

Numbers 5-7 Grammatical Analysis of the MT

5.2

1. צו אֶת־בְּנֵי יִשְׂרָאֵל וַיִּשְׁלְחוּ.

1.1 "With the *verbs of command*, alongside the construction of the complete type *he commanded to do and they did* (e.g. Gn 50.2), there also exists the type *he commanded and they did*, which is used as a virtual equivalent of *he commanded to do* In the sphere of the future, in addition to this construction with the indicative, we also find the construction with the jussive, especially after an imperative"¹

"Command the sons of Israel to send out"

2. לְנֶפֶשׁ

2.1 "in certain standing expressions, which have become stereotyped almost as adverbs, Cf. לְנֶפֶשׁ *for the dead*, Lv 19.28, Nu 5.2, 9.10."²

2.2 "In לְ and לָ we have the primitive *a*; לְ is due to the analogy of לָ and לָ. This *a* does not exert any pressure on the following consonant, and consequently there is no germination. The strong vocalization does not occur except before certain categories of fully or specially stressed monosyllabic words. The reason for the strong vocalization is therefore of a rhythmic nature. . . . B) Special cases with לְ: . . . 2) before certain specially stressed monosyllables, namely in pause, e.g. לְנֶפֶשׁ in intermediate pause, Lv 19.29; Nu 9.10; לְנֶפֶשׁ Nu 5.2. . . ."³

5.3

1. "According to *GKC* § 119 the combination of prepositions here has each retaining its full force - "ֹן in front of. In English "ֹן seems sufficient when associated with the word "ֹן expulsion."⁴

1.1 "A not unimportant part is played in Hebrew by *compounding* of prepositions to represent more accurately the relations of place, which either precede or follow the action. . . ."⁵

1.2

Some complex prepositional constructions function as adverbials. . . . Forms like מְחוּץ 'without,' מִתַּחַת 'below,' מְרוֹחוֹק 'far away,' and מִקְּלַי 'within' arise from the combination of prepositions with nouns of place to form adverbs. With לְ these adverbs of place become prepositions, for example לְ מְחוּץ 'outside as regards' > 'outside of'"⁶

¹ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §177j.

² Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §102i.

³ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §103c.

⁴ Phillip J. Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System; Word Biblical Commentary. Dallas: Word, Incorporated, 1998.

⁵ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §119bff.

⁶ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 221.

5.6

1. אִישׁ אֶל־אִשָּׁה כִּי יַעֲשֶׂה . . .

1.1 **כי** here is a conditional particle

1.2 "When the supposition expresses a real contingency of any degree of possibility, the most common form is impf. in prot. and vav conv. perf. or simple impf in apod., the impf. having any of the shades of sense proper to it. The impf. must be used in apod. when the verbal form cannot stand first in the clause, as in a neg. sent., or when apod. precedes the protasis."⁷

1.2.1 "The conditional particle usually stands first, the order being, particle, verb, subj.; but words may come between part. and verb if emphatic, and oftener with **אם** than **כי**. In the casuistry of the Law (P) the *subj.* curiously precedes the particle in the principal clause In the group of Laws Ex 21 *seg.* the principal supposition is made by **כי** and the subordinate details follow with **אם** or **ואם**, Ex 21.2-5, 7-11,"⁸

2. מִכָּל־חַטָּאת הָאָדָם

2.1 "*any human sin*. The question is whether this construction is to be understood as a subjective genitive ("sins that humans commit") or an objective genitive ("sin toward a fellow human"). The Hebrew text is ambiguous, but, assuming a relationship to Lev 5.22a (Eng. 6.3b: "any of the things humans do and sins thereby"), then the subjective genitive seems the better choice. Noth remarked that his line in Numbers looks like a contraction of that phrase in Leviticus."⁹

5.8

1. "G adds יהיה "shall be" instead of ליהיה "toYahweh, and is probably to be preferred (so *BHS*)"¹⁰

5.9

1. וְכָל־תְּרוּמָה לְכָל־קָדְשֵׁי

1.1 ". . . the explicative ל = *even, namely, to wit*: Ex. 28.38, Lev 5.3"¹¹

2. וְכָל־תְּרוּמָה . . . לוֹ יְהוָה:

2.1 ". . . one of the numerous instances in which ל היה does not agree with its (apparent) subject: cp. 9.14; 15.2b, Ex 12.49; 28.7; Dt 18.2; the grammatical subject is rather the real object of the verbal idea: cp. Ew. 295d; G.-K. 145u."¹²

⁷ Davidson, *Hebrew Syntax*, §130.

⁸ Davidson, *Hebrew Syntax*, §130, Rem. 5.

⁹ Timothy R. Ashley, *The Book of Numbers*, NICOT, (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1993), 112.

¹⁰ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

¹¹ G. B. Gray, *A Critical and Exegetical Commentary on Numbers*, The International Critical Commentary, (Edinburgh: T. & T. Clark Ltd., 1903, reprinted in digital 2005), 43.

¹² Gray, *A Critical and Exegetical Commentary on Numbers*, 43.

3. "Also has "otYahweh at this point, along with 1 M It is probably an addition, reminding hearers of the one to whom offerings are ultimately given."¹³

5.10

1. יהיו

1.1 "Some MSS add a singular verb here."¹⁴

2. ואיש את־קדשיו לו

2.1 "Two MSS add the negative לא here, but it seems easier to make sense of the majority reading."¹⁵

3. ואיש את־קדשיו

3.1 ". . . את seems used otherwise than before the obj. . . . (b) In some cases . . . But in many cases את seems merely to give emphasis or demonstrative distinctiveness to the subj., particularly the emph. which an *additional* or new thing has, or which is natural in *resuming* things already spoken of . . . Ex. of resumption . . . Nu 3.26; 5.10"¹⁶

3.2 "Setting aside a few undoubtedly corrupt passages there still remain the following examples in which את 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"¹⁷

3.3 "Emphatic accusative of specification, an instance of prolepsis in which the accusative is the semantic subject preceding the verb which exhibits concord of person, number or gender . . . This differs only slightly from the rhetorical absolute; note the example יהיו לו וְאִישׁ אֶת־קִדְשָׁיו לּוֹ, 'as for anyone, in the matter of his sacred things, they shall be his' (Nu 5.10), where אִישׁ is a rhetorical absolute and אֶת־קִדְשָׁיו an emphatic accusative of specification."¹⁸

4. "When אִישׁ should logically be in the genitive, it is put in the *casus pendens*, and the noun gets a suffix . . . Nu 5.10; 26.54"¹⁹

5. ואיש את־קדשיו לו יהיו

5.1 "The existential verb יהיה 'to be' and the two existential particles יש 'there is' and אין 'there is not' take ordinary verbal government, with a nominative subject. The verb היה (with לו 'to belong to') . . . 'As for every person, his offerings belong to him.'"²⁰

¹³ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

¹⁴ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

¹⁵ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

¹⁶ Davidson, *Hebrew Syntax*, §72, Rem. 4.

¹⁷ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §117m.

¹⁸ Williams, *Hebrew Syntax: An Outline*, §58.

¹⁹ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §147d.

²⁰ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 182.

5.13-14

1. ךְּוִיָּא . . . ךְּוִיָּא . . . ךְּוִיָּא . . . ךְּוִיָּא

1.1 "The form ךְּוִיָּא also stands in the consonantal text (*k^ethibh*) of the Pentateuch (with the exception of eleven places) for the *fem.* ךְּוִיָּא. In all such cases the Masora, by the punctuation ךְּוִיָּא, has indicated the *Q^ere* ךְּוִיָּא. The old explanation regarded this phenomenon as an archaism which was incorrectly removed by the Masoretes. This assumption is, however, clearly untenable, if we consider (1) that no other Semitic language is without the quite indispensable distinction of gender in the separate pronoun of the 3rd pers.; (2) that this distinction does occur eleven times in the Pentateuch, and that in Gen 20.5, 38.25, Nu 5.13, 14 ךְּוִיָּא and ךְּוִיָּא are found close to one another; (3) that outside the Pentateuch the distinction is found in the oldest documents, so that the ךְּוִיָּא cannot be regarded as having been subsequently adopted from Aramaic; (4) that those parts of the book of Joshua which certainly formed a constituent part of the original sources of the Pentateuch, know nothing of this epicene use of ךְּוִיָּא. Consequently there only remains the hypothesis, that the writing of ךְּוִיָּא for ךְּוִיָּא rests on an orthographical peculiarity which in some recension of the Pentateuch-text was almost consistently followed, but was afterwards very properly rejected by the Masoretes. The orthography was, however peculiar to the Pentateuch-text alone, since it is unnecessary to follow the Masora in writing ךְּוִיָּא for ךְּוִיָּא in 1 k 17.15, Is 30.33, Jb 31.11, or ךְּוִיָּא for ךְּוִיָּא in Ps 73.16, Ec 5.8, 1 Ch 29.16. The Samaritan recension of the Pentateuch has the corrected form in the *k^ethibh* throughout. Levy's explanation of this strange practice of the Masoretes is evidently right, viz. that originally ךְּוִיָּא was written for both forms, and was almost everywhere, irrespective of gender expanded into ךְּוִיָּא."²¹

1.2 "In the consonantal text of the Pentateuch (but not the Samaritan Pentateuch) we find the spelling ךְּוִיָּא not only for the masculine but almost always (11 exceptions) for the feminine, for which the Naqdanim write ךְּוִיָּא (*Qre perpetuum*), . . . This rather strange phenomenon, it seems, may be explained fairly plausibly as derived from a certain late recension of the Pentateuch. With many writers we may assume that the primitive spelling ךְּוִיָּא both for masculine, which probably was still *hū^ʾa* and for the feminine, which probably was *hī^ʾa*. When these forms became *hū* and *hī* respectively in Hebrew, the spelling ךְּוִיָּא was found insufficiently clear. A scribe, one may suppose, could have wished to indicate the long vowels *ū* and *ī* by means of the *matres lectionis* in respect of both timbre and quantity. Now for many centuries, especially during the period of Hebrew inscriptions in square script form the first to the fourth centuries, the form of the letter ךְּוִיָּא was nearly identical with that of the letter ךְּוִיָּא. A scribe, under such conditions, wanting to add a ךְּוִיָּא or a ךְּוִיָּא in the sequence ךְּוִיָּא found himself actually adding a character which could, to all intents and purposes, pass for a ךְּוִיָּא. Later, when the shape of ךְּוִיָּא was unequivocally distinct from that of ךְּוִיָּא, one would not dare, out of respect for this manuscript, modify the spelling of the ךְּוִיָּא sequence in cases where the sense indicated the feminine,"²²

5.13

1. "אֶתְהָא should probably be pointed אֶתְהָא "אֶתְהָא her" (cf. also אֶתְהָא²³)."

²¹ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §321.

²² Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §39c.

²³ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

5.14

1. ". . . an אָם or a פִּי may extend its force to a second supposition introduced by אוֹ or"24

5.15

1. "Plural of *abstraction*. An abstract noun is quite often expressed by a plural, which properly speaking aims at the various concrete manifestations of a quality or of a state. . . . Instead of קִנְאָה the pl. קִנְאוֹת is used for *jealousy* in the legal and ritual sense קִנְאוֹת מִנְחַת ק' *offering of Jealousy* Nu 5.15, 18, 25"25

5.17

1. מִיָּמִים קְדוֹשִׁים

- 1.1 One would expect that the מִיָּמִים would be in the construct state, but here it is an exception.²⁶

2. בְּכֵלֵי־חֶרֶשׁ

- 2.1 ". . . types of adjectival genitive involve a wide variety of relationships. Three of them may be called *genitives of substance*, namely, of material, topic, and measure. The *genitive of material* indicates material of which something is made or with which it is filled, namely, C is made of G."²⁷

3. "בְּכֵלֵי־חֶרֶשׁ. קְדוֹשִׁים. "sanctified." G ἁγιασθῆναι ζῶν "purifying water." G understands this to be water from the laver (Exod 38:8). Paterson (*Numbers*, 44) rejects this on the grounds that there is no mention of the laver, that its water is nowhere described as "holy" and that there is no ceremony for the consecration of such water. The water of purification in Num 19:9 is judged to be entirely different. Paterson prefers G. Perhaps a holy spring is to be understood. A. Dillmann (*Numeri*, 28) argues similarly on the basis of the unique adjectival use of קְדוֹשִׁים. If the author is indeed drawing on ancient custom something comparable to G may well sum up the original intention behind the text."²⁸

4. "G בְּכֵלֵי־חֶרֶשׁ. "Meeting" and S בְּכֵלֵי־חֶרֶשׁ. "the altar." There is no strong reason for rejecting M.²⁹

5.18

1. מִיָּמִים קְדוֹשִׁים

²⁴ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §167q.

²⁵ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §136g.

²⁶ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §128p.

²⁷ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 151.

²⁸ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

²⁹ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

1.1 "Because the boundary between adjectives and substantives is not fixed or rigid, it is common to find nouns that are most often used as adjectives in substantive force They may be used in the *genitive function* after a construct."³⁰

2. "רַב־מַרְרָה take the root to be מרר (cf. מַרְרָה and מַרְרָה). This is usually understood to mean "to be bitter" hence "bitterness." Gals του ελεγγμου "proof of piety" (NEB) מַרְרָה "testing." Either seems possible, though the latter gives a more precise indication of the water's function, and is easier to translate in vv 24, 27 also (vv 19, 23). Smith (*Numbers*, 202) draws on Arabic words, and suggests that the idea "to cause an abortion" may be intended."³¹

2.1 "*water of bitterness*: following EVV which are based on T and V, and assume the root *mārar* (Arabic *murra*). But Sam. has 'testing' and so LXX (*elegmos*, proof). Another possibility is the root *mārar* (Arabic *marra*, pass by, and *marmara*, cause to flow), so that the meaning may be 'cause an abortion'. The safest rendering is 'waters of proof', especially since the whole ceremony is a trial by ordeal."³²

5.19

1. אִם-לֹא שָׁכַב . . . וְאִם-לֹא שָׁטִיתָ . . . הַנֶּקֶדִי

1.1 "When the supposition expresses a real contingency of any degree of possibility, the most common form is impf. in prot. and vov conv. perf. or simple impf. in apod., the impf. having any of the shades of sense proper to it b) Perf. in prot. – The mind may conceive or imagine the condition as realized and actual, in which case perf. stands in prot. . . . In many cases the supposition refers to an actual past *fact* anterior to the speaker's position, or to the main action spoken of; or refers to something which shall have come to light through inquiry or inspection. In all such cases the *perf.* will be used in the protasis."³³

2. Imperative:

2.1 "The imperative, when depending (with *wāw copulative*) upon a jussive (cohortative), or an interrogative sentence, frequently expresses also a consequence which is to be expected with certainty, and often a consequence which is intended, or in fact an intention In Nu 5.19 the imperative without וְ (in 32.23 with וְ) is used after a conditional clause in the sense of a definite promise."³⁴

2.2 "The dominant use of the imperative. . . involves direct commands. An imperative can also grant . . . a wish. . . . 'May this bitter water that brings a curse leave (you) innocent.'"³⁵

3. תַּחַת אִישׁוֹךְ

³⁰ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 261-2.

³¹ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

³² N. H. Snaith, *The New Century Bible: Leviticus and Numbers*, (London: Oliphants, Marshall, Morgan & Scott, 1969; reprint 1977), 129.

³³ Davidson, *Hebrew Syntax*, §130b.

³⁴ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §110i.

³⁵ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 261-2.

3.1 "Authority or control . . . 'if you have not strayed into defilement while under your husband's authority"³⁶

4. "An imperative expressing a consequence which is to be expected with certainty (*GKC* § 110f [b])³⁷

5.20

1. "*Aposiopesis* is the concealment or suppression of entire sentences or clauses, which are of themselves necessary to complete the sense, and therefore must be supplied from the context. This is especially frequent after conditional clauses"38

1.1 "Ellipsis of the apodosis. . . . Nu 5.20."³⁹

1.2 "Aposiopesis, i.e. when the conclusion of a statement, such as the apodosis of a conditional sentence is left out, . . . Nu 5:20."⁴⁰

1.3 "An example of aposiopesis—in which a clause has to be supplied from the context to complete the sense (*GKC* § 167). The content of v 21b or v 22 is required."⁴¹

2. "In a protasis It is possible to have the same types with כִּי, though less frequent than אִם, which is used almost with the same meaning, sometimes with a nuance rather similar to the temporal nuance, *in case*: with qatal: Nu 5.20"42

2.1 "With the particles אִם or כִּי, expressing past time (with the perfect aspect). . . . 'if you have gone astray while under your husband's authority, and if you have become defiled' (Nu 5.20)."⁴³

2.21

1. "The root occurs in 1s29:7. It seems best to see צָבָה in 2s in an emendation."⁴⁴

2.22

1. "The *syncope* of ה, as we have said, is usually observed in the future and participle. . . . In the *infinitive* the ה after a preposition is maintained In several examples the ה is syncopated . . . לְנַפְלִי Nu 5.22. . . ."45

2.23

³⁶ Williams, *Hebrew Syntax: An Outline*, §350.

³⁷ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

³⁸ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §167a.

³⁹ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §167r.

⁴⁰ Williams, *Hebrew Syntax: An Outline*, §597.

⁴¹ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁴² Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §167i.

⁴³ Williams, *Hebrew Syntax: An Outline*, §515.

⁴⁴ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁴⁵ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §54b.

1. "בְּסֵפֶר"

1.1 ". . . *to write in the book* (or *on the scroll*, Nu 5.23, Jer 32.10), i.e. not in *the* book already in use, but in the book which is to be devoted to that purpose, equivalent to *in a book, on a scroll*. . ."⁴⁶

2.26

1. וְקָמַץ הַכֶּהֵן

1.1 "This is a rare verb, but it is found elsewhere in וְקָמַץ (עַוְלָה:2 וְקָמַץ) and is preferable to וְקָמַץ and וְקָמַץ."⁴⁷

2.27

1. "When there is an adverbial clause the phrase וְהָיָה *and it shall be*, or, *was* (freq.), is often prefixed, particularly when the actions are *fut.* or *frequentative*. . . Rem. 3 "In later style וְהָיָה sometimes agrees with *subj.* Nu 5.27, Jer 42.16; cf. v. 17, instead of being used impersonally."⁴⁸

2. "It very rarely happens that the verb which is thus loosely added, agrees in gender and number with the following subject Nu 5.27. . . ."⁴⁹

3. "*Wayyqtl* is also used after a suffix form that is a hypothetical or conditional perfective. . . . 'If she has defiled herself *and been unfaithful*"⁵⁰

4. "The whole of the first clause is omitted in וְקָמַץ וְקָמַץ, perhaps through homoeoteleuton - note the repetition of וְקָמַץ. This view also removes the difficulty posed by the third drinking."⁵¹

5. "וְהָיָה" may be an error. וְהָיָה is normal (וְקָמַץ וְקָמַץ § 112 y Lg Paterson, *Numbers*, 44)⁵²

6.2

1. "The *aphaeresis* of the *Nûn* (a) in the *infinitive construct*. This occurs only (through not necessarily) in those verbs which have *a* in the second syllable of the *imperfect*. . . . On the other hand, *aphaeresis* does not take place in verbs which have *ō* in the *imperfect* לְהַגִּיד"⁵³

2. "cf. וְקָמַץ 27:2 from another Hiphil of this root. Contrast the Piel in וְקָמַץ 22:21; וְקָמַץ 15:3, וְקָמַץ suggests that the vocalization of וְקָמַץ 27:2 was adopted."⁵⁴

⁴⁶ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §126s.

⁴⁷ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁴⁸ Davidson, *Hebrew Syntax*, §57, Rem. 3.

⁴⁹ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §112y.

⁵⁰ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 557.

⁵¹ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁵² Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁵³ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §66b.

⁵⁴ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

6.5

1. "נָדָר may be dittographic, and could thus be deleted - as in a few \square Ms \square , \square Cv \square 8⁵⁵)."

6.7

1. "In Nu 6.7 אָחֹתוֹ stands for אָחִיו (with the virtual sharpening of the ח)."⁵⁶

6.9

1. "The indefinite, unnamed subj. (Eng. *they, one*) is expressed in various ways The ptcp. is often expressed . . . Nu 6.9"⁵⁷

1.1 "The indefinite personal subject (our *they, one* . . .) is expressed - . . . Rem. The Jewish commentators, following the Arab grammarians, usually explain these singulars by the addition of the participle (generally determinate) of the same stem"⁵⁸

1.2 "Quite often, the 3rd pers. m. sg., with or without a participle expresses the vague subject *one*, sometimes also *someone* (negative *nobody*) With the indeterminate participle: Nu 6.9 מָת כִּי יָמוּת *if someone happens to die*. . . ."⁵⁹

2. בַּפֶּתַע פְּתָאֵם

2.1 "The intensification of attributes by means of repetition belongs rather to rhetoric than to syntax. . . . Adverbs of the same stem are connected in this way in Nu 6.9, Is 29.5, 30.13; of different stems in Is 5.26 and Jo 4.4."⁶⁰

6.12

1. "*BHS* \square ~~is~~ \square ~~is~~ the possibility that the whole clause is an addition."⁶¹

6.13

1. "*BHS* \square suggests יָבוֹא or יָבִיאוּ. It is hard to see why and by whom a Nazirite should be " \square brought to the Tent of Meeting. J. Paterson (*Numbers*, 45 \square) suggests that אָחִיו could be transposed with אֶת־קַרְבָּנוֹ in v \square 14 \square make good sense. For further suggestions see G. B. Gray, *Numbers*, 70 \square ."⁶²

6.14

⁵⁵ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁵⁶ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §96.

⁵⁷ Davidson, *Hebrew Syntax*, §57, Rem. 3.

⁵⁸ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §144e.

⁵⁹ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §155d.

⁶⁰ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §133k.

⁶¹ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁶² Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

1. "The numeral "one" is in a rare position (but cf. $\square 16$ BHS suggests its possible removal to a position after \square כָּבֵשׁ (cf. also J. Paterson, *Numbers*, 45; G. B. Gray, *Numbers*, 70).⁶³

2. "When a noun is qualified by both an adjective and the numeral for one \square אֶדְרָם טוֹב is the normal pattern The alternative sequence is attested Both patterns occurs in a single verse: Nu 6.14 . . . 'one he-lamb of the first year without blemish . . . on ewe-lamb of the first year without blemish . . . one ram without blemish.'⁶⁴

6.19

1. "Reflexive forms can be transitive \square הִתְגַּלְחָה Nu 6.19. . . ." ⁶⁵

2. "Predicative accusative of state. If to a verbal clause is added a complementary expressing a state or a quality of the subject (or of he object), this complementary affirmation, expressing something new, cannot simply be juxtaposed to the subject (or to the object): it is *subordinated to the verbal predicate*, in the same way as an adverb, and is therefore put in the accusative. The accusative can be recognized, in the absence of the old case-endings, by the indetermination. The accusative of state can be an adjective, a participle or a substantive. It can refer either to the subject or to the object. . . . (Predicative referring to the *object*): Nu 6.19 . . . 'and he shall take the arm (when it is) cooked'" ⁶⁶

2.1 "The *accusative of state* specifies a feature of the verb's subject or object at the time of the verbal action or in relation to that action. Such an accusative, be it substantive, adjective, or participle, is indefinite. . . . It may refer to the object of the clause. . . . Num 6.19 'And the priest shall take the shoulder *when it is boiled*.'⁶⁷

3. "An adjective may serve as an accusative of specification. Num 6.19 'the shoulder *when it is boiled*.'⁶⁸

6.21

1. "Some \square מִסֵּס \square אֶדְרָם here (cf. v $\square 4$), \square אֶדְרָם has no serious difficulty, and is probably to be accepted."⁶⁹

6.23-24

1. "In addition to serving as a constituent adverb of place ('here'), \square כֹּה is used to introduce speech (especially with \square אָמַר) and action (especially with \square עָשָׂה); it thus initiates a section of discourse. . . . Num 6.23-24, 'In the following way'⁷⁰

6.23

⁶³ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁶⁴ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §142ba.

⁶⁵ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §125c.

⁶⁶ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §126a.

⁶⁷ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 171-2.

⁶⁸ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 262.

⁶⁹ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁷⁰ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 667.

1. "A benediction or malediction can take the form of a jussive clause."⁷¹

2. "In Nu 6.23 the inf. abs. אָמַר explains the injunctive future תְּבַרְכוּ "Here is how you shall bless the children of Israel; *you shall tell them*" (the inf. abs. is not governed by ה')."⁷²

2.1 "The only example of the infinitive absolute of אָמַר standing on its own. J. Paterson (Numbers, 45) suggests that haplography has led to the omission of ל - n.b. its occurrence at the end of the preceding word. G. B. Gray (Numbers, 74) points out that this would produce a very unusual construction involving אָמַר plus ל and a pronominal suffix. Another possibility is to emend to אָמַר. אָמַר may be unique, but is not untenable."⁷³

6.24-26

1. ". . . in the Aaronide blessing, only two of the six verbs are formally jussives, yet all have the same volitional sense. . . . In such a situation all verbs are to be taken as Jussives."⁷⁴

2. "As in the case of the cohortative, a distinction must be made between the (syntactical) *jussive mood* and the *jussive form*. In many cases the jussive form cannot be seen; thus in the sacerdotal blessing (Nu 6.24-26), out of six jussives, only two have an explicit jussive form."⁷⁵

6.27

1. "In this verse follows v 23."⁷⁶

2. "G la' Mhweh here - probably an addition."⁷⁷

7.2

1. וַיִּקְרְבוּ

1.1 "It may be that the Qal is to be read here and in v 10 f. (cf. BHS)."⁷⁸

2. N.B. δώδεκα ἄρχοντες οἰκῶν πατρῶν αὐτῶν "twelve princes of their fathers' houses"

7.3

1. עֲגָלָה עַל-שְׁנֵי הַנְּשָׂאִים

1.1 This is a distributive usage of the ה in construct. – 'a wagon for every two princes.'⁷⁹

⁷¹ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 569.

⁷² Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §123v.

⁷³ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁷⁴ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 566.

⁷⁵ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §114g.

⁷⁶ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁷⁷ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁷⁸ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁷⁹ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §137o.

2. שש-עגלת צב

2.1 "SamP. *šab*; etymology uncertain (Gesenius-B.; 𐤌𐤍𐤏𐤃 primary noun ?); MHeb., 𐤀𐤓𐤌 covered wagon; 𐤀𐤎𐤁 *šumbu(m)*, once *šubbu* (𐤀𐤎𐤁 1111b; CD 4: 244f) wagon wheel, wagon; Late and Neo-Babylonian and Assyrian, an Elamite wagon, 𐎗𐎗𐎗 *šonen Landfahrzeuge* 62f; Zimmern 42: *šumbu* for 𐎗𐎗𐎗 *šubbu*, for a probable earlier 𐎗𐎗𐎗 *šubbu*, perhaps 𐎗𐎗𐎗; (Ellenbogen *Foreign Words* 144); 𐎗𐎗𐎗 *šbw* (Erman-G. 5:553): pl. 𐎗𐎗𐎗: wagon with canopy (𐎗𐎗𐎗 𐎗𐎗𐎗 Sept. λαμπίτη covered wagon) 𐎗𐎗𐎗 *עגלות צב* 𐎗𐎗𐎗 *עגלות צב* (parallel with 𐎗𐎗𐎗 *רכב*) litters 𐎗𐎗𐎗 (𐎗𐎗𐎗 356 with picture, see further Pritchard *Pictures* 167ff, 367, 813; Reicke-R. *Hw.* 2127-2130).[†]"⁸⁰

7.10

1. ביום המשיח אהו "on the day when one shall anoint him"⁸¹

1.1 "The indirect accusative can obviously be used with a passive verb. . . . The accusative of the affected object is found with the *impersonal passive*. . . ."⁸²

1.2 "Determinative, in which the apparent object is really the subject and follows the verb without concord, since it is impersonal and often passive This may also occur with an infinitive"⁸³

1.3 ". . . the use of acc. after pass. is classical, though the usage perhaps increased in later style."⁸⁴

1.4 "The passive, however, is also used *impersonally*"⁸⁵

7.11

1. "𐎗𐎗𐎗 𐎗𐎗𐎗 𐎗𐎗𐎗 "𐎗𐎗𐎗" here. Since it occurs in the corresponding clauses throughout the section the omission in 𐎗𐎗𐎗 probably accidental."⁸⁶

2. 𐎗𐎗𐎗 𐎗𐎗𐎗 𐎗𐎗𐎗 𐎗𐎗𐎗 𐎗𐎗𐎗 𐎗𐎗𐎗

2.1 "Repetition of words in an expressly *distributive* sense"⁸⁷

7.12

⁸⁰ Ludwig Koehler, Walter Baumgartner, M.E.J Richardson, and Johann Jakob Stamm. *The Hebrew and Aramaic Lexicon of the Old Testament*. Volumes 1-4 combined in one electronic edition. electronic ed. Leiden; New York: E.J. Brill, 1999, c1994-1996.

⁸¹ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §128b.

⁸² Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §128a-b.

⁸³ Williams, *Hebrew Syntax: An Outline*, §59.

⁸⁴ Davidson, *Hebrew Syntax*, §81, Rem. 3.

⁸⁵ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §121b.

⁸⁶ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

⁸⁷ Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §123d.

2. "For the *tenth* day, besides the ordinal number (Nu 7.66 הָעֲשִׂירִי בַיּוֹם) there is the special word עָשׂוֹר *period of ten days*: Ex 12.3"97

7.68

1. "After numerals certain expressions, when clear from the context, are omitted, e.g. שָׁקַל (II Sm 18.12, Nu 7.68). . . ."98

7.72

1. "For the higher numbered days, the formula is יוֹם + numeral + יוֹם; neither occurrence of יוֹם has the article יוֹם עָשָׂר עֲשֶׂתִּי בַיּוֹם on the *eleventh* day."99

7.78

1. "For the higher numbered days, the formula is יוֹם + numeral + יוֹם; neither occurrence of יוֹם has the article יוֹם עָשָׂר שְׁנַיִם בַּיּוֹם on the *twelfth* day."100

7.87

1. "G¹⁰¹ reads וְנִסְכֵיהֶם "and their drink offerings" (cf. Nm 6:15). This is probably a mistaken addition —see G. B. Gray, *Numbers*, 77¹⁰²)."101

7.88

1. "G¹⁰² appears to have read מִלֵּא אַחֲרֵי מְלֵא יָדָיו literally "after the filling of its hands" at this point (cf. Ezek 43:26). Gray (*Numbers*, 77¹⁰³) thinks that the translators must have had the phrase before them, but there is no good reason for thinking M¹⁰³ to be in error."102

7.89

1. וַיִּשְׁמַע אֶת־הַקּוֹל מִדְּבַר אֱלֹוֹ

1.1 "When two or more subjects act in relationship to each other according to the notion expressed by the verbal root, the action is *reciprocal*. Although the *Hithpael* is used to designate such action, it is rare. . . . Num 7.89 'He heard the voice (of someone) *conversing* with him!'"103

⁹⁷ Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §142o.

⁹⁸ Williams, *Hebrew Syntax: An Outline*, §590.

⁹⁹ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 285.

¹⁰⁰ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 285.

¹⁰¹ Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

¹⁰² Budd, *Word Biblical Commentary: Numbers*. Electronic ed. Logos Library System.

¹⁰³ Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 431.