon & Muraoka, *A Grammar of Biblical Hebrew*, §75a.

[\[39\]](#)

Jouïon & Muraoka, *A Grammar of Biblical Hebrew*, §174a-b.

[\[40\]](#)

Jouïon & Muraoka, *A Grammar of Biblical Hebrew*, §146e.

[\[41\]](#)

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[\[42\]](#)

Budd, *Word Biblical Commentary: Numbers*. electronic ed. Logos Library System.

[\[43\]](#)

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[\[44\]](#)

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[\[45\]](#)

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[\[46\]](#)

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[\[47\]](#)

Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 552.

[\[48\]](#)

Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §54l.

[\[49\]](#)

Jouïon & Muraoka, *A Grammar of Biblical Hebrew*, §53g.

[\[50\]](#)

Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 360.

[\[51\]](#)

Meyer, *Hebräische Grammatik*, II, 126.

[\[52\]](#)

Bauer & Leander, *Historische Grammatik der hebräischen Sprache*, 285j.

[\[53\]](#)

Budd, *Word Biblical Commentary: Numbers*. electronic ed. Logos Library System.

[\[54\]](#)

Budd, *Word Biblical Commentary: Numbers*. electronic ed. Logos Library System.

[\[55\]](#)

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